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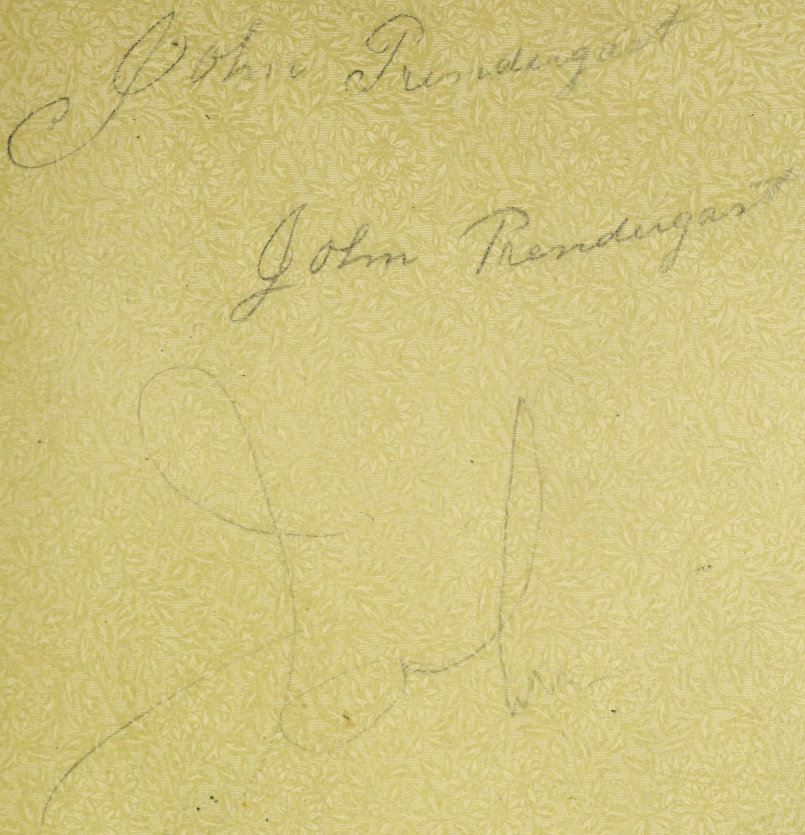

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"And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoeve thou shalt loose upon earth, it shall be loosed also in heaven."—*Matt. xvi. 1*

Christ's Promise

And I Say to Thee:

That Thou Art Peter,
and Upon this Rock
I Will Build my
Church; And the
Gates of Hell shall
Not Prevail Against It.

Matt. XVI.–18.

Go Ye, Therefore,
And Teach All Nations; Baptizing
Them in the Name of the Father,
And of the Son, And of the
Holy Ghost.

Matt. XXVIII.–19.

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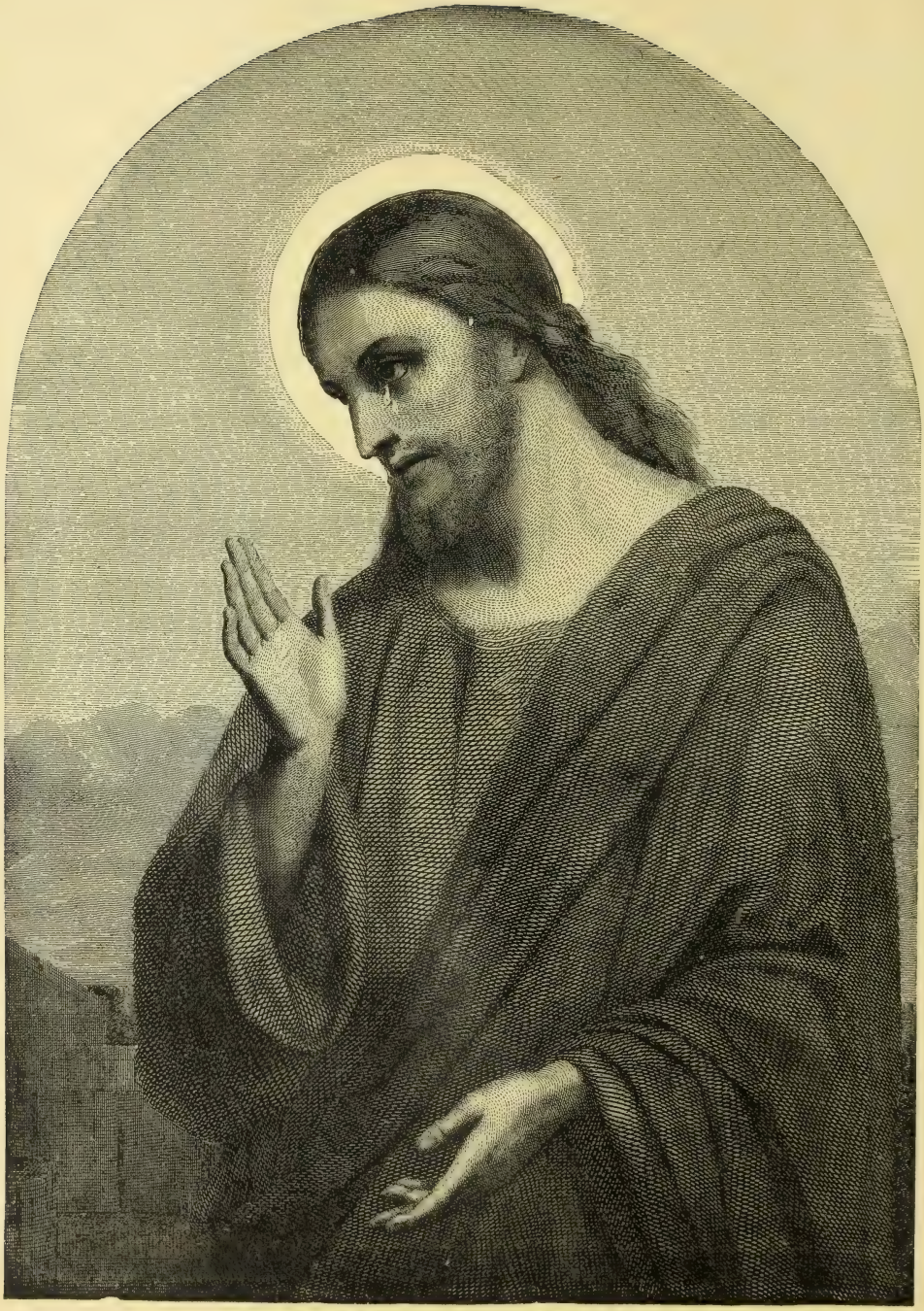

CHRIST WEEPING OVER JERUSALEM.

LILY OF ISRAEL.

THE

TEACHINGS

OF THE

HOLY CATHOLIC CHURCH,

EMBRACING HER DOGMAS, SACRAMENTS AND SACRAMENTALS.

By Rev. S. B. SMITH, D.D.

Author of "Canon Law," "Elements of Ecclesiastical Law," Etc.

WITH THE

TEACHINGS AND ACTS

OF HER DIVINE FOUNDER,

OUR SAVIOUR

AND HIS SUCCESSOR SAINT PETER,

By Father FRANCIS DeLIGNEY, S. J.

ALSO THE

LIVES OF SAINT PATRICK AND SAINT BRIDGET,

The Patron Saints of Ireland, to whose Early Labors may be Traced much of the Present Prosperity of the Church in all English Speaking Countries.

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APPROVED BY HIS EMINENCE,

John Card. McCloskey

Archbishop of New York

AND MANY OF THE HIGHEST DIGNITARIES OF THE CHURCH.

NEW YORK:

THE OFFICE OF CATHOLIC PUBLICATIONS,

14 BARCLAY STREET.

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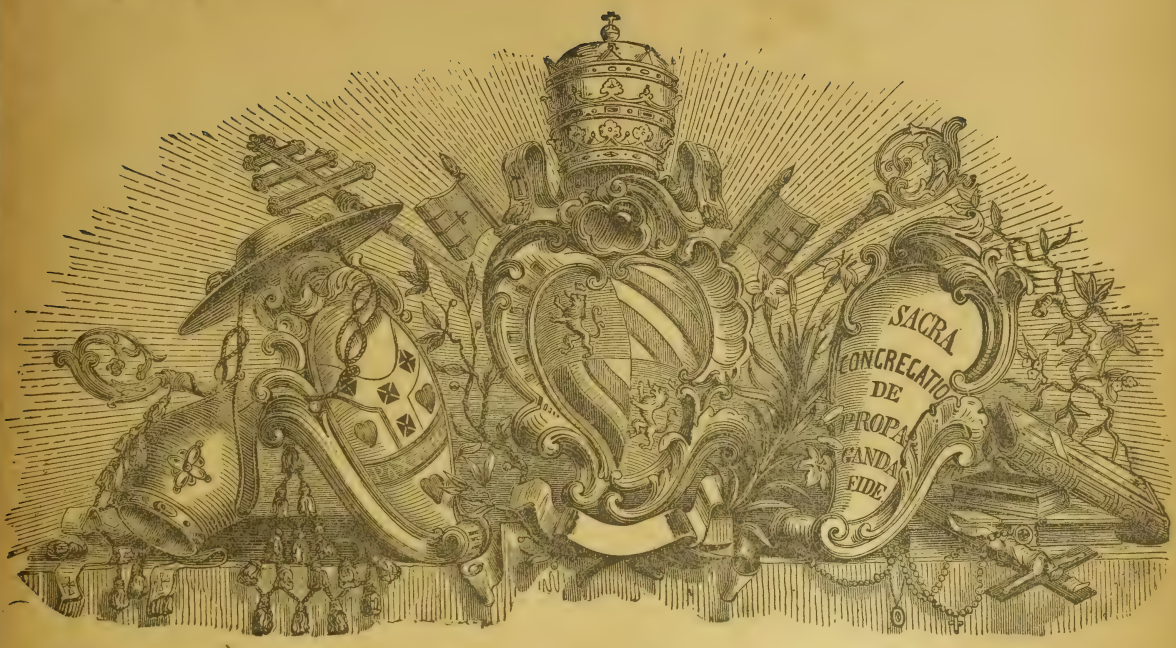

IMPRIMATUR

P. T. O'REILLY

BISHOP OF SPRINGFIELD

"The Life of Our Saviour and Catholic Teachings" *is a work well calculated to foster in the reader a great reverence and love for our Divine Master, and I cheerfully recommend its perusal to the faithful of this diocese.*

✠ *James Gibbons,*

Archbishop, Baltimore.

"The Life of Our Lord Jesus Christ," *by De Ligney, is a book highly approved and admired. Its publication with the approval of the Rt. Rev. Bishop of Springfield, is an assurance of the correctness of this edition. I recommend it to the Clergy and Laity of the diocese of Cincinnati.*

✠ *William Henry Elder,*

Bishop, Coadjutor.

ST. MICHAELS' PALACE, TORONTO.

We recommend to our Clergy and people the **"Life of Our Saviour"** *by Father De Ligney, S. J. It is compiled with a great deal of accuracy from the four Gospels, rendering the words and miracles of Christ in consecutive order. The book might be called the concordance of the four Evangelists.*

✠ *John Joseph Lynch,*

Archbishop of Toronto.

ST. MARY'S CATHEDRAL, TRENTON, N. J.

"The Life and Teachings of Our Saviour, St. Peter and other Saints," *is a work containing very interesting and instructive reading, and I would be pleased to see it purchased and read in every family of the Cathedral Parish.*

✠ *Anthony Smith,*

Vicar-General.

ST. JOHN'S CATHEDRAL, MILWAUKEE, WIS.

The book entitled **"The Life of Our Saviour and Catholic Teachings"** *is instructive and edifying. I cheerfully recommend it.*

✠ *J. J. KEOGH,*

Rector

I have examined the work, **"Teachings of the Catholic Church,"** *and I cheerfully recommend this most useful book to our Catholic people, and to all others who wish to inform themselves of the true teachings of the Catholic Church.*

✠ *Jos. Rademacher,*
Bishop of Nashville.

I have examined with a good deal of care the **"Life of Our Saviour and Catholic Teachings,"** *and find it exceedingly instructive and very edifying.*

I will be glad to see it extensively circulated throughout the diocese of Cleveland.

✠ *R. Gilmour,*
Bishop of Cleveland.

I cheerfully recommend the work entitled **"Our Saviour and Catholic Teachings,"**

✠ *P. A. Feehan,*
(Formerly Bishop of Nashville, but now of Chicago.)

The book entitled **"Life of Our Saviour and St. Peter,"** *etc., is a work to be recommended, as the names of the authors, as well as the approbation of his Eminence, Cardinal McCloskey, give sufficient guarantee of its high merits.*

Sig. H. Muehlsiepen, V. G.,
Arch-Diocese of St. Louis, Mo.

CLEVELAND, OHIO.

I have cursorily examined the work entitled **"Our Saviour and Catholic Teachings,"** *and found it correct in doctrine and edifying in illustration and detail. The "Imprimatur" of the Rt. Rev. Dr. O'Reilly, which it bears, should be its passport to Catholic confidence.*

T. P. Thorpe,
Pastor Cathedral.

Episcopal Residence, Louisville, Ky.,

I take great pleasure indeed in recommending to the Catholic community the book entitled "Catholic Teachings." It is one of the best books that can be introduced into a Catholic family, as they will find in its perusal that solid food for the mind and heart which will strengthen their faith, nourish their piety, and enkindle in them the love of our Lord.

M. Bouchet, V. G.

We heartily recommend to our clergy and people the "Life and Teachings of Our Saviour," by Father Francis De Ligney, S. J.

✠ J. Thomas, *Bishop of Ottawa.*

St. Louis, Mo.

I have thoroughly examined the "Life of Our Saviour" by Father De Ligney, S. J., to which is added a summary of Catholic teachings by Rev. S. B. Smith, author of "Canon Law." These works embody, besides biography, most instructive reading on the doctrines, sacraments, and sacramentals of the Church, and are well worthy of the attention and consideration of the Catholic public.

W. J. Murphy, *Professor of Dogmatic Theology*

Cape Girardeau, Mo.

It affords me the greatest pleasure to recommend to the reading Catholic public the "Life of Our Saviour and Catholic Teachings,"

The work contains biographical and instructive readings on the chief points of Catholic belief. The illustrations are elegant, and tend greatly to enhance the value of the publication.

Rev. C. J. Eckles, *Prof. of St. Vincent's College.*

Rev. T. H. Lambert, Editor "Cath. Times," Waterloo, N. Y., says in an editorial: ". . . . The first part of the book, from so eminent an ecclesiastical scholar as Dr. Smith, will be invaluable as a reference in regard to the dogmas, sacraments, and sacramentals of the Church, for intelligent laymen and others who have not at hand complete theological libraries."

OUR SAVIOUR, AND THE TEACHINGS OF HIS HOLY CHURCH.

The present work, embracing a complete Life of our Saviour, His Blessed Apostle, St. Peter and the Teachings of His Holy Church, together with the Lives of St. Patrick and St. Bridget, will be found a very comprehensive and desirable Book, as it comprises in one convenient Volume the very essence of Christianity, and true Catholic Teachings, and the contemplation of the Life of our Lord and Master and His Saints, with the study of Catholic Teachings, must ever deeply impress the minds of the faithful, and particularly the young, with those beautiful truths, so well exemplified by these grand lives and explained by the Teachings of the Catholic Church.

The acknowledged ability and authority of the Authors, and their peculiar fitness for the work undertaken, make it unnecessary to add anything on that subject, as the numerous approbations of the work testify.

It is hoped that the work will be found especially valuable to parents in assisting them to explain Catholic Teachings to their children, which is a matter of the utmost importance in this age and country.

THE WORK EMBRACES THE FOLLOWING SUBJECTS:

The Life of our Lord and Saviour Jesus Christ.
Life of St. Peter, St. Patrick, and St. Bridget.
The Teachings of the Catholic Church regarding its Sacraments and Sacramentals.
The Teachings of the Council of Trent, concerning the seven Sacraments, etc.
Immaculate Conception of the Blessed Virgin.
Sacrament of Baptism.
Ceremony of Baptism.
Sacrament of Confirmation.
Ceremony and Benefits of Confirmation.
Blessed Sacrament of the Holy Eucharist.
Holy Sacrifice of the Mass.
Adornment and Service of the Altar.
Form of the Mass.
Holy Eucharist as a Sacrament.
Sacrament of Penance.
Power of Absolution.
Doctrine of Satisfaction and Indulgence.
Sacrament of Extreme Unction.
Rite of the Commendation of the Departing Soul.
Sacrament of Holy Orders.
Ministers and Ministry of the Sacraments.
Tonsure, Minor Orders, Major Orders.
Sub-Diaconate, the Diaconate.
The Priesthood.
Vestment of the Priest at Mass.
Office and Dignity of Bishops.
Form of Consecration.
Mitre, Crosier, Ring, etc.
Archieopiscopate.
Pallium.
Papacy.
Cardinals.
Mode of Election of a Pope.
Coronation.
Powers of the Pope in Governing the Church.
Powers in Defining the Faith and Condemning Error.
Infallibility.
Councils of the Apostolic Primacy in St. Peter.
On the perpetuity of the Primacy of St. Peter in the Roman Pontiffs.
The Power and Nature of the Primacy of the Roman Pontiffs.
Concerning the Infallible Teaching of the Roman Pontiff.
Sacrament of Matrimony.
Indissolubility, Beauty and Dignity of the Bond of Matrimony.
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The work is printed on superior paper, from good open-faced type, containing twenty-seven beautiful Engravings, and an illuminated frontispiece of great beauty, finely executed in colors, of CHRIST'S PROMISE TO ST. PETER, with a Family Record and Marriage Certificate, artistically executed in gold and blue. The Illustrations embrace a series of beautiful Engravings, REPRESENTING THE FOURTEEN STATIONS OF THE CROSS, to which is added the devotional matter pertaining thereto.

THE STATIONS;

OR

HOLY WAY OF THE CROSS.

COMPILED FROM APPROVED SOURCES.

ILLUSTRATED.

NEW YORK:
THE OFFICE OF CATHOLIC PUBLICATIONS
14 Barclay Street.

THE STATIONS,

Or Holy Way of the Cross.

The Antiphon.

We beseech thee, O Lord! to assist and direct our actions by thy powerful grace, that all our prayers and works may always begin and end with thee. Through Christ our Lord. Amen.

A Preparatory Act of Contrition.

O JESUS, treasure of my soul, infinitely good, infinitely merciful, behold me prostrate at thy sacred feet! Sinner as I am, I fly to the arms of thy mercy, and implore that grace which melts and converts,—the grace of true compunction. I have offended thee, adorable Jesus! I repent; let the favor of my love equal the baseness of my ingratitude. This Way of the Cross, grant me to offer devoutly in memory of that painful journey thou hast travelled for our redemption, to the Cross of Calvary, with the holy design to reform my morals, amend my life, and gain these indulgences granted by thy vicars on earth. I apply one for my miserable soul, the rest in suffrage for the souls in purgatory, particularly N. N. [Here mention the souls for whom you intend to apply them.] I begin this devotion under thy sacred protection, and in imitation of thy dolorous Mother. Let then this holy exercise obtain for me mercy in this life, and glory in the next. Amen. Jesus!

Jesus Condemned by Pilate.

Station of the Cross, No. 1.

The First Station.

Christ is sentenced to death by Pilate.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

OUR gracious Redeemer, after suffering blows and blasphemies before Annas and Caiphas, after the cruel scourging, insulting contempts and bloody crown of piercing thorns, is unjustly condemned to death. This iniquitous sentence your Jesus accepted with admirable humility. Innocence embraces condemnation to free the guilty.

Reflect that your sins were the false witnesses that condemned him; your stubborn impenitence the tyrant that extorted from Pilate the bloody sentence. Propose now seriously an amendment of life, and while you reflect on the horrid injustice of Pilate, who condems innocence, lest he should not appear a friend of Cæsar, arraign yourself for your many sins of human respect; think how often you have offended God for fear of displeasing the eye of the world, and turning to your loving Jesus, address him rather with tears of the heart than with expressions of the tongue, in the following

PRAYER.

O MANGLED VICTIM OF MY SINS! O suffering Jesus! I have deserved those bloody scourges, that cruel sentence of death; and yet thou didst die for me, that I should live for thee. I am convinced that if I desire to please men, I cannot be thy servant. Let me then displease the world and its vain admirers. I resign myself into thy hands. Let love take possession of my heart; let my eyes behold with contempt everything that can alienate my affections from thee; let my ears be ever attentive to thy word; let me through this painful journey accompany thee, sighing and demanding mercy. Mercy, JESUS! Amen.

Our Father, &c. Hail Mary, &c.

Jesus Christ crucified, have mercy on us!

You pious Christians who do now draw near,
With relenting hearts now lend a tear,
Your Lord behold with great humility
Sentenced to die on Mount Calvary.

Jesus taking the Heavy Cross upon His Shoulders.

Station of the Cross, No. 2.

The Second Station.

Christ takes the Cross on his shoulder.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This second Station represents the place where your most amiable Redeemer is clad in his usual attire, after his inhuman executioners had stripped him of the purple garment of derision with which he was clothed, when as a visionary king they crowned him with plaited thorns. The heavy burthen of the cross is violently placed on his mangled shoulders.

Behold your gracious Saviour, though torn with wounds, covered with blood, a man of griefs, abandoned by all,—with what silent patience he bears the taunts and injuries with which the Jews insult him. He stretches out his bleeding arms, and tenderly embraces the Cross. Reflect with confusion on that sensitive pride which is fired with impatience at the very shadow of contempt,—on your discontented murmurs in your lightest afflictions,—and your obstinate resistance to the will of Heaven in the crosses of life, which are calculated to conduct you, not to a Calvary of Crucifixion, but to joys of eternal glory; and from your heart unite in the following

PRAYER.

Meek and humble Jesus! my iniquity and perverseness loaded thy shoulders with the heavy burthen of the Cross. Yet I, a vile worm of the earth, O shameful ingratitude! fly even the appearance of mortification, and everything which would check the violence of my passions; and if I suffered, it was with a murmuring reluctance. I now, O Saviour of the world! detest my past life, and by thy grace am determined no more to offend thee mortally. Let me only glory in the Cross of my Lord, by whom the world is crucified to me, and I to the world. Lay then on my stubborn neck the cross of true penance; let me, for the love of thee, bear the adversities of this life, and cleave inseparably to thee in the bonds of perpetual charity. Amen, Jesus.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

No pity for the Lamb was to be found;
As a mock King my loving Lord they crown'd;
To bear the heavy cross he does not tire,
To save my soul from everlasting fire.

Jesus Falls the first time by the Pressure of His Cross.

Station of the Cross, No. 3.

The Third Station.

Jesus falls the first time under the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thee.
R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This third Station represents how our Lord Jesus Christ, overwhelmed by the weight of the Cross, fainting through loss of blood, falls to the ground the first time.

Contemplate the unwearied patience of the meek Lamb, amidst the insulting blows and curses of his brutal executioners; while you, impatient in adversity and infirmity, presume to complain, nay, to insult the Majesty of Heaven, by your curses and blasphemies. Purpose here firmly to struggle against the impatient sallies of temper; and beholding your amiable Jesus prostrate under the Cross, excite in yourself a just hatred for those sins, which rendered insupportable that weight, with which your Saviour, for love of you, was burthened, and thus address your afflicted Jesus:

PRAYER.

Alas, my Jesus! the merciless violence of thy inhuman executioners, the excessive weight of the Cross, or rather the more oppressive load of my sins, crush thee to the earth. Panting for breath, exhausted as thou art, thou dost not refuse new tortures for me. Will I then refuse the light burthen of thy commandments: will I refuse to do violence to my perverse passions and sinful attachments; will I relapse into those very crimes for which I have shed false and delusive tears! O Jesus! stretch thy holy hand to my assistance, that I may never more fall into mortal sin; that I may at the hour of death secure the important affair of my salvation. Amen, Jesus.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

From loss of blood he fell unto the ground,
No comfort for my Lord was to be found,
He rose again beneath their cruel blows,
And on his bitter way unmurmuring goes.

Jesus met by His Holy Mother.

Station of the Cross, No. 4.

The Fourth Station.

Jesus carrying the Cross, meets his most afflicted Mother.

V. We adore thee, O Lord Jesus Christ, and bless thee.
R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

The fourth Station presents to your contemplation the meeting of the desolate Mother and her bleeding Jesus, staggering under the weight of the Cross.

Consider what pangs rent her soul, when she beheld her beloved Jesus covered with blood, dragged violently to the place of execution, reviled and blasphemed by an ungrateful, outrageous rabble. Meditate on her inward feelings, the looks of silent agony exchanged between the Mother and the Son; her anguish in not being permitted to approach, to embrace, and to accompany him to death. Filled with confusion at the thought that neither the Son's pains nor Mother's grief have softened the hardness of your heart, contritely join in the following

PRAYER.

O MARY! I am the cause of thy sufferings. O refuge of sinners! let me participate in those heart-felt pangs, which rent thy tender soul, when thou didst behold thy Son trembling with cold, covered with wounds, fainting under the Cross, more dead than alive! Mournful Mother! fountain of love! let me feel the force of thy grief that I may weep with thee, and mingle my tears with thine, and thy Son's blood. O suffering Jesus! by thy bitter passion, and the heart-breaking compassion of thy afflicted Mother, grant me the efficacious grace of perseverance! Mother of Jesus, intercede for me! Jesus, behold me with an eye of pity, and in the hour of my death receive me to the arms of thy mercy! Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ Crucified, have mercy on us!

Exhausted, spent, see Jesus onward go,
With feeble step, in anguish faint and slow.
At last his grief-worn Mother he can see
Exclaiming: My Son my heart is rent for thee.

Simon aids Jesus to bear His Cross.

Station of the Cross, No. 5.

The Fifth Station.

Christ assisted by Simon the Cyrenean to carry the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thee.
R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

The fifth Station represents Christ fainting, destitute of strength, unable to carry the Cross. His sacrilegious executioners compel Simon the Cyrenean to carry it, not through compassionate pity to Jesus, but lest he should expire in their hands, before they could glut their vengeance by nailing him to the Cross.

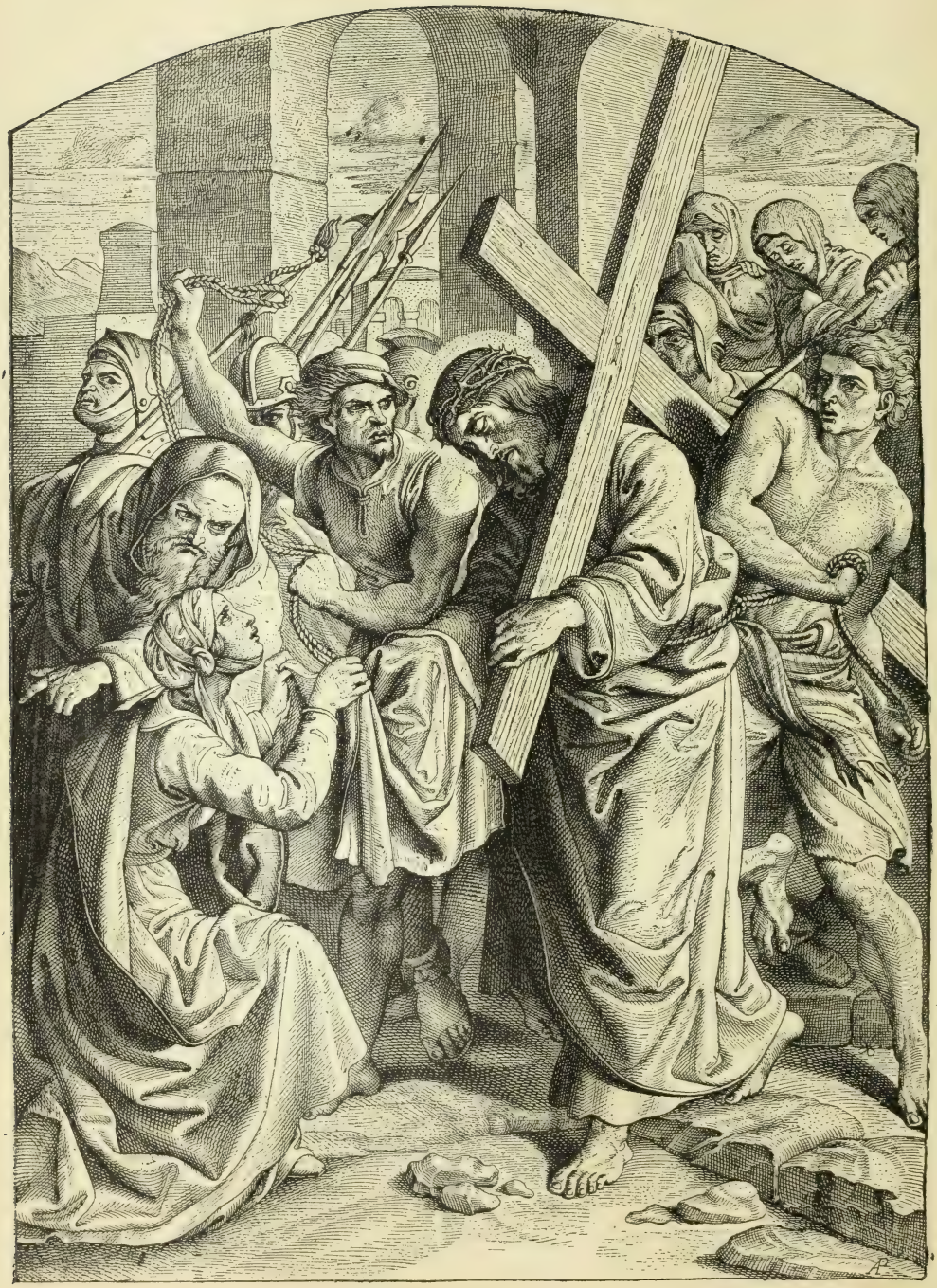
Consider here the repugnance of Simon to carry the Cross after Christ; and that you with repugnance, and by compulsion, carry the Cross which Providence has placed on your shoulders. Will you spurn the love of your Jesus, who invites you to take up your Cross and follow him? Will you yet with shameless ingratitude refuse the Cross, sanctified by his suffering? Offer up devoutly the following

PRAYER.

O SUFFERING JESUS! to what excess did thy impious executioners' cruelty proceed! Beholding thee faint under the Cross, apprehensive of thy death before they could complete their bloody intentions, they compel Simon to carry the Cross that thou mightest expire on it in the most exquisite torture. But why should I complain of the cruelty of the Jews, or the repugnance of Simon? Have I not again crucified thee by my crimes? Have I not suffered with fretful impatience the light afflictions with which thy mercy visited me? Inspire me now, my Jesus, to detest and deplore my sinful impatience, my ungrateful murmurs, and let me with all my heart cheerfully accompany thee to Mount Calvary; let me live in thee, and die in thee. Amen, JESUS.

Our Father, &c. Hail Mary, &c. Glory, &c.
Jesus Christ crucified, have mercy on us!

The furious Jews when Jesus fainting fell
Simon to bear his Cross, by force compel;
Afflictions bear like Job most patiently,
And follow the Lamb with great humility.



Veronica wipes the Face of Jesus.

Station of the Cross, No. 6.

The Sixth Station.

Veronica presents a handkerchief to Christ.

V. We adore thee, O Lord Jesus Christ, and bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

The sixth station represents the place where the pious Veronica, compassionating our agonizing Redeemer, beholding his sacred face livid with blows and covered with blood and sweat, presents a handkerchief, with which Jesus wipes his face

Consider the heroic piety of this devout woman, who is not intimidated by the presence of the executioners, or the clamors of the Jews; and the tender acknowledgment of Jesus. Reflect here, that though you cannot personally discharge the debt of humanity to your Saviour, you can discharge it to his suffering members, the poor. Though you cannot wipe away the blood and sweat from the face of Jesus, you can wipe away the tear of wretchedness from the eye of misery. Examine, then, what returns you have made for the singular graces and favors your bountiful Jesus bestowed on you; and conscious of your ingratitude, address your injured Saviour in the following

PRAYER.

O Jesus, grant me tears to weep my ingratitude. How often have I, infatuated wretch, turned my eyes from thee and thy sufferings, to fix them on the world and its vanities! Let me henceforth be thine without division. Stamp thy image on my soul, that it may never admit another love. Take possession of my heart on earth, that my soul may take eternal possession of thee in glory. Amen, Jesus!

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us.

Veronica, pressed through to meet our Lord,
His streaming face a napkin to afford,
Lo, on its texture stamped by power divine
His sacred features breathe in every line.

Jesus Falls the second time under the Cross.

Station of the Cross. No. 7.

The Seventh Station.

Jesus falls under the Cross the second time.

V. We adore thee, O Lord Jesus Christ, and bless thee.
R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

The seventh Station represents the gate of Jerusalem, called the gate of Judgment, at the entrance of which our Saviour through anguish and weakness falls to the ground. He is compelled by blows and blasphemies to rise.

Consider your Jesus prostrate on the earth, bruised by his fall, and ignominiously treated by an ungrateful rabble. Reflect that your self-love and pride of preference were the cause of this humiliation. Implore, then, grace to detest sincerely your haughty spirit and proud disposition. It was your reiterated sins which again pressed him to the ground. Will you then sin again, and add to the afflctions of your gracious Saviour?

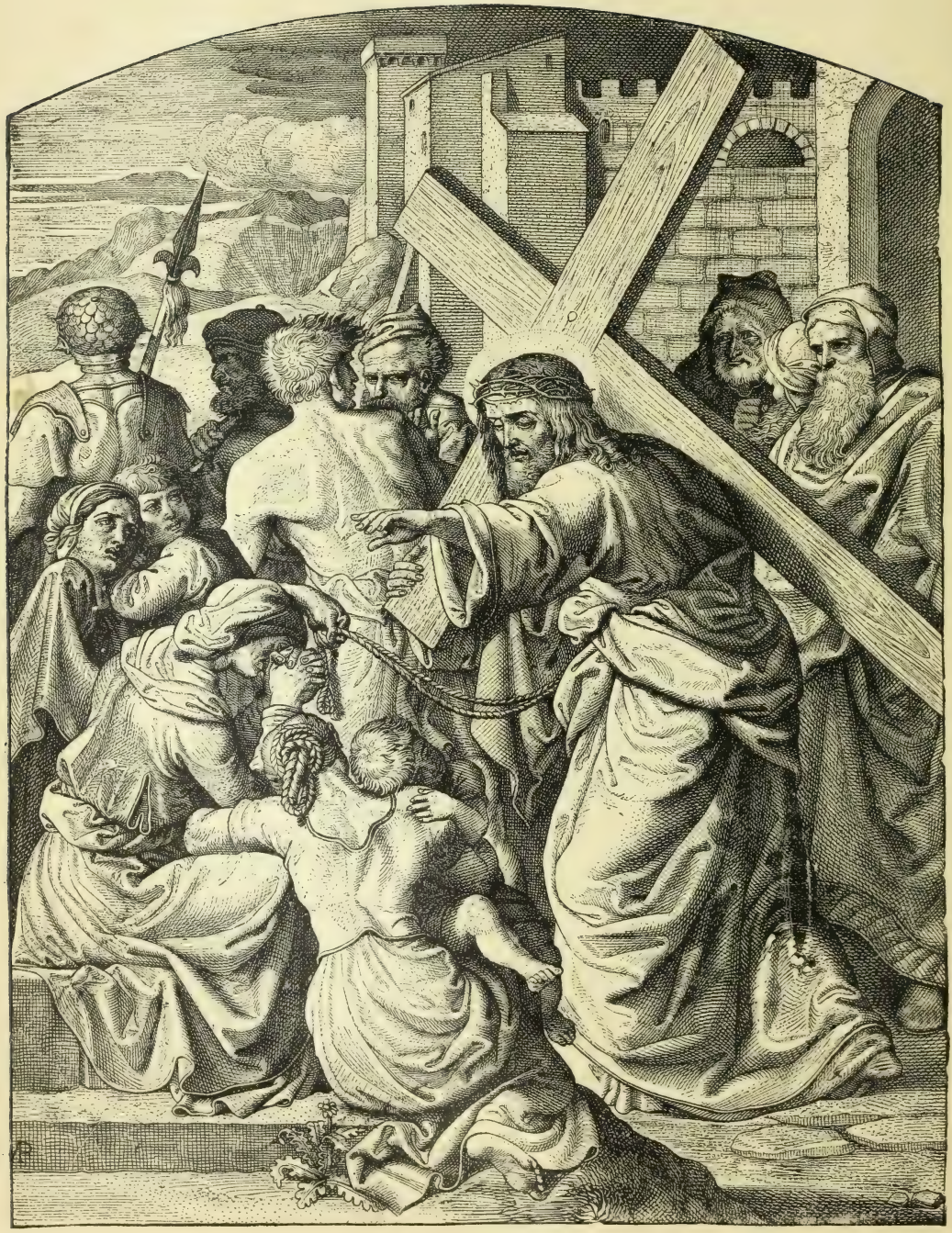
PRAYER.

O Most Holy Redeemer! treated with the utmost contempt, deprived of fame and honor—led out to punishment—through excess of torments, and the weakness of thy delicate and mangled body, thou didst fall a second time to the earth. What impious hand has prostrated thee? Alas, my Jesus! I am that impious, that sacrilegious offender: my ambitious pride, my haughty indignation, my contempt of others humbled thee to the earth. Banish for ever from my mind, the unhappy spirit of pride. Teach my heart the doctrine of humility, so that detesting pride, vain glory, and human respect, I may for ever be united with thee, my meek and humble Jesus. Amen.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

Prone at the city gate he fell once more,
To save our erring souls he suffered sore;
On his great merey let us always call,
Since our vain pride has caused his triple fall.



Jesus is met by the Weeping Daughters of Jerusalem.

Station of the Cross, No. 8.

The Eighth Station.

Christ consoles the Women of Jerusalem, who wept over him.

V. We adore thee, O Lord Jesus Christ, and bless thee.
R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This Station represents the place where several devout women meeting Jesus, and beholding him wounded, and bathed in his blood, shed tears of compassion over him.

Consider the excessive love of Jesus, who, though languishing and half dead through the multitude of his torments, is nevertheless attentive to console the women who wept over him. They merited that tender consolation from the mouth of Jesus, "Weep not over me, but over yourselves and your children." Weep for your sins, the sources of my affliction. Yes, O my soul! I will obey my suffering Lord, and pour out tears of compunction. Nothing more eloquent than the voice of those tears which flow from the horror of those sins. Address him the following

PRAYER.

O Jesus, only begotten Son of the Father! who will give water to my head, and a fountain of tears to my eyes, that I may day and night weep and lament my sins? I humbly beseech thee by these tears of blood thou didst shed for me, to soften my flinty bosom, that tears may plentifully flow from my eyes, and contrition rend my heart, this hardened heart, to cancel my crimes and render me secure in the day of wrath and examination, when thou wilt come to judge the living and the dead, and demand a rigorous account of thy blood. Amen, Jesus.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ Crucified, have mercy on us!

With tears of love the women they did weep,
Compassionating our Redeemer sweet;
Weep for your sins who caused him here to be,
O Lamb of God thy mercy show to me.

Jesus Falls the third time under the Cross.

Station of the Cross, No. 9.

The Ninth Station.

Jesus falls under the Cross the third time.

V. We adore thee, O Lord Jesus Christ, and bless thee.
R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This Station represents the foot of Mount Calvary, where Jesus Christ, quite destitute of strength, falls a third time to the ground. The anguish of his wounds is renewed.

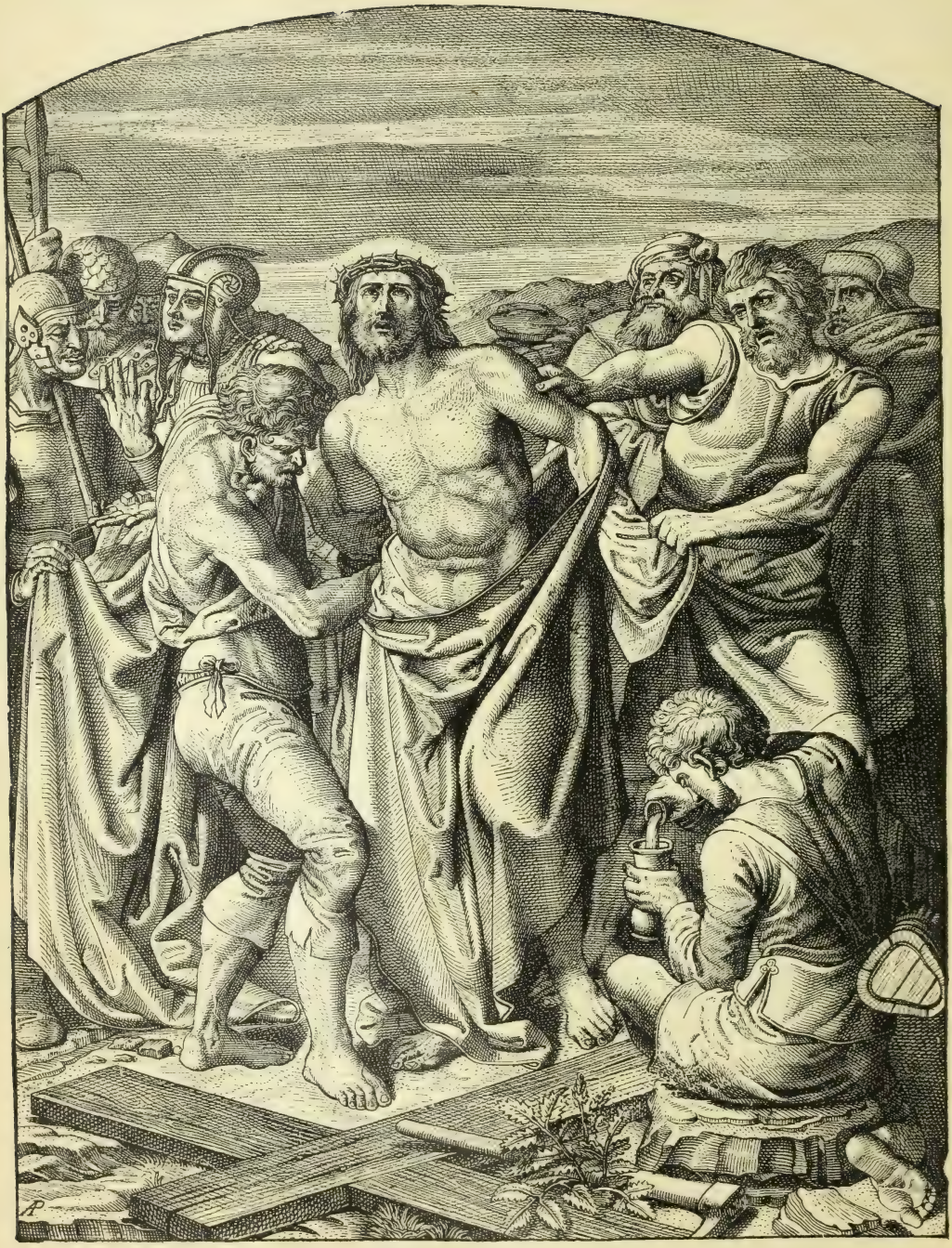
Consider here the many injuries and blasphemous derisions thrown out against Christ, to compel him to rise and hasten to the place of execution, that his inveterate enemies might enjoy the savage satisfaction of beholding him expire on the Cross. Consider that by your sins you daily hurry him to the place of execution. Approach him in thought to the foot of Mount Calvary, and cry out against the accursed weight of sin that prostrated Jesus, and had long since buried thee in the flames of hell, if his mercy and the merits of his passion had not preserved thee.

PRAYER

O Clement Jesus! I return thee infinite thanks, for not permitting me, ungrateful sinner, as thou hast permitted thousands less criminal, to die in their sins. I, who have added torments to thy torments, by heaping sin on sin, kindle in my soul the fire of charity, fan it with thy continual grace into perseverance, until delivered from the body of this death, I can enjoy the liberty of the children of God and thy co-heirs. Amen, Jesus!

Our Father, &c. Hail Mary, &c. Glory, &c.
Jesus Christ crucified, have mercy on us.

On Calvary's height a third time see him fall,
Livid with bruises that our sight appal.
O gracious Lord, this sufferedst thou for me,
To save my soul from endless misery.



Jesus is Stripped of His Garments.

Station of the Cross, No. 10.

The Tenth Station.

Jesus is stripped of his Garments, and offered Vinegar and Gall.

V. We adore thee, O Lord Jesus Christ, and bless thee.
R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This Station represents how our Lord Jesus Christ ascended Mount Calvary, and was by his inhuman executioners stripped of his garments. The skin and congealed blood are torn off with them, and his wounds renewed.

Consider the confusion of the modest Lamb, exposed naked to the contempt and derision of an insulting rabble. They present him with vinegar and gall for a refreshment. Condemn here that delicacy of taste, that sensual indulgence, with which you flatter your sinful body. Pray here for the spirit of Christian mortification. Think how happy you would die, if stripped of the world and its attachments, you could expire, covered with the blood and agony of Jesus.

PRAYER.

Suffering Jesus! I behold thee stript of thy garments, thy old wounds renewed, and new ones added to the old. I behold thee naked in the presence of thousands, exposed to the inclemency of the weather; cold, trembling from head to foot, insulted by the blasphemous derisions of the spectators. Strip, O mangled Lamb of God! my heart of the world and its deceitful affections. Divest my soul of its habits of sensual indulgence. Embitter the poisoned cup of pleasure, that I may dash it with contempt from my lips, and through Christian mortification arrive at thy never fading glory. Amen, Jesus.

Our Father, &c. Hail Mary, &c. Glory, &c.
Jesus Christ crucified, have mercy on us!

I, O Queen of angels, how thy heart did bleed
To see thy Son stripped naked here indeed,
And to the vile and cruel throng exposed,
Who round him now in furious hatred closed.

Jesus is Nailed to the Cross.

Station of the Cross, No. 11.

The Eleventh Station.

Christ is nailed to the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thee.
R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This Station represents the place where Jesus Christ, in the presence of his afflicted mother, is stretched on the Cross, and nailed to it. How insufferable the torture—the nerves and sinews are rent by the nails.

Consider the exceeding desolation, the anguish of the tender Mother, eye-witness of this inhuman punishment of her beloved Jesus. Generously resolve then to crucify your criminal desires, and nail your sins to the wood of the Cross. Contemplate the suffering resignation of the Son of God to the will of his Father, while you are impatient in trifling afflictions, in trivial disappointments. Purpose henceforth to embrace your cross with ready resignation to the will of God.

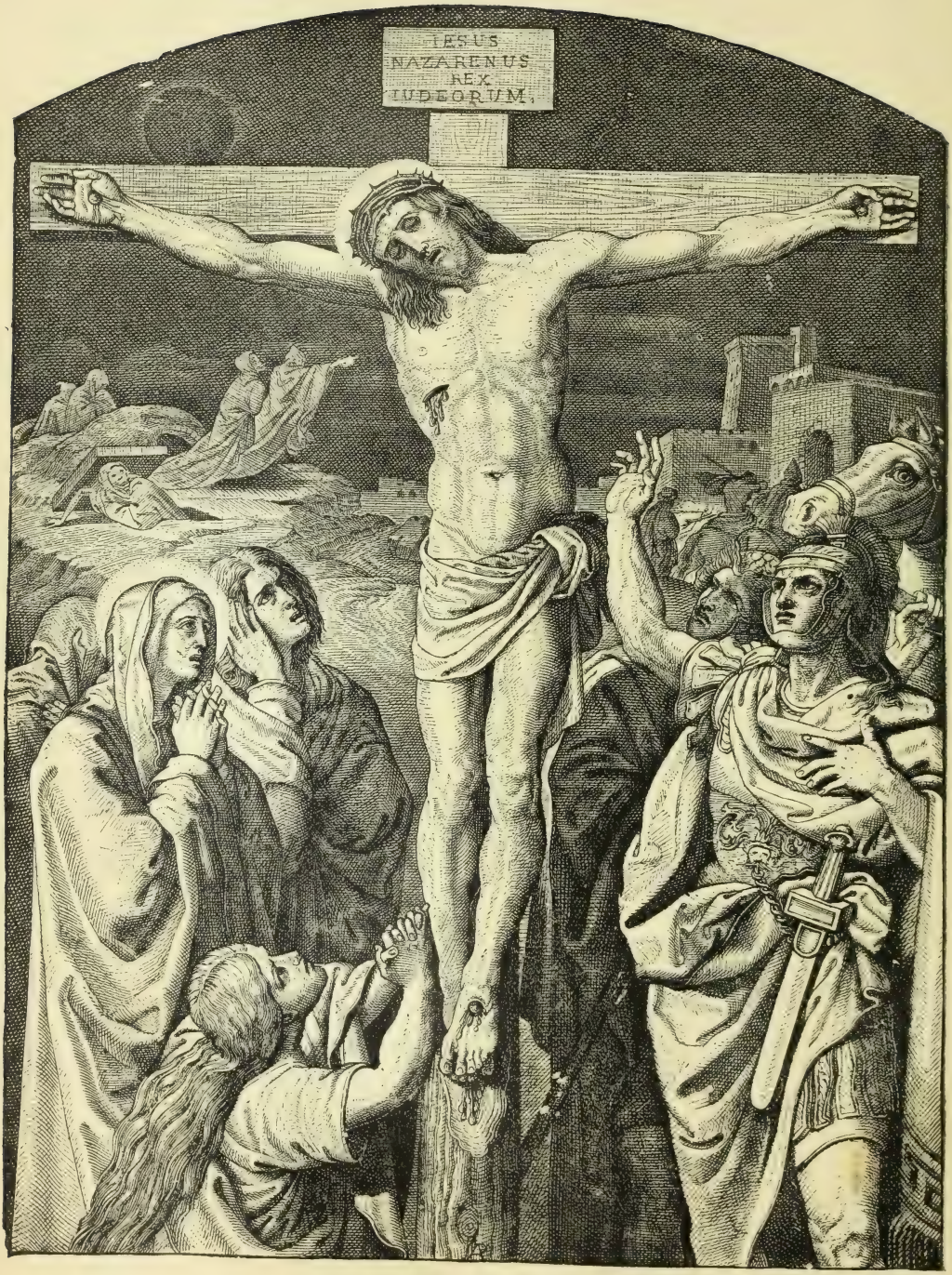
PRAYER.

O Patient Jesus! meek Lamb of God! who promised, "When I shall be exalted from earth I will draw all things to myself," attract my heart to thee, and nail it to the Cross. I now renounce and detest my past impatience. Let me crucify my flesh with its concupiscence and vices. Here burn, here cut, but spare me for eternity. I throw myself into the arms of thy mercy. Thy will be done in all things. Grant me resignation, grant me thy love, I desire no more. Amen, Jesus.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us!

You Christian hearts now join with Mary's grief;
Heaven and earth behold! deny relief;
Her heart was pierced with bitter grief to see
Her loving Jesus nailed unto a tree.



Jesus Expires on the Cross.

Station of the Cross, No. 12.

The Twelfth Station.

Christ is exalted on the Cross, and dies.

V. We adore thee, O Lord Jesus Christ, and bless thee.
R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This Station represents the place where Jesus Christ was publicly exalted on the Cross between two robbers, who for their enormous crimes were executed with the innocent Lamb.

Consider here the confusion of your Saviour, exposed naked to the profane view of a blasphemous multitude. Imagine yourself at the foot of the Cross. Behold that sacred body streaming blood from every part. Contemplate the divine countenance pale and languid, the heart throbbing in the last pangs of agony, the soul on the point of separation; yet charity triumphs over his agony; his last prayers petition forgiveness for his enemies. "Father, forgive them, for they know not what they do." His clemency is equally extended to the penitent thief: "This day shalt thou be with me in Paradise." He recommends in his last moments his disconsolate Mother to his beloved St. John. He recommends his soul to his heavenly Father, and bowing down his submissive, obedient head, resigns his spirit. Turn your eyes on the naked, bloody portrait of charity. Number his wounds. Wash them with tears of sympathizing love. Behold the arms extended to embrace you. Love of Jesus! thou diest to deliver us from eternal captivity.

PRAYER.

O SUFFERING SON OF GOD! I now behold thee in the last convulsive pangs of death,—thy veins opened, thy sinews torn, thy hands and feet, O Fountain of Paradise! distilling blood. I acknowledge, charitable Jesus, that my reiterated offences have been thy merciless executioners, the cause of thy bitter sufferings and death. Yet, God of mercy, look on my sinful soul, bathe it in thy precious blood! Let me die to the vanity of the world, and renounce its false pleasures. Thou didst pray, my Jesus, for thy enemies. I forgive mine. I embrace them in the bowels of thy charity. I bury my resentment in thy wounds. Shelter me in the day of wrath in the sanctuary of thy side. Let me live let me die, in my crucified Jesus. Amen.

Our Father, &c. Hail Mary, &c. Glory, &c.
Jesus Christ crucified, have mercy on us!

Behold the streams of blood from every part,
Behold the sharp lance that pierc'd his Sacred Heart;
On Calvary's mount behold him naked hang,
To suffer for our sins pain's utmost pang.

Jesus is taken Down from the Cross.

Station of the Cross, No 13.

The Thirteenth Station.

Christ is taken down from the Cross.

V. We adore thee, O Lord Jesus Christ, and bless thee.
R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This Station represents the place where Christ's most sacred body was taken down from the Cross by Joseph and Nicodemus, and laid in the bosom of his weeping Mother.

Consider the sighs and tears of the Virgin Mother, with what pangs she embraced the bloody remains of her beloved Jesus. Here unite your tears with those of the disconsolate Mother. Reflect, that your Jesus would not descend from the Cross, until he consummated the work of redemption; and that at his departure from, as well as at his entrance into, the world, he would be placed in the bosom of his beloved Mother. Hence learn constancy in your pious resolutions! cleave to the standard of the Cross. Consider with what purity that soul should be adorned, which receives in the blessed Sacrament of the Eucharist Christ's most sacred body and blood.

PRAYER.

At length, O Blessed Virgin! Mother of sorrow! thou art permitted to embrace thy beloved Son. But alas! the fruit of thy immaculate womb is all over mangled, in one continued wound. Yes, O Lord! the infernal fury of the Jews has at length triumphed; yet we renew their barbarity, crucifying thee by our sins, inflicting new wounds. Most afflicted Mother of my Redeemer, I conjure thee by the pains and torments thou sufferedst in the common cause of Salvation, to obtain for me, by thy powerful intercession, pardon of my sins, and grace to weep with a sympathizing feeling, thine and thy Son's afflictions. As often as I appear at the Holy Sacrifice of the Mass, let me embrace thee, my Jesus, in the bosom of my heart. May I worthily receive thee as the sacred pledge of my salvation. Amen, Jesus.

Our Father, &c. Hail Mary, &c. Glory, &c.

Jesus Christ crucified, have mercy on us.

When from the Cross they took the blessed form,
His Mother cries, my Son, I am forlorn;
My child is dead, you virgins join with me,
Bewail in tears my love's sad destiny.

Jesus is Laid in the Sepulchre.

Station of the Cross, No. 14.

The Fourteenth Station.

Christ is laid in the Holy Sepulchre.

V. We adore thee, O Lord Jesus Christ, and bless thee.
R. Because by thy holy Cross thou hast redeemed the world.

THE MYSTERY.

This Station represents Christ's Sepulchre, where his blessed body was laid with piety and devotion.

Consider the emotions of the Virgin—her eyes streaming with tears, her bosom heaving with sighs. What melancholy, what wistful looks she cast on that monument where the treasure of her soul, her Jesus, her all, lay entombed. Here lament your want of contrition for your sins, and humbly adore your deceased Lord, who, poor even in death, is buried in another's tomb. Blush at your dependence on the world, and the eager solicitude with which you labor to grasp its perishable advantages. Despise henceforth the world, lest you perish with it.

PRAYER.

Charitable Jesus, for my salvation thou performedst the painful journey of the Cross. Let me press the footsteps marked by thee, gracious Redeemer—the paths which, through the thorns of life, conduct to the heavenly Jerusalem. Would that thou wert entombed in my heart, that being united to thee, I might rise to a new life of grace, and persevere to the end. Grant me, in my last moments, to receive thy precious Body, as the pledge of immortal life. Let my last words be Jesus and Mary, my last breath be united to thy last breath on the Cross; that with a lively faith, a firm hope, and ardent love, I may die with thee and for thee; that I may reign with thee for ever and ever. Amen, Jesus. Our Father, &c. Hail Mary, &c. Glory, &c. Jesus Christ crucified, have mercy on us!

You pious Christians, raise your voices, raise,
And join with me to sing your Saviour's praise,
Who shed his blood for us and died in pain,
To save our souls from hell's eternal flame.

THE CONCLUSION.

Compassionate Jesus! behold with eyes of mercy this devotion I have endeavored to perform, in honor of thy bitter passion and death, in order to obtain remission of my sins, and the pains incurred by them. Accept of it for the salvation of the living and the eternal repose of the faithful departed, particularly for those for whom I directed it. Do not, my Jesus, suffer the ineffable price of thy blood to be fruitless, nor my miserable soul, ransomed by it, to perish. The voice of thy blood is louder for mercy, than my crimes for vengeance. Have mercy then, O Lord! have mercy, and spare me for thy mercy's sake! Amen. Jesus.

HOLY WOMEN.

THE

SACRAMENTS AND SACRAMENTALS

ILLUSTRATED,

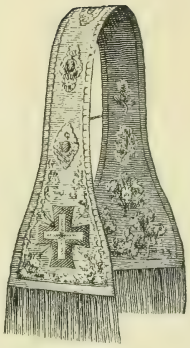
SHOWING THE SACRED ARTICLES USED IN THE ADMINISTRATION OF THE SACRAMENTS AND THE RITES AND CEREMONIES OF THE CHURCH,

TOGETHER WITH

THE VESTMENTS WORN BY THE CLERGY, &c., &c.

This picture represents His Grace, the Most Rev. John Joseph Lynch, Archbishop of Toronto, wearing the Mitre and Cope or Pluviale, and holding the Crosier. **See page 137.**

BISHOP'S MITRE.
Page 136.



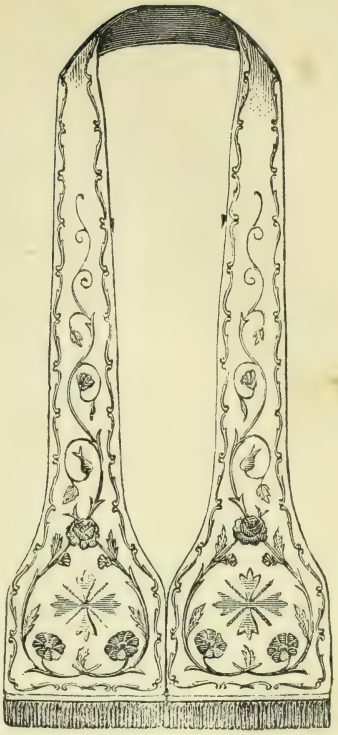
MANIPLE.
WORN ON THE ARM BY A PRIEST AT MASS.
Page 128.

BISHOP'S CROSIER.
Page 136.

CHASUBLE, (Back View.)
WORN BY THE PRIEST AT MASS.
Page 128.

Paschal Candlestick and Candle.
Page 162.

The Ceremony of Conferring the Pallium on an Archbishop —Page 137

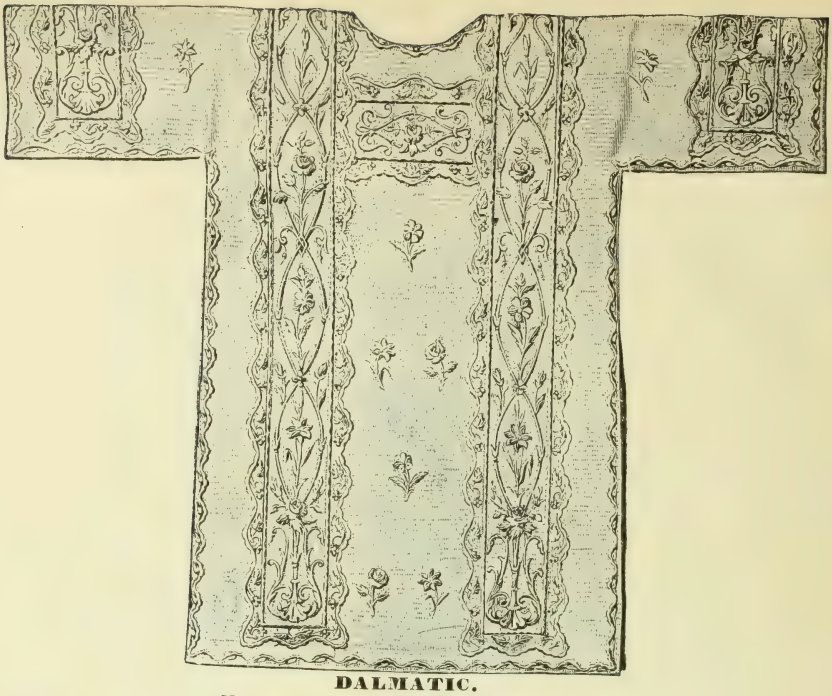


STOLE,

USED BY THE PRIEST AT MASS.—Page 128.

A Priest putting on the Amice or Amict.
Page 127.

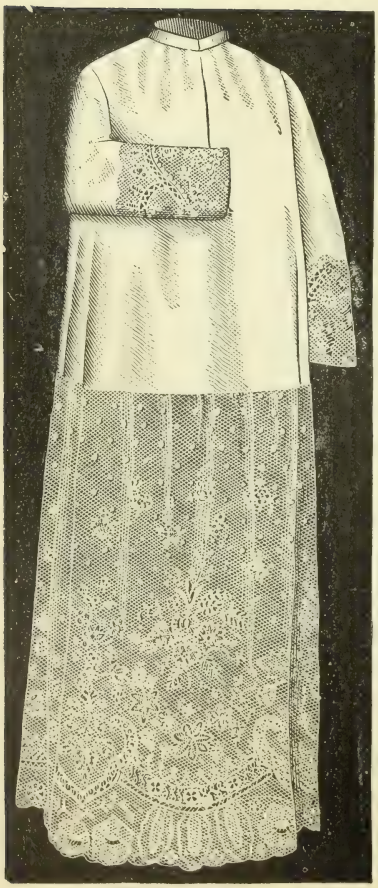
A Priest putting on the Cincture or Girdle over the Alb.—Page 128.



DALMATIC.

VESTMENT WORN BY THE DEACON AT MASS.

Page 120.



THE ALB.

WORN BY THE PRIEST AT MASS.

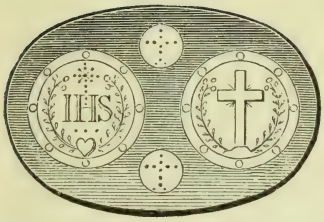
Page 127.

STOLE.

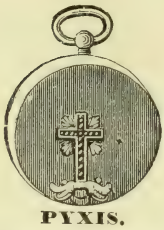
USED IN PREACHING AND ADMINISTERING THE SACRAMENTS.

Page 128.

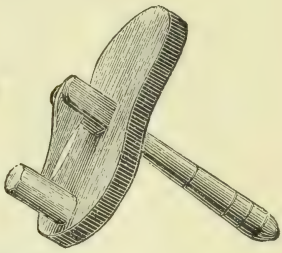
BREAD IRONS.
USED IN BAKING THE LARGE AND SMALL HOSTS.
Page 53.



LARGE AND SMALL HOSTS.
FOR CONSECRATION

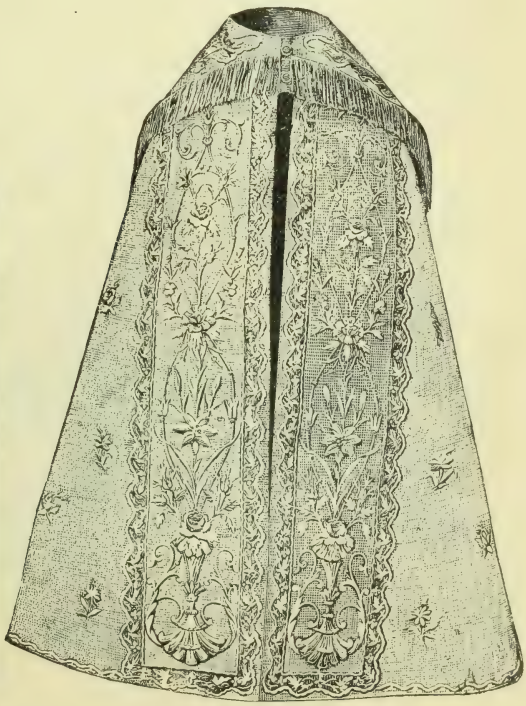


PYXIS.
FOR CARRYING THE BLESSED SACRAMENT TO THE SICK.



CLAPPER, FOR HOLY WEEK.

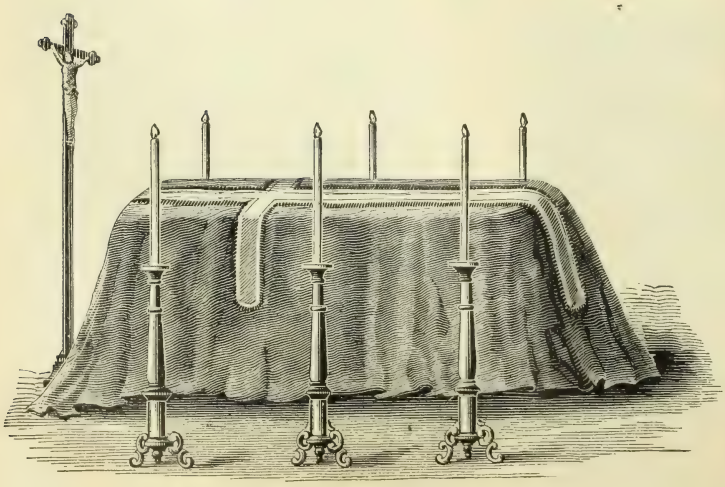
A SURPLICE.
WORN IN ADMINISTERING THE SACRAMENTS, PREACHING, &C.
Page 24.



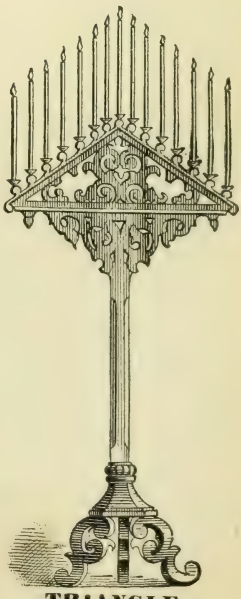
A COPE OR PLUVIALE.
WORN BY BISHOPS AND PRIESTS AT BENEDICTION OF THE BLESSED SACRAMENT, PROCESSIONS, &C.

ARCHIEPISCOPAL CROSS.
CARRIED IN PROCESSION BEFORE AN ARCHBISHOP.
Page 137.

One of the Stations of the Cross.

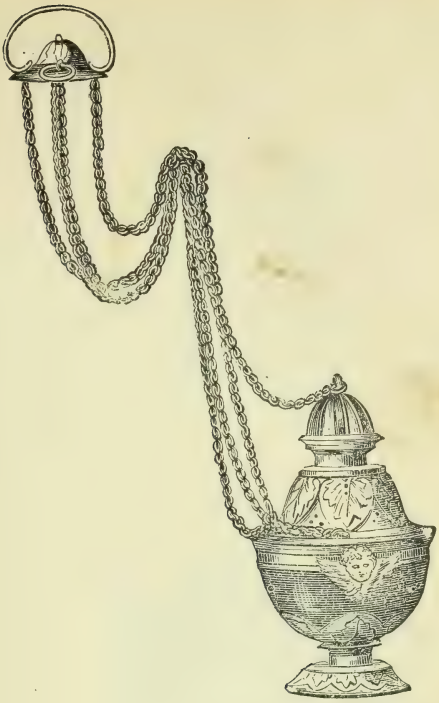


COFFIN,
COVERED WITH THE PALL AT REQUIEM MASS.
Page 157.



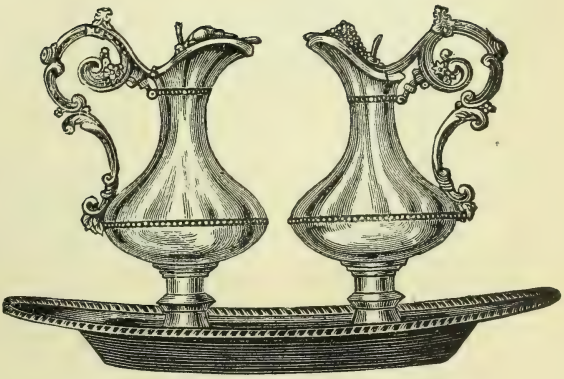
TRIANGLE,
WITH CANDLES, USED AT TENEBRÆ IN HOLY WEEK.
Page 161.

CHALICE AND PATEN.
Page 53.

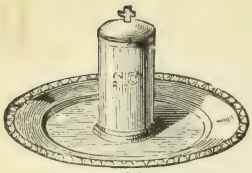


A CENSER.
USED FOR BURNING INCENSE.

A CIBORIUM.
IN WHICH THE CONSECRATED HOSTS ARE KEPT.
Page 53.

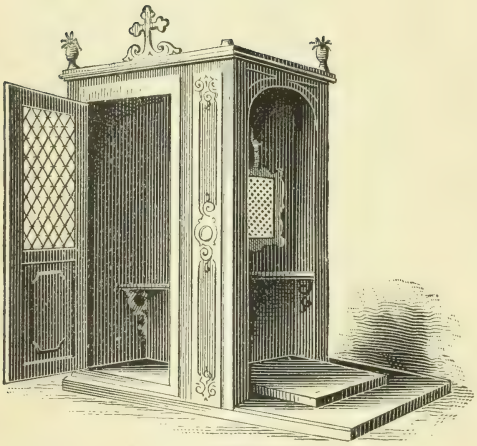


CRUETS.
FOR WINE AND WATER AT MASS, WITH TRAY.
Page 60.



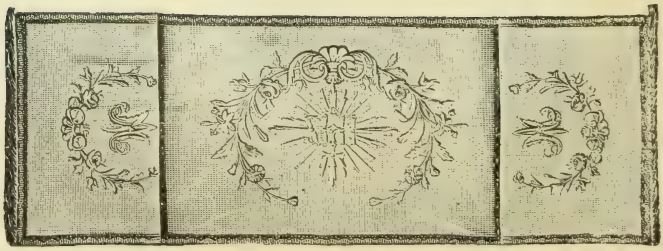
Bishop's Oil Stocks.
Used in Confirmation and Ordination.
Page 125.

OSTENSORIUM or MONSTRANCE,
In which the Consecrated Host is placed in the Benediction of the Blessed Sacrament.
Page 69.

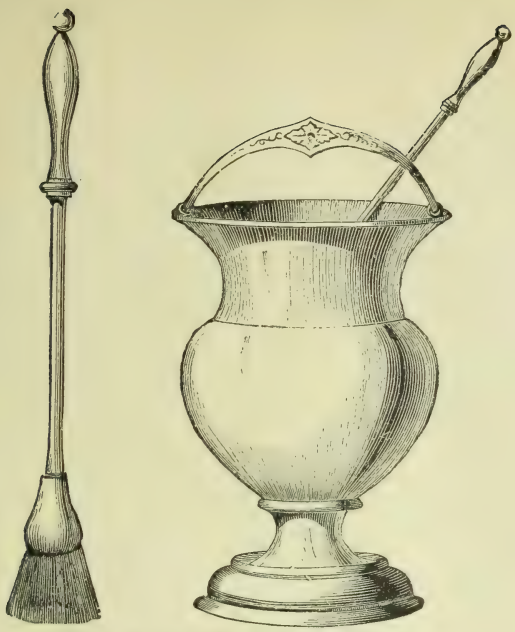


A CONFESSIONAL.
Page 83.

Oil Stocks.
Containing Oil & Chrism for Baptism and extreme Unction.
Page 92.

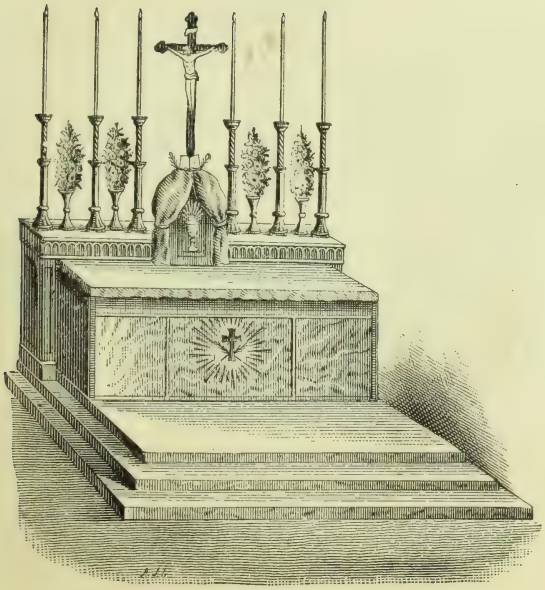


VEIL.
Used at Benediction of tht Blessed Sacrament
Page 69.

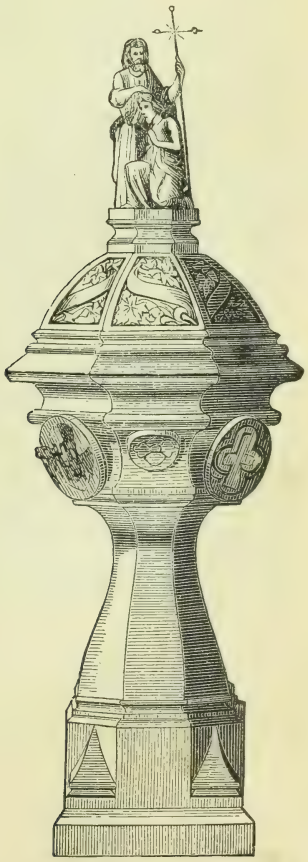


Holy Water Pot and Sprinkle.
Page 56.

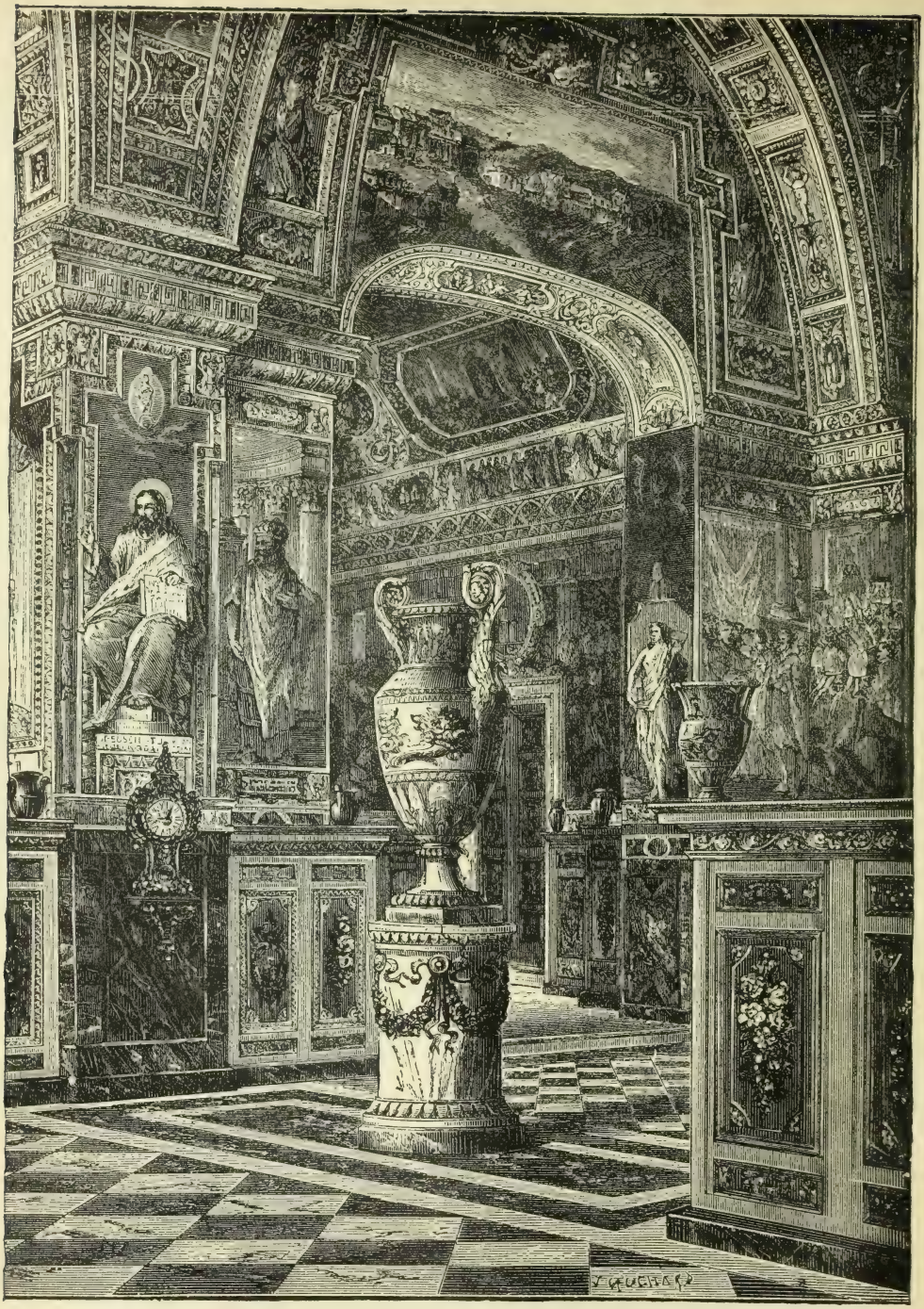
CHRISMALE.
For holding Holy Chrism
Page 33.



ALTAR.
As prescribed by the Ceremonial.
Page 50.

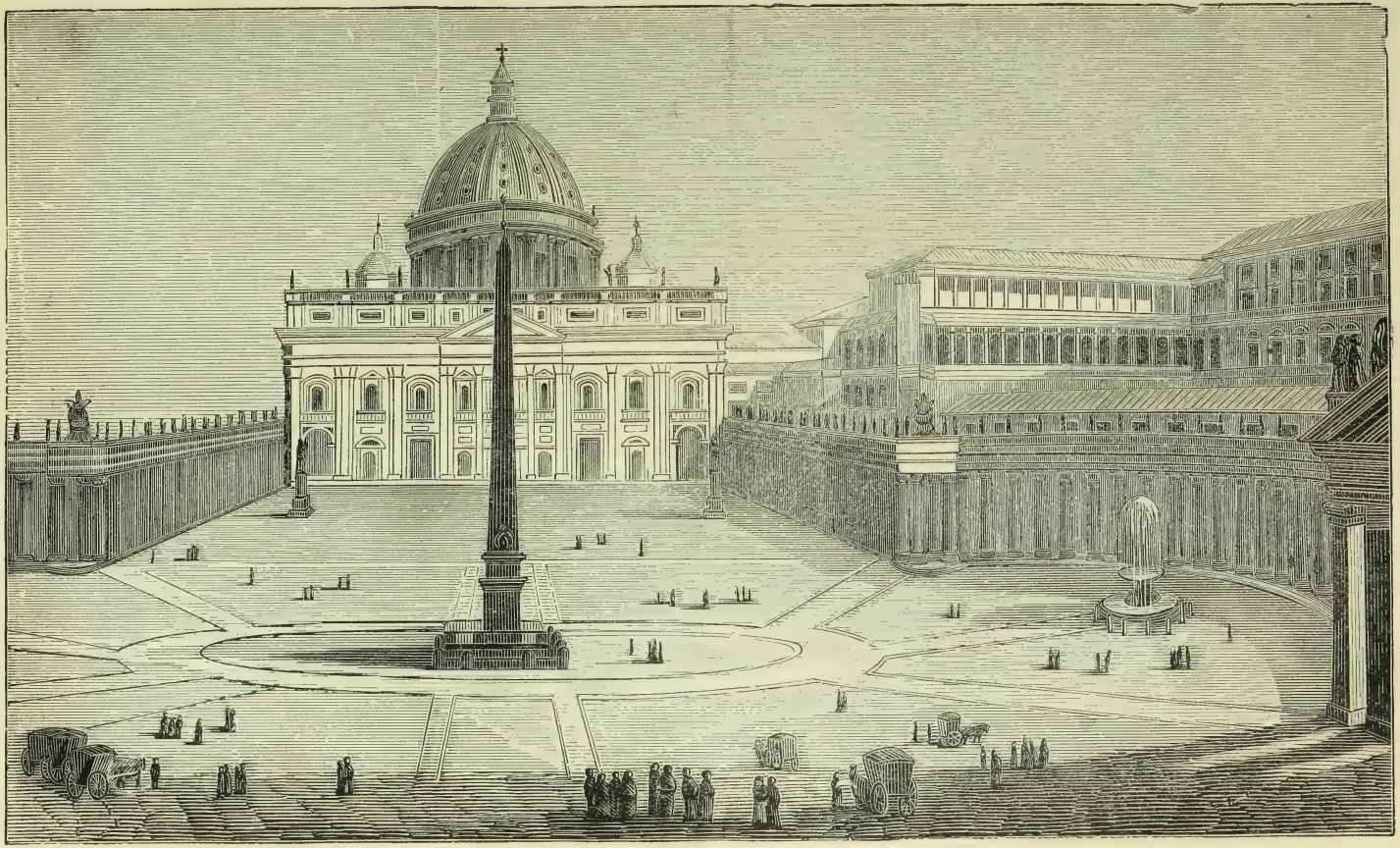


BAPTISMAL FONT.
Page 24.



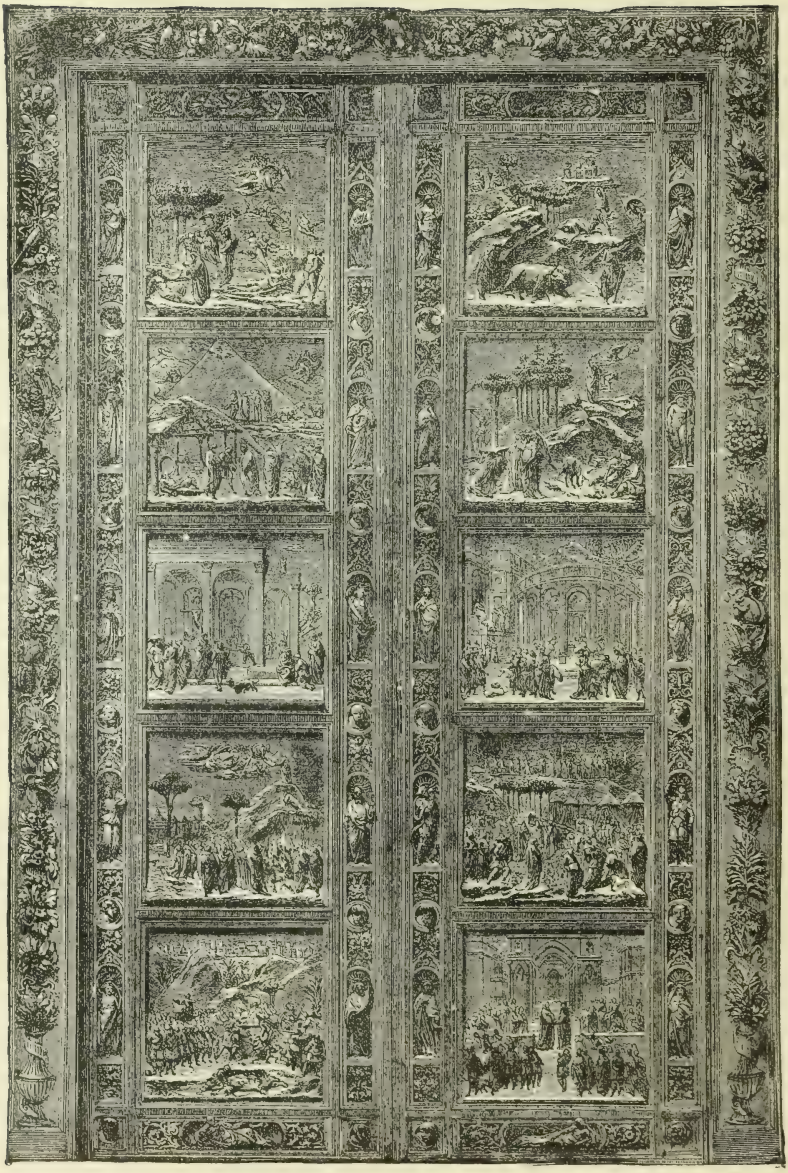
THE VATICAN LIBRARY.

The Vatican Library.—The Vatican is the Pope's palace at Rome, and is the seat of the great library, and the museum and collections of art, ancient and modern, which for visitors constitute one of the chief attractions. It covers an area equal to that of the city of Turin when it had a population of one hundred and thirty thousand. It is said to contain sixteen thousand apartments of various sizes, many of them are of unrivalled beauty, among which is the Sixtine chapel decorated in fresco by the pencil of Michael Angelo. Italy is rich in important libraries, but that of the Vatican at Rome stands pre-eminent. The number of printed volumes is about one hundred thousand, and the manuscript department contains no less than twenty-five thousand and is considered the finest collection in the world. The structure is unrivalled in extent, in beauty of proportions and decorations, and its galleries of antiquities, Christian and Pagan, paintings, statuary, bronzes, metals, vases and other objects of art surpass all other collections in the world.

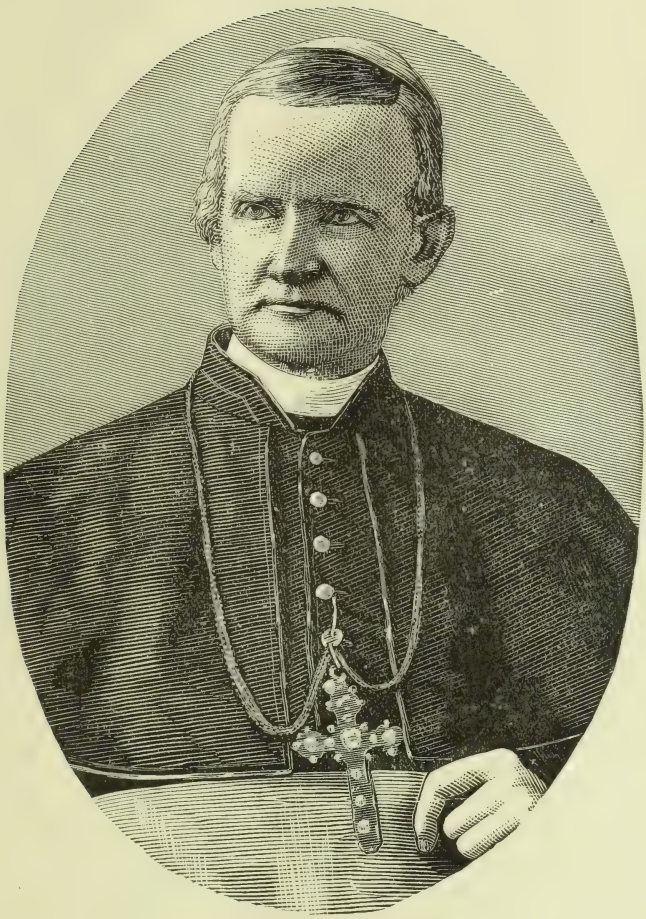


SAINT PETER'S AT ROME.

St. Peters at Rome is in the shape of a latin cross, and is the largest Cathedral of Christendom. It stands on the site of the Basilica built by Constantine, A. D. 306, over the grave of St. Peter, and where he suffered martyrdom. It was begun in 1450 and finished in 1590, is 613 feet long and 450 feet across. Michael Angelo gave the last years of his life to the completion of the dome which he designed, and it measures 600 feet in circumference. From the balconies in front the Holy Father always gives His benediction to the people on Easter. Its interior is magnificently decorated with all the wealth of art the world could afford. Immediately under the dome is the High Altar, over the grave and shrine of St Peter, where one hundred and twelve lamps are kept burning day and night. The walls surrounding it are amphitheatre in shape The monument in the foreground was erected to the memory of St. Peter.



CARVED DOOR IN THE VATICAN.

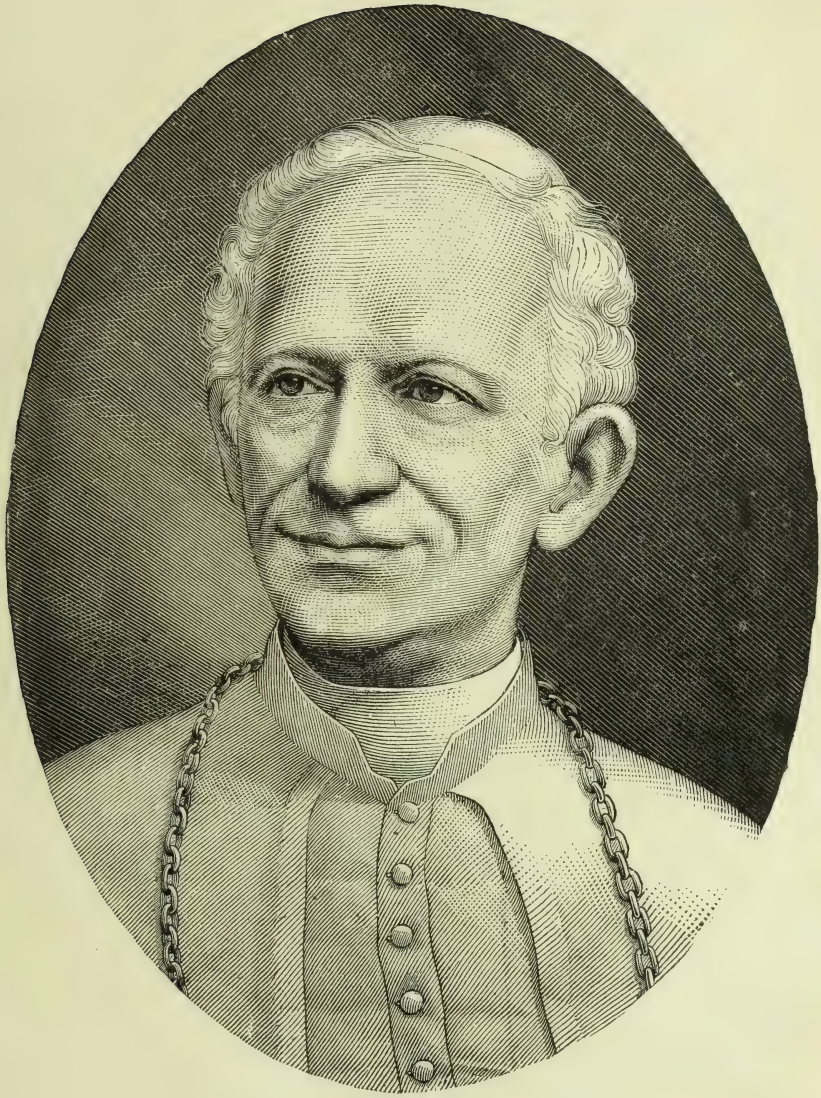


CARDINAL McCLOSKEY.

This portrait represents His Eminence wearing the Soutane with Chain and Cross.

POPE PIUS IX.

This picture represents His Holiness arrayed in Cape, Rochet and Stole.



LEO XIII.

This picture represents His Holiness wearing the Soutane—the every day coat of a Priest or Bishop.

The Holy Heart of Jesus.

THE VIRGIN AND CHILD.

HIS EMINENCE JAMES CARDINAL GIBBONS,

ARCHBISHOP OF BALTIMORE.

HIS EMINENCE JAMES CARDINAL GIBBONS,

First Vicar-Apostolic of North Carolina, Fourth Bishop of Richmond, Ninth Archbishop of Baltimore.

James Gibbons was born in the cathedral parish, Baltimore, and baptized in that venerable church by the Rev. Charles I. White. He was taken to Ireland at the age of ten, and made his earliest studies there, attracting the attention of Archbishop McHale by his piety and diligence. Returning to his native country, he entered the preparatory seminary, St. Charles' College, and after his course there entered St. Mary's College, Baltimore. He was ordained in March, 1861, and assigned to St. Patrick's Church, but in a few months received charge of St. Bridget's Church, Canton, with the care of St. Lawrence's at Locust Point, as well as of the Catholic soldiers at Fort McHenry. The zeal of the young priest in this laborious duty showed his merit, and Archbishop Spalding made him his secretary and assistant at the cathedral. The peculiar charm of his manner, the influence his piety exercised, made him a marked man, and at the Second Plenary Council of Baltimore he was selected as the priest best fitted to organize the new vicariate-apostolic in North Carolina, a State where Catholicity had made least impression. He did not shrink from the difficult task. Everything was to be created; the scattered Catholics were fewer in the whole State than would be found in a Maryland parish. He was consecrated Bishop of Adramyttum in the cathedral of Baltimore, August 16, 1868, and proceeded to Wilmington, North Carolina, making St. Thomas' Church his residence. He found one or two priests in the State, and seven hundred Catholics scattered in a population of a million. He drew devoted priests to him, and labored in person with the gentle zeal of a St. Francis of Sales, winning a way to hearts that the profoundest erudition or the highest eloquence

failed to reach. He visited every part of the State, preaching and lecturing in court-houses, meeting-houses, any hall that could be had, and everywhere presenting the unknown truth with irresistible power. His method can be best understood by his wonderful little book, "The Faith of our Fathers," a work that has been more effective than any other since Milner published his "End of Controversy." Little communities of converts began to form, and the ministers of God began to feel courage. Churches sprang up in the larger cities, the Sisters of Mercy came to open an academy, and the ancient order of St. Benedict prepared to found a monastery. On the death of Bishop McGill, Doctor Gibbons was transferred to the see of Richmond, July 30, 1872, retaining, however, the charge of his vicariate. His labors in the larger field were even more fruitful, and the influence was gradually extending, when Archbishop Bayley, finding his health precarious, asked that he should be appointed coadjutor of Baltimore. On the 29th of May, 1877, he was made Bishop of Janopolis and proceeded to Maryland. He left with reluctance the flocks in Virginia and North Carolina to assume the charge of the ancient diocese of Baltimore, of which he became archbishop on the death of Archbishop Bayley in the following October. The pallium was conferred upon him on the 10th of February, 1878. His venerable mother, who had lived to see her son enthroned in the cathedral where he had been baptized, died soon after at the age of eighty. Raised thus to the highest position in the American hierarchy, he enjoys the respect of all, and was chosen by Pope Leo XIII. to preside in the Third Plenary Council of Baltimore in November, 1884, having been invited to Rome with other archbishops and bishops in the previous year in order to deliberate on the most urgent matters to be considered in that assembly.

In the Consistory held by Pope Leo XIII. in June, 1886, the Archbishop of Baltimore was created a cardinal priest, and the insignia of his new dignity were soon after borne to him across the Atlantic.

PREFACE

TO THE

TEACHINGS AND ACTS

OF

THE DIVINE FOUNDER OF THE HOLY CATHOLIC CHURCH, OUR LORD AND SAVIOUR.

Many pious and enlightened persons have considered that a work like this might not be altogether useless; and hence it is that its author has placed it before the public. He first undertook it with the sole idea that it was a good and suitable work for the leisure hours of a priest; and even in occupying those hours, it was productive of some advantage to himself, so that he could not consider such time ill spent. But if this work may also serve to instruct the faithful, he believes it his duty not to withhold it from them. His idea is not a new one, and he has no desire to claim the merit of invention. There are in existence numberless concordances of the four Gospels, wherein the word of God and the word of man are interwoven, as in this work. Many, almost numberless, are the commentaries and reflections on the Gospels; so that the present writer can lay claim to nothing peculiar, excepting only his style and his selections, together with some observations which he believed necessary, in order to explain certain obscure texts. Even for these he cannot venture to claim originality: he can only say that he has never seen them in any of the authors consulted by him. To these are added some moral reflections, which grew out of the subjects before him, and which appeared to the author as calculated to excite and nourish piety. He has also endeavored to explain some of the evangelical dogmas. The nature of the work required that these explanations should be brief, and it was, moreover, necessary to make them clear and simple: it is for the reader to judge whether

he has succeeded in these points. These explanatory notes are not intended for professed theologians. Far be it from the author's mind to think of giving instruction to those whom he considers as his masters. No; they are solely intended for that numerous class who, in matters concerning religion, have no more than the limited knowledge usually obtained in what is called "a Christian education." They may also be found of some value to those ecclesiastics who have as yet made no very profound study of Scripture or theology, or to those who may have forgotten, in the multitude of their avocations, a portion of what they had in early life acquired. Many of these explanations are directed against heretics, for it is always useful to know how they pervert the Scriptures in support of their errors, and the manner in which the Church confutes them. Protestants in particular are frequently referred to, as being more known to us, and coming in closer contact with us. But there is yet another reason—shall we venture to confess it? There are sometimes found among us Catholics (at least by profession) who advance in conversation the same opinions as they do; and who, though not daring to maintain them as dogmas, at least propose them speculatively. This mode of speaking is seldom found in countries where the leaven of Protestantism has not penetrated, which fact shows plainly the origin of the evil. Whether those who assume this tone believe or do not believe what they say—for it generally happens that there is more of vanity than of conviction in these flippant remarks—yet every Catholic, who is truly attached to the faith of his fathers, will be very glad to have the means either of enlightening or confounding them, as the case may require. The authorities whom the author has followed in explaining the sacred text are, generally speaking, the Fathers of the Church, and the best authorized commentators. He embraces no particular system, and gives no opinion of his own on those questions; he simply fol-

lows the teaching and tradition of the Catholic Church. Whatever is at all opposed to that appears to him suspicious, and he therefore scrupulously avoids it. He cannot hope that his work will be found free from errors, but he implores his readers to place them solely to the account of his limited intelligence, and to rectify them by the same standard which has guided him in his work—the common teachings of the Catholic Church.

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OF THE

TEACHINGS AND ACTS

OF THE

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Our Lord and Saviour Jesus Christ.

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THE TEACHINGS OF THE HOLY CATHOLIC CHURCH.

EMBRACING ITS DOGMAS, SACRAMENTS, AND SACRAMENTALS.

By Rev. S. B. SMITH, D.D.,
Author of "Canon Law," "Elements of Ecclesiastical Law," Etc.

THE SACRAMENTS AND SACRAMENTALS.

Of all the blessings bestowed by Christ on His sacred spouse, the Church, the most excellent and sublime are the Holy Sacraments, which, as St. Ambrose says, "are most wholesome medicines, instituted by Christ, either to recover or preserve the health of the soul. For they are the precious means by which the merits of Christ's passion are applied to the sanctification of our souls, and by which we are enabled to perform all our Christian duties."

The nature, efficacy, and necessity of the Sacraments in general are thus beautifully depicted by the celebrated Father Faber of the Oratory, in his work on the "Precious Blood," p. 134, seq. "It is difficult," says Father Faber, "to describe the Sacraments. If an angel were to bear us from this globe which we inhabit, and carry us to some distant star, which God may have adorned as a dwelling-place for some other species of reasonable creatures, we should be struck with the novelty and peculiarity of the scenery around us. Some of its features might remind us of the scenery of earth, although with characteristic differences; while other features would be entirely new, entirely unlike anything we had ever seen before, either in color, form, or composition. This is very much the effect produced upon us when we come to learn the Catholic doctrine about the Sacraments. It introduces us into a new world. It gives us new ideas. It is more than a discovery, for it amounts to a revelation. The Sacraments are part of the new world introduced into creation by the Incarnation of

the Eternal Word, and therefore are an essential part of creation as it was eternally pre-ordained by God. Yet they are quite distinct from any other province in creation. The Sacraments of the Old Law were but shadows of the Sacraments of the Gospel. The Sacraments of the New Law are created things which have been devised and fabricated by our Blessed Lord himself. The Eucharist was foreshadowed by the Paschal Lamb; the Sacrament of Order, by the consecration of priests; and Penance by the legal purifications of the tabernacle. There was no shadow of Confirmation, because it is the Sacrament of the fullness of grace, and so can belong only to the Gospel dispensation. Neither was there any shadow of Extreme Unction, because it is the immediate preparation for the entrance of the soul into glory, and there was no entrance into glory for any human soul till Jesus had risen and ascended. Neither could Matrimony be a Sacrament under the Old Law, because the Word had not yet actually wedded our human nature; and the sacramentality of marriage consists in its being the figure of those transcendent nuptials of the Sacred Humanity.

"What, then, shall we call these Sacraments? They are not persons, yet they seem to be scarcely things: I mean that they seem to be something more than things. We want another word for them, another name, and can not find one. They are powers, lives, shrines, marvels, divine hiding-places, centres of heavenly power, supernatural magnificences, engraftings of heaven upon earth, fountains of grace, mysterious efficacies, marriages of matter and spirit, beautiful complication of God and man. Each Sacrament is a species by itself. Each has some specialty which is at once its excellence and its mystery. The pre-eminence of Baptism consists in its remission of original sin and of the pains due to it. The pre-eminence of Confirmation resides in the vastness of the succors of actual grace which it brings with it, as we see in the fortitude which it conferred upon the Apostles and which the Eucharist had not conferred; the Sacrament of Penance can claim the privilege of being the most necessary of all Sacraments to those who have been baptized, and of the capability of reiterated remission of mortal sin, which Baptism can not claim.

Extreme Unction excels Penance in the greater copiousness of its graces. The excellence of Order consists in its placing men in the singularly sublime state of being domestic ministers of Christ. Matrimony has a glory of its own in its signification of the union of our Lord with the Church. The pre-eminence of the Eucharist resides, as Saint Thomas says, in the very substance of the Sacrament, seeing that it is, as it were, the Sacrament of all the other Sacraments—the centre of them, the cause of them, the end of them, and the harmony of them. All are because of it, and are subordinate to its amazing supremacy.

"These Sacraments were designed by our Lord himself, and were instituted by Him with varying degrees of detail as to matter and form in various Sacraments; and yet, saving their substance, He has given His Church very extensive power over them, because they are so intimately connected with its unity. We see the exercises of this power in the bread of the Eucharist, in the impediments of Marriage, and in the varieties of Order in the Latin and Greek Churches. The Sacraments are institutions which illustrate at once the magnificence of God's dominion over His creation, and also the capability of creatures to be elevated by Him to astonishing sublimities, far beyond the merit and due of nature; and this elevability of creatures is one of the most glorious manifestations of the liberty of God.

"The Sacraments are not mere signs of grace, but causes of it. They cause grace in us physically by the omnipotence of God, which exists in them as if it were their own proper virtue and energy; for the omnipotence of God exists so specially in the Sacraments that if, by any possibility, God were not omnipresent, He would, nevertheless, be present in the Sacraments. The Sacraments cause grace physically, just as our Lord's Blood, shed long ago, cleanses us from our sins physically, not morally only; and just as His Resurrection and Ascension causes our resurrection and ascension physically, by an energy and a force which God has appropriated to them. The Sacraments also cause grace in us morally, by representing to the Father the merits of Christ's Passion actually accomplished, and so doing a sort of holy and irresistible violence to God, and thereby procuring for us

more abundant and, at the same time, very special succors of grace.

"But the Sacraments not only confer sanctifying grace, and in fuse habits of virtue both physically and morally; they also confer a certain special sacramental grace, which is peculiar and distinct in each Sacrament. It is difficult to explain this sacramental grace; but it seems to be a special power to obtain from God by a certain right, founded upon His decrees, particular assistances and kinds of grace, in order to the fulfillment of each Sacrament. Moreover, it belongs to the grace of the Sacraments that certain of them impress what is called a character, or seal, or signet, on the soul. The nature of this character is involved in mystery; but the most probable interpretation of it is that which describes it as a natural similitude of the soul of Jesus, likening our souls to His, and imparting hiddenly to our souls a resemblance of His—hidden in this life, but to be divulged with exceeding glory hereafter. This is a beautiful thought, and fills us full of a peculiar love for the dear Human Soul of Jesus. Lastly, the grace of Sacraments suspended, or dormant, has a marvellous power of revival, which enhances the mystery and the magnificence of these strange and unparalleled works of God."

"The Sacraments are the inventions of God himself. No creature could have devised them. I do not believe that, without revelation, the most magnificent intelligence of the angels could have imagined such a thing as a Sacrament. It is a peculiar idea of God. It represents a combination of His most wonderful perfections. It conveys to us in itself quite a distinctive notion of God. We already know God as the unbeginning God. We know Him also as the God of nature, and as the God of grace. There are two different disclosures of Him to us. So the knowledge of Him as the God who devised the Sacraments is another disclosure of Him. It adds many new ideas of Him to the other ideas of Him which we possessed before. We should in some respects have thought differently of God, if there had been no Sacraments, from what we think now. This is a great deal to say. It confers upon the Sacraments a most singular dignity, or rather it expresses in an intelligible manner that singular dignity

which belongs to them. Moreover, God not only invented them, but He invented them for the most magnificent of purposes. He invented them that by their means especially He might impart His divine nature to created natures, that He might justify sinners, that He might sanctify souls, that He might unite to Himself the race whose nature He had condescended to single out and assume to Himself. If they are His own invention they must be works of unspeakable excellence; for the least of His works is excellent; but if they were meant also for purposes so dear to Him and of such an exalted character, who shall be able rightly to imagine the excellence of these Sacraments? Furthermore, they are very peculiar inventions. They do not follow the laws of nature. They even superadd to the laws of grace. They are things apart, almost belonging to an order of their own. They are apparently without parallel in all creation. I know of nothing else to which I could liken them. They come out of some depth in the unfathomable wisdom of God, which does not seem to have given out any other specimens of itself. They are emanations of some abyss of His magnificence, which has only opened once to give them forth, and then has closed and rested. As matter and spirit, as nature and grace, are samples of God's beauty, tokens of ineffable realities in Him, manifestations of His invisible treasures, so likewise are the Sacraments. They invest God with a new light in our minds. They are some of His eternal ideas, the more imperiously demanding our devout study, because we have no others like them, no others which we can use as similitudes or as terms of comparison. Our knowledge of God is not only increased in degree, but it is extended in kind by our knowledge of a Sacrament."

"Strictly speaking, we do not call the Sacraments miraculous. They have laws of their own. So perhaps have miracles. But the laws of the Sacraments are revealed to us. Their action follows rules, and is, under fitting circumstances, invariable. Their order and immutability are two of their most striking features; and this distinguishes them from miracles. They are processes, and in this, also, they are unlike what we popularly term miracles. But so far as they are wonder-working, so far as their

results call forth our astonishment, so far as their effects are beyond the power of nature, so far as their completeness and their instantaneousness are concerned, so far as the revolution they accomplish and the transmutation they make are beyond the strength of common grace, so far as their success is in their secret divinity, so far we may call their operation miraculous. It is certainly in the highest degree mysterious. Their use of matter seems to point to a philosophy of matter and spirit far deeper than any which has yet been taught. It awakens trains of thought which carry us rapidly into speculations which are too high for us, yet which give us now and then unsystematic glances into the secrets of creation. The form of the Sacraments betokens a mysterious grandeur in language, reminding us of God's peculiar way of working by efficacious words, a characteristic which doubtless is connected in some hidden manner with the Eternal Generation of the Word. The invisible sacerdotal power which is necessary to the validity of so many of the Sacraments is another of their splendors, while the Sacraments which do not need it imply that latent priesthood which abides in all Christians, and which is an emanation of our Saviour's own priesthood 'after the order of Melchisedec.' The jurisdiction required for the administration of so many of the Sacraments, and especially for valid absolution, is a participation in those regal powers which belong to the kingdom of Christ—to the Church in its character of a monarchy. The power of the Church itself to limit the validity of a Sacrament, as in the case of reserved sins in confession and of impediments in Matrimony, is another feature in the Sacraments which enhances their mysterious character, while it exalts that lordship of the Sacred Humanity of Jesus which has been so copiously imparted to the Church. All these things are points for meditation, which can not fail to fill the soul with reverence and love, and to unite it more closely with God, by making us feel how the natural is hemmed in with the divine, and with what awful reality we are always lying in the arms of God, with our liberty held up, secured, and at once imprisoned and set at large by all this exuberance of supernatural interventions.

"The grace of the Sacraments is another subject for pious won

der. The special grace of each Sacrament, peculiar to itself and accomplishing a peculiar end, is a marvel in itself. Just as the sun brings out the blossoms, and paints their variegated leaves in parti-colored patterns, though the whole leaf is supplied with the same sap through the same veins, so does the Son of Justice work in the special grace of the Sacraments. How He determines them to such various effects is a secret hidden from us. The Sacraments have probably spiritual laws of their own, which are neither gratuitous nor arbitrary, but founded in some intrinsic fitness of things which results from the character of God. The special grace of each Sacrament seems to be almost a visible approach of God to the individual soul, to accomplish some particular end, or confirm some definite vocation, or interfere in some distinct crisis. It is not His usual way of working. It is not merely a general augmentation of sanctifying grace, an infusion of livelier faith, of keener hope, or of more burning charity. It is something more intimate between God and the soul, more personal, more full of reference to the individual case. Again, we must not omit to reflect on the inexhaustibleness of the grace of the Sacraments. It takes an immense heroism, like martyrdom, to come near to the grace of a Sacrament. Even martyrdom does not supersede Baptism or confession, if they can be had. No one can tell how much grace lies in a single Sacrament. In a single communion lies all grace, for in it is the author and fountain of all grace; and, if the theological opinion be true, that there is no grace in any of His members which has not actually been first in our Lord Himself, then all the grace of all the world lies in one communion, to be unsealed and enjoyed by the degree of fervor which we bring. The saints have said that a single communion was enough to make a saint. Who can tell if any created soul has ever yet drained any single Sacrament of the whole amount of grace which was contained in it simply by virtue of its being a Sacrament? I should be inclined to think, from manifold analogies both of nature and of grace, that no Sacrament had ever been duly emptied of its grace, not even in the Communion of our Blessed Lady.

"No Sacrament is content to confine itself to the conferring of

its special grace. There is always an exuberance about it, giving more than is asked, doing more than was promised, reaching further than was expected. This is a characteristic of all God's works. His magnificence is confined in every one of them, and is forever bursting its bonds, and carrying light, and beauty, and fertility, and blessing, far beyond the shrine in which it had been localized. But the perfection of God, which above all others the Sacraments appear to represent, is His magnificence. They belong to this attribute in a very special and peculiar way. Hence, there is about them a redundancy of grace, a prodigality of power, a profuseness and lavishness of benediction, which go beyond the ordinary laws of the world of grace. Moreover, besides this exuberance there is an agility about the Sacraments which is most worthy of note. Sometimes, if need be, one will do the work of another. Those which have no office to communicate first grace and justify the sinner, will do so under certain circumstances. Communion will forgive, Extreme Unction will absolve; not ordinarily, but when there is necessity for it, and the fitting disposition. We can not think without surprise of this power of transforming themselves, and of passing into each other and supplying for each other, which within certain limits the Sacraments possess. Furthermore, the rivers of grace in the Sacraments never run dry. Consider the multitude of Sacraments administered daily in the Church. Picture to yourself the wonderfulness of grace and its supernatural excellence, and then imagine the quantity of it drawn out of the eternal fountains for the well-being of the world. It is an overwhelming thought. Grace is not only more abundant in the Sacraments, and more nimble, but it is also more patient. Grace waits longer inside the Sacraments than out of them. They seem to detain it, to hold heaven down upon earth with a sweet force, and so to multiply the occasion and prolong the opportunities of men.

"The character which some of the Sacraments confer, also belongs to their grace. It is a revelation to us of the divine impetuosity and energy of the Sacraments. Amid the ardors of heaven, and in the dazzling splendors of the Beatific Vision, the mystic signets, the inexplicable characters of the Sacraments,

three in number, as if adumbrating the Three Divine Persons, shine forth as distinct beauties, and brighten through eternity The character of Baptism is, as it were, the finger-mark of the Eternal Father on the soul. The character of Order glistens like the unfailing unction of the priesthood of the Eternal Son. The character of Confirmation is the deep mark, which the fires of the Holy Ghost burned in, the pressure of His tremendous fortitude, which was lain upon us, and yet we perished not, so tenderly and so gently did He touch us. In the wild fury of the tempestuous fires of hell the same characters glow terribly. They are indestructible even there, fiery shames, intolerable disgraces, distinct fountains of special agony forever and forever.

"To these reflections on the grace of the Sacraments we must not fail to add a due consideration of the doctrine of intention. What things can be more purely divine than these Sacraments? Yet see how sensible they are to human touch! It is as if the very delicacy of their divine fabric made them more liable to human impressions. They are jealous of their powers. They do not need our active co-operation, so much as our permission. They require obstacles to be removed, but not assistance to be conferred. They work, as we say in theology, by the force of their own work, not by the energy of the recipient. This is their peculiarity. It is this which distinguishes them from other means of grace. They have reason to be jealous of so magnificent a distinction. Yet, in spite of all this, they are so sensitive to the touch of our fervor, that they unlock fresh and fresh graces according as we press them, as if in their love and their likeness to God they were delighted to be pressed, to be solicited, and to be importuned. They are also so delicate and so susceptible that they are at the mercy of our intentions. The very thought of this makes us tremble. We could almost wish it were not so. To be so fragile, while they are so exceedingly strong, is not this a surprise and a perplexity, not seldom, too, a sorrow and a dread? It seems to show that they are purely things of heaven, exotics upon earth, or weapons of omnipotence becoming brittle when they are plunged suddenly among human actions. Baptism can justify the child whose reason has not dawned. Extreme Unction can deal with

the relics of sin in a sinner who lies insensible. Such independent power have these masterful Sacraments. Yet are they in bondage to our intention. They must be human acts, if they are to be divine ones also. They are not mere charms, or spells, or sleight of hand. They have magic about them, but it is only that magic of incredible love in which God has clothed them with such resplendent beauty. Nothing, as I think, demonstrates the divinity of the Sacraments more evidently than this exquisite sensitiveness to human touch.

"Now look out upon the great laboring world, the world of human actions and endurances. It is not possible to measure the influence which is being exercised upon the world at this moment by the Sacraments. They are penetrating the great mass of mankind like the network of veins and arteries in a living body. They are being the causes of millions of actions, and they are hindering the consequences of millions of other actions. They are weaving good, and unweaving evil, incessantly. The roots of great events, which grow up and tower in history, are perhaps fixed in some secret Sacrament or other. The silent and orderly revolutions of the Church are often moulded in them. Society would hardly credit to what an extent it is held together by them. The influence of a single reception of a Sacrament may be handed down for generations; and the making of the destinies of thousands may be in its hands. At this instant by far the greatest amount of earth's intercourse with heaven is carried on, directly or indirectly, through the Sacraments. There is a vast wild world of sorrow upon earth. But over great regions of it the Sacraments are distilling dews of heavenly peace. In the underground scenery of hidden hearts they are at work, turning wells of bitterness into springs of freshness and of life. They are drying the widow's tears, raising up unexpected benefactors for the orphan, nerving the pusillanimous, softening the desperate, rousing the torpid, crowning those who strive, and doing all things for those who die. As the animals came trooping to Adam to be named, so mortal sorrows are coming in herds at all hours to the Sacraments to receive the blessing of the second Adam. Somewhere or other at this moment a Communion may be giving a vocation

to some youthful apostle who in after-years shall carry the Gospel to populous tribes in the Asian uplands, or throughout the newly-opened river-system of neglected Africa. Crowds in heaven shall owe their endless bliss to that one Communion.

"But the world of human joys is not much less vast than the world of human sorrows; and the Sacraments are there also, purifying, elevating, sanctifying, multiplying, supernaturalizing multitudes of these blameless delights. Yet there is a difference between their action upon sorrows and their action upon joys. They make no sorrows. They cause no mourning. They create no darkness. Whereas they are forever creating gladnesses. Splendors flash from them as they move, and their splendors are all jubilees. They are fountains of happiness to all the earth. They cover even the monotonous sands of life with verdure, and make the desert bloom, and crown the hard rocks with flowers, and beautify with their softness the sternest solitudes. Who can tell what songs of human goodness are being sung this hour in the ear of God, because of the joyous inspirations of the Sacraments? Of a truth human joy is a beautiful thing, a very worship of the Creator. Out of Himself there is no beauty like it, unless it be the jubilee of angels. But the joys which the Sacraments have sanctified, and, still more, the joys which the Sacraments have gendered, who can tell how sweet they are to the complacency of our heavenly Father?"

Below the Sacraments, far, far below, with none of the almost miraculous character given to them by the divine institution, come the Sacramentals, channels to us of numberless graces and blessings, less rich, less full than those which flow in on the soul with such torrent-like power, but yet so necessary in the great scheme of the kingdom, that we should feel as though numbed and paralyzed by their privation. These signs and channels of actual grace, instituted by ecclesiastical authority—the ceremonies of divine worship, all the blessed articles employed in the various functions of the Church, her prayers either in divine worship or in the conferring of the Sacraments, the blessings on ourselves and all that form the various realms of nature—are employed for our well-being, and participate of the nature of Sacraments without being Sacraments.

OF THE SACRAMENTS IN GENERAL.

Of the many definitions, each of them seemingly apt and appropriate, which may serve to explain the nature of a Sacrament, there is none, says the catechism of the Council of Trent, more simple and perspicuous than that of St. Augustine, a definition which has since been adopted by all scholastic doctors. "A Sacrament," says he, "is a sign of a sacred thing; or, as has been said in other words, but to the same purport, a Sacrament is a visible sign of an invisible grace, instituted for our justification." The Sacraments of the Old Law conferred only legal sanctity. Those of the New Law confer true internal sanctity. The Sacraments of the New Law were instituted by Christ for the sanctification and salvation of men. "Through them," says the Council of Trent, "all true justice either begins, or being begun, is increased, or being lost, is repaired." Sacraments, we said, are visible signs of invisible graces. Now, some one may ask, Are not images and crosses signs of sacred things? I answer, they are, but they are not therefore Sacraments; because it is the nature of a Sacrament not only to signify some sacred thing, but also to cause holiness or grace in the soul. Crosses or images indeed signify some holy thing, but they do not contain or give grace; but the Sacraments of the New Law do contain in themselves and give a sacred thing, viz.: grace. Thus St. Augustine writes: "The Sacraments of the Old Law promised the Saviour; the Sacraments of the New Law give health and life; for those did only signify, but these also effect what they signify. As the seal of a king not only represents and shows the image of the king, but also makes and imprints it in the wax; in like manner, the Sacraments in the New Testament not only signify grace, but also imprint and work grace in the soul of man."

The Catholic doctrine respecting the Sacraments in general is thus laid down by the Œcumenical Council of Trent in its seventh session, celebrated on the third day of March, 1547:

Canon I.—If any one saith that the Sacraments of the New Law were not all instituted by Jesus Christ, our Lord; or that they are more or less than seven, to wit: Baptism, Confirmation,

the Eucharist, Penance, Extreme Unction, Order, and Matrimony; or even that any one of these seven is not truly and properly a Sacrament, let him be anathema.

Canon II.—If any one saith that these said Sacraments of the New Law do not differ from the Sacraments of the Old Law save that the ceremonies are different, and different the outward rites, let him be anathema.

Canon III.—If any one saith that these seven Sacraments are in such wise equal to each other, as that one is not in any way more worthy than another, let him be anathema.

Canon IV.—If any one saith that the Sacraments of the New Law are not necessary unto salvation, but superfluous; and that without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification; though all (the Sacraments) are not indeed necessary for every individual, let him be anathema.

Canon V.—If any one saith that these Sacraments were instituted for the sake of nourishing faith alone, let him be anathema.

Canon VI.—If any one saith that the Sacraments of the New Law do not contain the grace which they signify; or that they do not confer that grace on those who do not place an obstacle thereunto; as though they were merely outward signs of grace or justice received through faith, and certain marks of the Christian profession, whereby believers are distinguished amongst men from unbelieving, let him be anathema.

Canon VII.—If any one saith that grace, as far as God's part is concerned, is not given through the said Sacraments always, and to all men, even though they receive them rightly, but (only) sometimes, and to some persons, let him be anathema.

Canon VIII.—If any one saith that by the said Sacraments of the New Law grace is not conferred through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace, let him be anathema.

Canon IX.—If any man saith that in the three Sacraments (to wit), Baptism, Confirmation, and Order, there is not imprinted in the soul a character, that is, a certain spiritual and indelible

sign, on account of which they can not be repeated, let him be anathema.

CANON X.—If any one saith that all Christians have power to administer the word and all the Sacraments, let him be anathema

CANON XI.—If any one saith that in ministers, when they effect and confer the Sacraments, there is not required the intention at least of doing what the Church does, let him be anathema.

CANON XII.—If any one saith that a minister being in mortal sin, if so be that he observe all the essentials which belong to the effecting or conferring of the Sacrament, neither effects nor confers the Sacrament, let him be anathema.

CANON. XIII—If any one saith that the received and approved rites of the Catholic Church, wont to be used in the solemn administration of the Sacraments, may be condemned, or without sin be omitted at pleasure by the ministers, or be changed by every pastor of the churches into other new ones, LET HIM BE ANATHEMA.

The Sacraments of the Catholic Church are seven, as is proved from Scripture, from the unbroken tradition of the Fathers, and from the authoritative definitions of Councils. Why they are neither more nor less may be shown, at least with some degree of probability, even from the analogy that exists between the natural and the spiritual life. In order to exist, to preserve existence, and to contribute to his own and the public good, seven things seem necessary to man—to be born; to grow; to be nurtured; to be cured when sick; when weak to be strengthened; as far as regards the public weal, to have magistrates invested with authority to govern; and finally, to perpetuate himself and his species by legitimate offspring. Analogous, then, as all these things obviously are to that life by which the soul lives to God, we discover in them a reason to account for the number of the Sacraments. Amongst them the first is Baptism—the gate, as it were, to all the other Sacraments, by which we are born again to Christ. The next is Confirmation, by which we grow up, and are strengthened in the grace of God, for, as St. Augustine observes: "To the Apostles who had already received baptism, the Redeemer said: 'Stay you in the city till you be endued with

power from on high.'" The third is the Eucharist, that true bread from heaven which nourishes our souls to eternal life. The fourth is Penance, by which the soul which has caught the contagion of sin is restored to spiritual health. The fifth is Extreme Unction, which obliterates the traces of sin and invigorates the powers of the soul, of which St. James says: "If he be in sins, they shall be forgiven him." The sixth is Holy Orders, which gives power to perpetuate in the Church the public administration of the Sacraments, and the exercise of all the sacred functions of the ministry. The seventh and last is Matrimony, a sacrament instituted for the legitimate and holy union of man and woman for the conservation of the human race, and the education of children in the knowledge of religion and the love and fear of God.

The Sacraments are typified in sacred art by the Book with seven seals which was seen in heaven by that beloved apostle who drew from the heart of Jesus such deep draughts of inspiration. They are the great channels of sanctifying grace obtained for man by the Lamb of God, who alone could open those sealed fountains. Hence the Sacraments were all instituted by our Lord Himself, since none but God could indissolubly connect material acts with divine grace, or make it accompany them. The Church has always recognized the Seven Sacraments as instituted by Jesus Christ, although the holy apostles and disciples who, under God's inspiration, wrote for the edification of the faithful, do not in all cases record the time or occasion—a fact that can be easily understood when we see how St. John, with his heart full of love for his divine Master, telling so minutely the language and events of the Last Supper, notices the institution of the Blessed Eucharist only by an allusion to the inscrutable and unfathomable love of Jesus. So, too, ceremonies apparently commanded by our Lord in positive terms, such as the washing of feet, have never at any time been regarded by the Church as Sacraments. The rites of the Old Law which approach the sacramental character, such as circumcision and the like, were but types and shadows; they were of the law and worked through the law; they did not convey the grace purchased by the blood of the Messias.

The Sacraments are the channels instituted by Jesus Christ, by which the saving graces are to be imparted to the soul. To the hierarchy and priesthood of the New Law the graces of state and an indelible character, with the right of duly administering the Sacraments, are imparted by the Sacrament of Holy Orders; by Baptism man is delivered from the bondage of Satan and original sin, cleansed white in the Blood of the Lamb; he receives the indelible character of a Christian, and is enrolled as a citizen of the kingdom. He is confirmed indelibly in this character, and made a soldier of Christ by Confirmation, receiving a fullness of grace from the Holy Ghost; if he falters in his allegiance, if he offends and transgresses, the Precious Blood, on his contrite return, will wash away his defilement in the Sacrament of Penance; while, in the Holy Eucharist, Jesus Christ gives Himself as a food to the faithful soul—a food necessary to attain eternal life. He sanctified marriage, and through it the family, by blessing with His first miracle the wedding at Cana; but He made matrimony a Sacrament by elevating it to be an image of His union with the Church; and through it He pours grace to make its recipients holy as instruments in adding fresh citizens to His kingdom. Then, as the mortal career closes, Extreme Unction, that last unction of the Holy Spirit, soothes the sufferer in that last struggle which all must meet, but which no familiarity can rob of its terrors. Christ, in the deep love which overflowed from His sacred Heart, by an invention of affection, gave this Sacrament with its grace for that fearful hour when human aid and human help avail not, and man feels unutterably alone. Thus the Sacraments differ as stars differ in glory. The Blessed Sacrament—the Body and Blood of Jesus Christ—is the sun, where grace is tasted in its very fountain; Order preserves the teaching Church as Matrimony the Church of the disciples. They are necessary to the kingdom, though not necessary to each and all, but necessary to those who are called; while those who follow the Lamb in virgin purity on earth are invited to swell the snow-white band that attend His triumph in heaven. But Baptism is necessary to all, and Penance to all who have lost their baptismal innocence; while the Holy Eucharist, as the special food sustaining spiritual

life, is, to those who have reached the age of reason and can approach it, so necessary that to forego it entails exclusion from the Christian fold. Confirmation and Extreme Unction, though not absolutely necessary, yet can not be relinquished by the Christian who can approach them, without risk and peril to his immortal soul that none should incur. Each of these Sacraments has its peculiar graces; and we need all the aids of grace to obtain our salvation. They are not merely pious ceremonies, intended to keep alive faith and devotion; they are divine institutions, and attended with incalculable graces, which God bestows through them, and which can fail to benefit us only by neglect or unworthiness on our own part.

GRACE, AND ESPECIALLY THE GRACE OF THE SACRAMENTS.

Grace, in its widest sense, means a favor, a mercy, a liberal kindness bestowed upon us, and to which we have no claim. Were it something ours by right, to which we were entitled absolutely, it would be no grace. Graces in the order of nature are all gifts, such as health, strength of body, mental abilities, genius, and talents, which are bestowed on good and bad, believers and unbelievers. These are all considered as graces, because God owes them to no one, and yet gives them to His human creatures as it is pleasing to Him, and in what measure He pleases.

Above these purely natural graces are the supernatural. These are favors and blessings which God grants to His reasonable creatures—favors and graces which are not connected with our bodily life, but are given to aid us in the great end for which we were created, the attaining, by a life spent in obedience to God's holy will, our salvation and eternal life.

The Incarnation of the Eternal Word, His preaching, His miracles, His teaching, the establishment of His Church, the Sacraments, His death, were external graces of the supernatural order, while the interior helps which God gives us, such as good inspirations, the gifts of faith, hope, and charity, are internal graces.

Sanctifying or habitual grace is that grace of God which dwells in and remains with us; which sanctifies us, and renders us just

and agreeable in His eyes. It makes us His friends, from having been His enemies by sin.

In so far as salvation is concerned we can do no good without God's grace; for salvation is a supernatural end, and we, of ourselves, have only natural means, which are not adequate to attain it. We need a supernatural means, and this is grace. Yet we are free agents, and can resist or reject the grace offered us. We see this daily; men turn a deaf ear to all the graces, rejecting the means of salvation and, as it were, courting their own destruction. We can not merit the first grace, or it would be a debt, not a grace; but God never refuses His grace to those who ask it as they ought to do; and, if we are lost, our destruction is from ourselves and the fault our own.

To obtain God's grace and to abide in God's grace is, then, the aim of a Christian; to obtain that grace of final perseverance which will enable him to persevere to the end, and die the death of a saint. Prayer attracts or obtains grace; the Sacraments confer it.

THE SEVEN SACRAMENTS.

THE SACRAMENT OF BAPTISM—ORIGINAL SIN—THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN.

God formed man from the slime of the earth, immortal and impassible. His soul He created to His own image and likeness; gifted him with free will, and tempered all his motions and appetites, so as to subject them, at all times, to the dictate of reason. He then added the invaluable gift of original righteousness. When Adam had departed from the obedience due to God, and had violated the prohibition "of every tree of Paradise thou shalt eat, but of the tree of knowledge of good and evil, thou shalt not eat, for in what day soever thou shalt eat it, thou shalt die the death;" he fell into the extreme misery of losing the sanctity and righteousness in which he was created; and of becoming subject to all those other evils which are detailed by the Council of Trent. The first man Adam, when he transgressed

the commandment of God in Paradise, immediately lost the holiness and justice wherein he had been constituted, and incurred, through the offense of that prevarication, the wrath and indignation of God, and, consequently, death, with which God had previously threatened him, and, together with death, captivity and his power who thenceforth had the empire of death—that is to say, the devil; and through that offense of prevarication, Adam was wholly changed for the worse in body and soul.

"This prevarication was not limited in its evil consequences only to Adam himself; it injured his posterity also. The holiness and justice which he had received of God, he lost not for himself alone, but for us also; and, defiled by the sin of disobedience, he has transfused into the whole human race, not only death and bodily pains, but sin also, which is the death of the soul." As the apostle says: "By one man sin entered into the world, and by sin death, and so death passed upon all men, in whom all have sinned." (Rom. v. 12).

Such is the teaching of the Catholic Church in the language of the Council of Trent. (1)

This doctrine of the fall of man underlies not only the whole of the Old Testament, but is preserved in the traditions of all nations. Everywhere man retained the tradition of a purer and happier state in which he once was, and which he forfeited by his transgression.

This original sin is the source of all human misery. It not only barred heaven against mankind; but, by leaving him subject to concupiscence, or an incentive to sin—a captive under the power of Satan—exposed him to fall under temptations to actual sin, and the punishment due them. Human nature was utterly powerless to undo the evil done by Adam. There was no remedy but the merit of the one Mediator, our Lord Jesus Christ, who hath reconciled us to God in His own blood, made unto us justice, sanctification, and redemption (1 Cor. i. 30). And that remedy was applied first to exempt from original sin the Virgin whom, from all eternity, the Eternal Father had decreed to become the Mother of His divine Son. (2) This doctrine has been

(1) Sess. V., June 17, 1546. (2) Ib.

that of the Church from the earliest times—was so well-known and generally diffused, that Mahomet took it, with other Christian truths, in forming his new religion; so irrefragable, that Luther even, after abandoning the one sheep-fold of the one Shepherd strenuously maintained it. It was implied in decisions of many Sovereign Pontiffs, and in the decree of the Council of Trent on Original Sin. It was woven into the very heart of the Catholic world by devotions and festivals.

The piety of the faithful asked that this should be specifically defined, and His Holiness, Pope Pius IX., on the 2d of February, 1849, in an encyclical letter, asked, from the bishops of the Catholic world, their testimony as to the pious belief and devotion of their several flocks toward the Immaculate Conception of the Mother of God, and the opinion of the bishops themselves as to the promulgation of a precise definition. The responses were in unison. All tongues became one. Then the Pope, on the 8th of December, 1854, in the presence of a vast array of bishops, issued Letters Apostolic, in which he said: "We declare, pronounce, and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of Almighty God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful." (1)

Clear and precise as this definition is, the enemies of the Church at once loudly assailed it, or, more generally, other doctrines which they supposed the Immaculate Conception to be. Some, denying the doctrine of original sin, and therefore believing in the immaculate conception of all mankind, denied that of Mary. Others claimed that it made her a goddess—as though Eve, when free from original sin, were consequently a goddess.

The Catholic doctrine is clear. By the sin of Adam he drew not only on himself, but on his posterity, with the single exception of Mary, whom God exempted, as the destined mother of His Son, from the guilt of original sin. Mary is said to be immaculate in her conception—that is, that in the very first instant

(1) Ineffabilis Deus.

of her existence, when her soul was created and infused into the body, she was exempted from original sin, not subsequently sanctified in the womb, like the Prophet Jeremias and St. John the Baptist, after having been for a time subject to the guilt of Adam's transgression.

The immaculate purity of this ever-Blessed Virgin is a privilege of immense value, bestowed only on Mary. "Behold, they that serve Him are not steadfast, and in His angels He found wickedness; but in Mary He found none. She, ever steadfast in His holy service, was, by the special disposition of Divine Providence, from the very first instant of her conception, evermore preserved in innocence, and perfectly unsullied by the smallest stain of sin. She never ceased to be the undefiled temple of God, the chaste and immaculate spouse of the Holy Ghost."

Her deliverance was through the merit of the Precious Blood of her Divine Son. For the rest of mankind, since the establishment of the Church, this merit of Jesus Christ is applied, both to adults and to infants, by the Sacrament of Baptism rightly administered.

THE SACRAMENT OF BAPTISM.

"Baptism is a term of Greek origin, and means immersion, washing, purification. The first Sacrament is so called because it purifies our souls from the guilt of sin, as water washes and purifies the body.

"That it is a Sacrament instituted by our Lord Jesus Christ is too plainly laid down in the Gospels to be controverted, and among all who separated from the Church, there were none so bold as to deny it, till these later days, when men begin to lose all faith, and many deny its supernatural effects. Yet the commission to baptize is precise. 'Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' (St. Matthew xxviii. 19). Its effect is no less clearly expressed by the lips of truth itself. 'Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he can not enter into the kingdom of God' (St John iii. 5). 'He that believeth and is baptized shall be saved, but he that believeth not shall be condemned' (St. Mark xvi. 16)

"Baptism is a sacrament which effaces all sin, and remits the punishment due to it. It makes us children of God and of His Church. Not only is original sin remitted by it, but all actual sins committed before its worthy reception. Baptism remits not only the sin itself, but also for time and eternity remits all punishment due to the justice of God, for sins committed before it is received; so that the baptized Christian is, at the moment of Baptism, if he worthily receive it, not accountable to the justice of God for anything. The mercy of God applies to us in this Sacrament, without any reserve, the merits of Jesus, in granting us the remission of all sin and all punishment. 'No act in life can surpass it in importance. It effects a most complete spiritual revolution, even in the unconscious child. It effects it in a most wonderful way.' 'Each Baptism is a greater, a diviner, a more magnificent work than the creation of the material world.' 'The grace of Baptism restores us to a supernatural standing; it makes us God's adopted children. It does not merely rescue us from hell, and leave us to spend an eternity of mere natural blessedness by the streams and among the fruit-trees of some terrestrial paradise. It entitles us to possess and enjoy God forever. Moreover, this Sacrament stores our souls with most mysterious graces. It infuses celestial habits into us, and endows us with those unfathomable wonders, the gifts of the Holy Ghost. No miracle can be more complete or more instantaneous, or more gratuitous than the grace of Baptism.' (1) And all these gifts and graces are bestowed to enable us to struggle against the inevitable consequences of Adam's sin which remain—ignorance, concupiscence, corporal and spiritual infirmities—from which we shall, if faithful to the end, be delivered after the general resurrection, a deliverance that may be considered an effect of Baptism.

"Washed in the waters of Baptism, we begin a new life of grace in Jesus Christ, which unites us to God in faith, hope, and charity; which enables us to call God our Father, and regard His kingdom as our inheritance. (2) We live by the life of Jesus, or rather He lives in us, and we are His members; and thus united to Him, we are adopted by God as His children, and

(1) Faber. (2) Council of Trent. Sess. V., ch. vii.

co-heirs with Jesus Christ to His heavenly kingdom (Gal. ii. 20 Eph. v. 30; 1 John iii. 1; Rom. viii. 17).

Baptism numbers us among the faithful, and gives us a right to the other Sacraments, all which it must invariably precede. As it imprints an indelible character on the soul, it can not be repeated.

The ordinary ministers of the Sacrament of Baptism are the bishops and priests. Deacons are the only extraordinary ministers who can baptize solemnly, using all the ceremonies; but in case of necessity—of imminent death—any one, without distinction of sex and religion, can give private baptism, provided only that he has the intention to do what the Church does. This has always been the practice of the Catholic Church, as the tradition of every age attests.

In these cases, if several are at hand, the baptism should be given by an ecclesiastic, if present, rather than by a lay person; by a Catholic, rather than one not of the faith; by a man, rather than a woman; but, except in case of extreme necessity, a parent should not baptize his own child.

Private baptism is conferred by taking water—either holy water or any natural water, from spring, well, lake, or river; rain-water, or even dew—and pouring it on the person to be baptized, if possible on the head, taking care that the water touches the skin, though it is enough, for the validity of the Sacrament, that the water touch any considerable part of the body. While pouring the water, the one who confers baptism must say: "I baptize thee in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost."

Where there is no such danger of death as to call for private baptism, the child should be taken as early as possible to the parish church to receive this Sacrament; and, if it survives after private baptism, should be taken to have the ceremonies supplied. In such case, it should always be stated that private baptism has been conferred.

The Baptism of infants is not positively directed in the Gospels, but it is directly inferred, and this inference is clearly justified by the testimony of universal tradition, and the unvarying prac-

tice of the Church since the Apostles. The Council of Trent formally condemns those who assert that little children, for that they have not actual faith, are not to be reckoned amongst the faithful after having received Baptism, or that Baptism should be deferred till they have attained years of discretion. (1)

No Catholic parent who loves his child really, will defer its Baptism. What will he not do to shield it from disease? But here, worse than disease, the eternal loss of the beatific vision, in case of early death, threatens it; if life is spared, the child is under the bondage of Satan, concupiscence gains strength, the graces of God are withheld, it is daily weakened for the struggle of life, and for its attainment of everlasting happiness.

CEREMONY OF BAPTISM.

The person to be baptized, with a god-father and god-mother, goes to the church and is met by the priest in surplice and violet stole, who stops him, where the full ceremony is observed, at the door, to show that one subject to original sin is unworthy to be admitted, as it makes him a slave of the devil and subject to his empire.

Then he asks: "What dost thou ask of the Church of God?" The sponsor or adult answers: "Faith." "What doth faith obtain for thee?" "Life everlasting." Then the priest continues: "If, then, thou wilt enter into life, keep the commandments: Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself." Then he breathes thrice on the face of the one to be baptized, "to signify," says St. Augustine, "the repulsion of the devil by the Holy Spirit, who is called the breath of God, and by the merits of Christ." He then says: "Depart from him, unclean spirit, and give place unto the Holy Spirit, the Paraclete." Then he makes the sign of the cross on the forehead and breast of the person to be baptized, to teach us that we should glory in the Cross of Christ, and love it, nor ever be ashamed to acknowledge ourselves Christians, or fulfill our duties as such. "Receive

(1) Sess. VII. On Baptism, Canon xiii.

the sign of the cross, both upon thy forehead and also upon thy heart; take unto thee the faith of the heavenly precepts, and in thy manners beseech that thou mayest be now the temple of God." Then he prays God to keep the elect one by His perpetual assistance, that he may merit, by keeping the commandments, to attain unto the glory of regeneration. Then he lays his hand on the head, and prays, beseeching God to drive out all blindness of heart, to break the bonds of Satan, to open to him the gates of mercy, that he may be free from wicked desires, and joyfully serve Him in His Church.

Then the priest blesses the salt, by a prayer in the form of an exorcism, and puts a little into the mouth of the child, to signify the wisdom and taste for heavenly things which the Church demands for her children—for salt is symbolical of wisdom.

Then, wishing peace, he prays God to suffer the child no longer to hunger for want of being filled with heavenly meat, so that he may be always fervent in spirit, rejoicing in hope, always serving the name of God. Then he continues: "Bring him, O Lord, we beseech Thee, to the laver of regeneration, that with Thy faithful he may deserve to attain unto the everlasting rewards of Thy promises."

Then he again exorcises the evil spirit in the name of the Holy Trinity, and bids him depart at the command of Jesus Christ, who walked upon the water. Next he makes the sign of the cross, with his thumb, on the forehead of the person to be baptized, saying: "And this sign ✠ of the holy cross, which we make upon his forehead, do thou, accursed devil, never dare to violate." Then laying his hand on the head of the person to be baptized, the priest prays the Almighty to enlighten His servant with the light of wisdom; to cleanse, sanctify him, and give him true knowledge, that, being made worthy of the grace of Baptism, he may retain firm hope, right counsel, and holy doctrine. After this, the priest lays the end of his stole upon the child or adult, and admits him into the church, saying: "Enter into the temple of God, that thou mayest have part with Christ unto life everlasting." When they have entered the church, the priest, as he proceeds to the font, says the Creed and the Lord's Prayer with the

sponsors, to show that the Church baptizes only those who live in the faith of Christ and His Church, and to show that she desires none of her children to be ignorant of the prayer which Our Lord taught The entering into the church, while reading the Creed, shows that it is only by the profession and belief of the true faith that we can merit heaven. Before he reaches the font he pronounces another exorcism. Then the priest, wetting his finger with saliva, and touching in succession both ears of the person, in the form of the cross, says: "Ephphetha ✠, that is to say ✠, Be thou opened;" then, touching the nostrils, "for a savor of sweetness. But thou, Satan ✠, fly! behold the great and mighty God approaches, the God who wresteth the prey from the strong." This ceremony is based on the action of Our Lord, when curing the deaf and dumb man, and shows that the Church desires her children to have their ears ever open to hear the Word of God, and never be deaf to it, under the influence of the evil one.

The priest then interrogates the one to be baptized, by name. "N., dost thou renounce Satan?" And he answers, if an adult, or the sponsor answers for him, if a child: "I do renounce him." "And all his works?" Again the answer is: "I do renounce them." "And all his pomps?" Again the reply comes: "I do renounce them." These promises are required because, in Baptism, the obligations are reciprocal. Man engages to renounce the devil, his works and pomps, and God engages to give eternal life to all those who faithfully keep these promises.

By them the Christian renounces the devil and his partisans; the maxims, pride, and vanity of the world; and sin in all its forms. He believes in Jesus Christ, enrolls himself in His service, submits to the mysteries He has revealed, desires to follow His doctrine and example, to belong to the body of His disciples and soldiers, and to take Him and no other for his Master. It is a pious custom often, in after life, to renew these promises, in order to reanimate our faith and courage.

After this, the priest dips his thumb in the oil of the Catechumens, and anoints the person on the breast and between the shoulders, in the form of the cross, saying: "I anoint thee ✠ with

the oil of salvation, in Christ Jesus ✠ our Lord, that thou mayest have life everlasting." This, as explained by St. Cyril of Jerusalem, is emblematic of the grace which enables Christians to meet the toils and combats of a spiritual life, and which sweetens the yoke of Jesus Christ which the Catechumen assumes.

The priest then reverses his stole from violet to white, and proceeds: "N., dost thou believe in God the Father Almighty, Creator of heaven and earth?" The person or his sponsor answers: "I do believe." "Dost thou believe in Jesus Christ, His only Son, our Lord, who was born, and suffered?" "I do believe." "Dost thou believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?" "I do believe." "N., wilt thou be baptized?" The person or sponsor replies, "I will."

Sponsors should always know this ceremony, and make the responses plainly and distinctly.

Then the god-father or god-mother, or both, hold or touch the person to be baptized, and the priest takes the baptismal water in a small vessel, and pours it thrice on the head of the person to be baptized, in the form of a cross, and at the same time says: "N., I baptize thee, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost."

Then he anoints him on the top of the head with holy chrism, saying: "May God Almighty, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and who hath given unto thee remission of all thy sins, Himself anoint thee with the chrism of salvation ✠, in the name of Jesus Christ our Lord, unto life everlasting."

He next lays a white linen cloth on the head of the child, instead of the white linen garment anciently worn for a week by the newly baptized, and says: "N., receive this white garment and see thou carry it without stain before the tribunal of our Lord Jesus Christ, that thou mayest have eternal life." Then he gives the baptized or the sponsor a lighted candle, saying: "N., receive this burning light, and keep thy baptism blameless: observe the commandments of God, that, when the Lord shall come

to the nuptials, thou mayest meet Him, together with all the saints, in the heavenly court, and have eternal life, and live forever and ever. Amen." Then he dismisses the new Christian: "N., go in peace, and the Lord be with thee."

The unction of the head signifies that we are, in a certain sense, what St. Peter calls us: "a kingly priesthood, a holy nation" (1 St. Peter ii. 9). Kings and priests are anointed, and we are, by our union with Jesus Christ, made, in a certain sense, partakers of His priesthood and royalty. We are kings, also, by the empire of grace, by which we reign over our passions, and by our right to heaven, where we shall reign with Christ forever. We are, too, by this unction, consecrated to God as His temples.

The burning taper given to the newly baptized is to teach him that he should walk by the light of faith, and that, by the lustre of his virtues, and the ardor of his charity, he should be a burning and shining light to mankind.

The ceremonies of Baptism are very ancient. Tertullian, St. Basil, St. Cyril, St. Augustine explained them centuries ago; and the Church retains them as they came down from primitive times. They tell, in unmistakable terms, her belief in the doctrine of original sin, and in the terrible power which that sin gave the devil over the human race. It looks to Jesus Christ alone to deliver us from that bondage, and to support us in our weakness during the struggle which is to last during life with the three great enemies of salvation then renounced, the World, the Flesh, and the Devil, enemies that will not relinquish their claim, nor cease seeking to regain by every means the empire they lose in Baptism.

What parent meditating on all this can not but feel more deeply the responsibility of bringing up that child, or promise in heart to do all that is possible to ward off from it all temptation, and try by prayer, instruction, counsel, and good example, to fit that child for the struggle with the enemies of its salvation?

What parent, conscious of all these perils, can deliberately deprive a child of a sound Catholic education, or expose it to influences where its faith will be weakened, false impressions received, shame perhaps of the true faith gradually instilled, so that the

child, when the danger is greatest, is without the helps supplied by the Sacraments and the Holy Sacrifice, and perishes?

At baptism, besides those who administer the Sacrament, god-fathers and god-mothers are also required. They present to the church the person to be baptized, and are witnesses of his baptism; they also answer in his name, when the person to be baptized is a child. They are strictly bound to exercise a constant vigilance over their spiritual children, and carefully to instruct them in the maxims of a Christian life. Only Catholics should be admitted as sponsors.

THE SACRAMENT OF CONFIRMATION.

Confirmation, though having a most intimate connection with baptism, is yet an entirely different sacrament. For, in baptism, the Christian is enlisted into the service, in confirmation he is equipped for battle; at the baptismal font the Holy Ghost imparts the plenitude of innocence, in confirmation the perfection of grace; in baptism we are regenerated to life, after baptism we are fortified for the combat; in baptism we are cleansed, in confirmation we are strengthened; regeneration saves by its own efficacy those who receive baptism in peace, confirmation arms and prepares for the conflict.

At the time when the fire of the passions is about to be enkindled in the heart, and the mind is sufficiently capable of knowing God, He becomes the ruling spirit of the youth, pervading all the faculties of the soul in its now restless and expanded state. But dangers multiply as youth advances; a stranger cast without experience upon the perilous ways of the world, he has need of additional helps. At this crisis religion does not forget her child; she has her reinforcements in reserve. Confirmation will support his trembling steps, like the staff in the hands of the traveler, or like those sceptres which passed from race to race among the royal families of antiquity. All the morality of life is implied in the Sacrament of Confirmation, because, "whoever

has the courage to confess God will necessarily practice virtue, as the commission of crime is nothing but the denial of the Creator."(1)

There was never such need of supernatural strength as there is in our days. Look at the young people entering the world, and what Christian parent will not shrink with dread from the dangers to which her children are to be exposed. Religion is derided and made light of; the religion of the Son of God, illustrated by the lives of all who are holy, great, noble, learned, and sublime in history, is treated as an idle tale; every effort is made to weaken the faith of the Catholic youth—to make it, in fact, ashamed of its Church, when that Church, even to those who deny its claims, is so grand and incomprehensible as to inspire them with awe.

Where, then, is the Catholic parent to seek supernatural strength for that child to meet its terrible antagonists? The Church answers: In the Sacrament of Confirmation. Confirmation is a Sacrament of the New Law, instituted by our Lord Jesus Christ; it communicates the Holy Ghost to those already baptized, to strengthen them in their faith and make them perfect Christians. The outward sign of this Sacrament is the imposition of the bishop's hands, the anointing with chrism, and the form of prayer used by him. The inward grace is the giving of the Holy Ghost. In the primitive times this was manifested by miraculous gifts, but, as St. Augustine says: "Temporal and sensible miracles do not now attest that the Holy Ghost is given by the imposition of hands, as he was formerly given to confirm incipient faith, and extend the rising Church. For who now expects that those on whom hands are imposed, that they may receive the Holy Ghost, should suddenly begin to speak with tongues? But divine charity is understood to be invisibly and secretly inspired into their hearts by the bond of peace; so that they can say: 'The charity of God is poured out into our hearts by the Holy Ghost, who is given us.'"(2)

Confirmation has all the character of a Sacrament, and as such it is recognized by the uniform, universal, and constant tradition

(1) Chateaubriand. (2) Lib. 3, De Baptism., contra Donat. ch. 16.

of the Church.(1) It was denied in the sixteenth century because the Gospels do not record the particular occasion wherein Christ commissioned His apostles to communicate the Holy Ghost by the imposition of hands. But the Gospels nowhere assume to detail the conversation of our Lord with His apostles during the period after His resurrection, when He instructed them in regard to the kingdom of God. Certain it is that they, confirmed by receiving the Holy Ghost at Pentecost, could not of themselves have instituted a rite to convey the Holy Ghost, and had they done so, no miraculous powers would have attended such an unauthorized act. The miracles that accompanied confirmation proved their authority from their Divine Master to administer the Sacrament. It was a Sacrament reserved to the apostles and the bishops instituted by them. This is clear from the first confirmation recorded in the Acts of the Apostles. When the martyrdom of St. Stephen scattered the Church at Jerusalem, St. Philip the deacon rivalled his martyred colleague by the zeal wherewith he announced Jesus Christ crucified to the inhabitants of Samaria. Heaven gave its solemn sanction to the preaching of its herald. The palsied and the lame by his interposition recovered the use of their limbs; at his command demons fled from the bodies which they harassed; other prodigies manifested his divine commission, and Samaria embraced the Gospel. The holy deacon administered the Sacrament of Baptism to the converted multitudes. But something more was needed. Deacon he was, and could baptize; but Confirmation was needed, and this required one of the apostles. Messengers were sent to Jerusalem, and St. Peter and St. John set out to confirm the Samaritans. This at once implies a customary act, and shows that it had been the custom that the apostles confirmed those who had been baptized, and must have done so in many cases at Jerusalem. "When they (the apostles) were come, they prayed for them (the newly-baptized Samaritans), that they might receive the Holy Ghost. For He was not yet come upon any one of them; but they were only baptized in the name of the Lord Jesus. Then they laid

(1) Tertullian De Bapt., ch. 7. Eusebius, Ecclesiastical History, Book VI., ch. 43. St. Cyprian, Ep. 7. Optatus, St. Pacian, St. Jerome, St. Augustine, St. Cyril of Alex.

their hands upon them, and they received the Holy Ghost" (Acts viii. 17). We have also recorded a Confirmation by St. Paul at Ephesus. Some disciples of St. John the Baptist heard the preaching of St. Paul and embraced the faith. "They were baptized in the name of the Lord Jesus; and when Paul had imposed hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied" (Acts xix. 5, 6). St. Paul indeed, in his Epistle to the Hebrews (vi. 2), classes as more perfect things, mysteries of which to discourse, the doctrine of Baptism and the Imposition of Hands.

To receive this Sacrament one must be baptized. It was at one time customary to confirm immediately after baptism; now, in the Western Church, the Sacrament is deferred till the person has attained the age of reason, that it may be received with greater fruit after proper instruction, and that the young Christian may have some idea of his dangers, and of the necessity of this great supernatural help, feeling already the temptations which are to beset his path in life. The Sacrament is to be received in a state of grace, and the person to be confirmed should know the principal mysteries of faith.

Absolutely speaking, one may be saved without Confirmation; but in view of the temptations and dangers, there would be every probability against it. It is certainly a sin to neglect to receive it, or, what is worse, to despise it, because this is a disobedience to God's will, who instituted the Sacrament; and to deprive ourselves voluntarily of so powerful an aid to salvation can not but displease the Almighty. The greater the temptations or persecutions of the times to all Catholics, or to any one in particular, the greater becomes the necessity for receiving it.

When the bishop comes to give confirmation in a church, all not confirmed, who are of sufficient age, should prepare by a good confession, and by attending the instructions always given, or by instruction at home from suitable books. On the day appointed they should come fasting, according to the general usage of the Church, although this is not of such imperative necessity as in the case of Communion.

The bishop, turning toward those who are to be confirmed

with his hands joined before his breast, says: "May the Holy Ghost come down upon you, and the power of the Most High keep you from all sin. Amen." Then, making the sign of the cross, he says: "Our help is in the name of the Lord, who made heaven and earth. O Lord! hear my prayer: and let my cry come unto Thee. The Lord be with you;" to which is responded "And with thy spirit."

Then extending his hands toward those who are to be confirmed, which the ancients called the Imposition of Hands, he addresses this solemn prayer to the eternal Father, begging of Him, through Jesus Christ His Son, that He would send down His Holy Spirit, with all His gifts, into their souls.

"O Almighty, everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and who hast given them the remission of their sins; send forth upon them the seven-fold Holy Spirit, the Paraclete from heaven. Amen. The spirit of wisdom and of understanding. Amen. The spirit of counsel and of fortitude. Amen. The spirit of knowledge and of piety. Amen. Replenish them with the spirit of Thy fear, and sign them with the sign of the ✠ cross of Christ, in Thy mercy, unto life everlasting, through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, in the unity of the same Holy Spirit, one God, world without end. Amen."

Then the bishop takes the name of each person that is to be confirmed, which may either be the same he had in baptism, or the name of any saint whom he chooses for his patron. He makes the sign of the cross on the forehead of each with the holy chrism, or consecrated oil, saying: "N., I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of ✠ the Father, and of ✠ the Son, and of the Holy ✠ Ghost. Amen."

Then he gives the person confirmed a little blow on the cheek, saying, *Pax tecum, Peace be with thee;* to signify that henceforth he is to be ready, like a true soldier of Jesus Christ, to suffer patiently all kinds of affronts and injuries for his faith and for the cause of his Lord; and to comfort himself, that the true peace of God which "surpasseth all understanding" (Phil. iv. 7), will

ever be with him in all his conflicts and sufferings for so good a cause.

The chrism with which the Sacrament of Confirmation is administered in the Catholic Church, is a compound of oil of olives and balm or balsam, solemnly consecrated by the bishop on Maundy-Thursday, kept with great veneration in the Church, and made use of only in the consecration of such things as are in a particular manner set aside for the service of God, and dedicated and sanctified to him. Thus we consecrate with this holy unction bishops, churches, altars, and chalices; and whatsoever is once anointed with this sacred chrism, is in such a manner looked upon as set apart for God, that it must not, on any account, be perverted or turned to profane uses; it would be no less a crime than a sacrilege to violate or profane any such thing that has been thus sanctified. Hence Christians are to understand that by this unction of the holy chrism, which they receive in their Confirmation, they are also solemnly dedicated and consecrated to God, to be His temples forever; that this outward unction is the visible sign of an inward unction and sanctification of their souls by the Holy Ghost; that the mysterious compound of oil and balm, denotes the properties, graces, and effects of this Holy Spirit in their souls. For the oil represents the fullness of the grace received; both because, as oil, when dropped upon anything, spreads itself upon it, and insinuates itself into all its parts, so the grace of this Holy Sacrament penetrates into the soul and diffuses itself throughout all her powers; and also because oil, being a smooth, mild substance, it represents that spirit of mildness and patience under the cross, which is one principal effect of Confirmation. At the same time, as the balm has a particular property of preserving bodies after death from putrefaction, it fitly represents the fortifying grace received in Confirmation, by which our souls are preserved from the corruption of sin after our sins have been destroyed by baptism.

After all have been confirmed, the bishop washes his hands, and, in the meantime, the following anthem is said or sung:

"Confirm, O God, that which Thou hast wrought in us from Thy holy temple, which is in Jerusalem. Glory be to the Father and

to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen."

Then the bishop, repeating this anthem, turns to the altar and says: "Show us, O Lord, Thy mercy:" to which is responded, "And grant us Thy salvation." "O Lord, hear my prayer:" "And let my cry come unto Thee." "The Lord be with you:" to which in the name of the people they respond, "And with thy spirit." Then he proceeds: "Let us pray. O God, who gavest the Holy Ghost to Thy apostles, and hast been pleased to ordain that, by them and by their successors, He should be given to the rest of the faithful; mercifully look down upon what we, Thy poor servants, have done, and grant that the hearts of these Thy faithful, whose foreheads we have anointed with Thy sacred chrism, and signed with the sign of the holy cross, may, by the same Holy Ghost coming down into them, and by His vouchsafing to dwell in them, be made the temple of His glory. Who, with the Father and the same Holy Ghost, livest and reignest God, world without end. Amen.

Then the bishop gives his benediction to all present in these words: "Behold, thus shall every man be blessed, who feareth the Lord. May the Lord bless you out of Sion, that you may see the good things of Jerusalem all the days of your life; and that you may live with Him for all eternity. Amen."

Confirmation produces striking effects in the soul. The grace of the Holy Spirit strengthens us against all exterior as well as interior temptations. Moreover, the character, which, like that of Baptism, is impressed on the soul, is one which can not be effaced.

The exterior temptations against which we here receive divine strength, are persecutions, outrages, wrongs, affronts, and, generally, all that wicked men can force Christians to endure, in order to shake their faith, or seduce them from virtue. The interior temptations are all those motions of concupiscence which the devil foments in us by his suggestions, and the world by its malice and evil example. The Holy Ghost enables us to resist these temptations by augmenting and perfecting charity in us; and by His gifts of wisdom, understanding, counsel, fortitude, knowledge,

piety, and the fear of the Lord (Isaias x. 2): Wisdom being a gift of the Holy Ghost that detaches us from this world, and gives us a taste and love only for the things of God. Understanding is a gift which enables us to comprehend justly the truths and mysteries of religion. Counsel enables us to choose what contributes mostly to the glory of God and our own salvation. Fortitude makes us surmount courageously all the obstacles and difficulties we meet in our way to heaven. Knowledge enables us to see the path in which we must walk, and all the snares and dangers to be avoided in the road to everlasting life. Piety is a gift which inclines us to serve God with facility and delight. The fear of the Lord fills us with respect mingled with love for our Creator, and makes us dread to offend Him.

Baptism made us children of God; in Confirmation we become soldiers of Jesus Christ.

THE SACRAMENT OF THE HOLY EUCHARIST.

THE BLESSED SACRAMENT.

Jesus, veiled in His own great mystery of love, offered by our priests, dwelling on our altars, feeding our souls—this is the sacred and venerable truth which we are now about to consider. Our Lord, who having loved His own, loved them to the end, to give them some admirable and divine pledge of this His love, aware that the hour was come when He should pass out of this world to the Father, by an effort of wisdom which transcends the order of nature, devised a means of being always present with His own. Having celebrated the feast of the Paschal Lamb with His disciples, that the figure might give way to the reality, the shadow to the substance, "Jesus took bread, and giving thanks to God, blessed and brake and gave to his disciples, and said: Take ye and eat; this is my body; this do for the commemoration of me. And taking the chalice, he said: This chalice is the New Testament in my blood."

As Catholic devotion, taking the dearest attribute to the Mother

of our Lord, couples with it the title she declared would be given her by all generations, and knows her best as "The Blessed Virgin," so Catholic devotion singles one of the Sacraments, and loves to call it "The Blessed Sacrament."

All the Sacraments are blessed and blessing, but this is pre-eminently blessed. Others give grace, here is the source of grace; others consist of a sign or ceremony, this contains Him who gives all rites and ceremonies, all Sacraments, their power, and efficacy. Jesus Christ, in His Body and Blood.

The doctrine of the Catholic Church, as to the Real Presence, is that of the Greek, Armenian, Syriac, Chaldee, Coptic, Abyssinian, Malabar, and other Oriental Churches, none of which ever departed from this uniform standard of faith. The Reformers, as they called themselves, in the sixteenth century, first dared to reject this universally received dogma, based, as it is, on the plain words of Scripture.

The holy Council of Trent, in its Thirteenth Session, under the Sovereign Pontiff Julius III. (October 11, 1551), thus defines the Catholic doctrine:

"The sacred and holy, œcumenical and general Synod of Trent —lawfully assembled in the Holy Ghost, the same Legate and Nuncios of the Apostolic See presiding therein—although the end for which it assembled, not without the special guidance and governance of the Holy Ghost, was, that it might set forth the true and ancient doctrine touching faith and the Sacraments, and might apply a remedy to all heresies, and the other most grievous troubles with which the Church of God is now miserably agitated, and rent into many and various parts; yet even from the outset, this especially has been the object of its desires, that it might pluck up by the roots those laws of execrable errors and schisms wherewith the enemy hath, in these our calamitous days, oversown the doctrine of the faith, in the use and worship of the sacred and holy Eucharist, which our Saviour, notwithstanding, left in His Church as a symbol of that unity and charity with which He would fain have all Christians be mutually joined and united together. Wherefore this sacred and holy Synod, delivering here on this venerable and divine Sacrament of the Eucharist

that sound and genuine doctrine which the Catholic Church, instructed by our Lord Jesus Christ himself, and by His apostles, and by the Holy Ghost, who, day by day, brings to her mind all truth (St. John xiv. 26; xvi. 13), has always retained and will preserve even to the end of the world, forbids all the faithful of Christ, to presume to believe, teach, or preach henceforth, concerning the Holy Eucharist, otherwise than as is explained and defined in this present decree.

"In the first place, the holy Synod teaches and openly and simply professes, that in the august Sacrament of the Holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the species of those sensible things. For neither are these things mutually repugnant, that our Saviour himself always sitteth at the right hand of the Father in heaven, according to the natural mode of existing, and that, nevertheless, He be, in many other places, sacramentally present to us in His own substance, by a manner of existing, which, though we can scarcely express it in words, yet can we by the understanding illuminated by faith conceive, and we ought most firmly to believe, to be possible unto God; for thus all our forefathers, as many as were in the true Church of Christ, have most openly professed that our Redeemer instituted this so admirable Sacrament at the Last Supper, when, after the blessing of the bread and wine, He testified, in express and clear words, that He gave them His own very Body and Blood; words which—recorded by the Holy Evangelists, and afterwards repeated by St. Paul, whereas they carry with them that proper and most manifest meaning in which they were understood by the Fathers—it is, indeed, a crime the most unworthy, that they should be wrested by certain contentious and wicked men, to fictitious and imaginary tropes, whereby the verity of the flesh and blood of Christ is denied, contrary to the universal sense of the Church, which, as 'the pillar and ground of truth,' has detested as satanical these inventions devised by impious men; she recognizing with a mind ever grateful and unforgetting this most excellent benefit of Christ. (1)

(1) Acts and Decrees of the Council of Trent, Sess. xiii., ch. 1.

"Wherefore our Saviour, when about to depart out of this world to the Father, instituted this Sacrament, in which He poured forth, as it were, the riches of His divine love toward man, making a remembrance of His wonderful works (Ps. cx. 4); and He commanded us, in the participation thereof, to venerate His memory and to show forth His death until He come (1 Cor. xi. 26) to judge the world. And He would also that this Sacrament should be received as the spiritual food of souls, whereby may be fed and strengthened those who live with His life, who said: 'He that eateth me, the same also shall live by me' (John vi. 58); and as an antidote whereby we may be freed from daily faults, and be preserved from mortal sins. He would, furthermore, have it be a pledge of our glory to come, and everlasting happiness, and thus be a symbol of that one body whereof He is the Head, and to which He would fain have us members, be united by the closest bond of faith, hope, and charity, 'that we might all speak the same things, and there might be no schisms amongst us' (1 Cor. i. 10). (1)

"The most Holy Eucharist has, indeed, this in common with the rest of the Sacraments: that it is a symbol of a sacred thing, and is a visible form of an invisible grace. But there is found in the Eucharist this excellent and peculiar thing: that the other Sacraments have, then, first the power of sanctifying when one uses them, whereas, in the Eucharist, before being used, there is the Author himself of sanctity. For the Apostles had not as yet received the Eucharist from the hand of the Lord, when, nevertheless, Himself affirmed with truth that to be His own Body which He presented to them. And this faith has ever been in the Church of God, that, immediately after the consecration, the veritable Body of our Lord, and His veritable Blood, together with His soul and divinity, are under the species of bread and wine; but the Body, indeed, under the species of bread, and the Blood under the species of wine, by the force of the words; but the Body itself under the species of wine, and the Blood under the species of bread, and the soul under both, by the force of that natural connection and concomitancy whereby the parts of

(1) Acts and Decrees of the Council of Trent, Sess. XIII., ch. ii.

Christ our Lord, 'who hath now risen from the dead to die no more' (1 Cor vi. 9), are united together; and the divinity, furthermore, on account of the admirable hypostatical union thereof with His body and soul. Wherefore, it is most true that as much is contained under either species as under both; for Christ, whole and entire, is under the species of bread, and under any part whatsoever of that species; likewise the whole (Christ) is under the species of wine, and under the parts thereof. (1)

"And because that Christ our Redeemer declared that which He offered under the species of bread to be truly His own Body, therefore has it ever been a firm belief in the Church of God—and this holy Synod doth now declare it anew—that by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the Body of Christ our Lord, and of the whole substance of the wine into the substance of His Blood; which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation. (2)

"Wherefore there is no room left for doubt that all the faithful of Christ may, according to the custom ever received in the Catholic Church, render in veneration the worship of latria, which is due to the true God, to this most holy Sacrament. For not, therefore, is it the less to be adored on this account, that it was instituted by Christ the Lord, in order to be received; for we believe that same God to be present therein, of whom the eternal Father, when introducing Him into the world, says: 'And let all the angels of God adore him' (Ps. xcvi. 7); whom the wise men, falling down, adored (Matt. ii. 11); who, in fine, as the Scripture testifies, was adored by the apostles in Galilee.

"The holy Synod declares, moreover, that very piously and religiously was this custom introduced into the Church, that this sublime and venerable Sacrament be, with special veneration and solemnity, celebrated every year, on a certain day, and that a festival; and that it be borne reverently, and with honor in processions through the streets and public places. For it is most just that there be certain appointed holy days, whereon all Chris-

(1) Ib., ch. iii.

(2) Ib., ch. iv.

tians may, with special and unusual demonstrations, testify that their minds are grateful and mindful to their common Lord and Redeemer for a benefit so unspeakable and truly divine, whereby the victory and triumph of His death are represented; and so, indeed, did it behoove victorious truth to celebrate a triumph over falsehood and heresy, that thus her adversaries, at the sight of so much splendor, and in the midst of so great joy, of the universal Church, may either pine away (Ps. cxi. 10), weakened and broken, or, touched with shame and confounded, at length repent. (1)

"The custom of reserving the Holy Eucharist in the Tabernacle is so ancient that even the age of the Council of Nicæa (ch. xiii.) recognized that usage. Moreover, as to carrying the sacred Eucharist itself to the sick, and carefully reserving it for this purpose in churches, besides that it is exceedingly conformable to equity and reason, it is also found enjoined in numerous councils, (2) and is a very ancient observance of the Catholic Church. Wherefore, this holy Synod ordains that this salutary and necessary custom is to be by all means retained. (3)

"If it is unbeseeming for any one to approach to any of the sacred functions unless he approach holily, assuredly the more the holiness and divinity of this heavenly Sacrament are understood by a Christian, the more diligently ought he to give heed that he approach not to receive it, but with great reverence and holiness, especially as we read in the apostle those words full of terror: 'He that eateth and drinketh unworthily, eateth and drinketh judgment to himself' (1 Cor. xi. 29). Wherefore, he who would communicate ought to recall to mind the precept of the apostle: 'Let a man prove himself' (1 Cor. xi. 28). Now ecclesiastical usage declares that necessary proof to be, that no one, conscious to himself of mortal sin, how contrite soever he may seem to himself, ought to approach to the sacred Eucharist without previous sacramental confession. This, the holy Synod

(1) Acts and Decrees of the Council of Trent, Sess. XIII., ch. vii.

(2) Council of Rheims, ch. ii. 10; Labbe, V., 1693; Council of Lateran under Innocent III., ch. xxvi.; Council of Ancyra, ch. vi.; Council of Agatha, ch. xv.

(3) Acts, etc., of Council of Trent, ch. vi.

hath decreed, is to be invariably observed by all Christians, even by those priests on whom it may be incumbent by their office to celebrate, provided the opportunity of a confessor do not fail them; but if, in an urgent necessity, a priest should celebrate without previous confession, let him confess as soon as possible. (1)

"Now, as to the use of this Holy Sacrament, our Fathers (2) have rightly and wisely distinguished three ways of receiving it. For they have taught that some receive it sacramentally only, to wit, sinners; others, spiritually only, those, to wit, who, eating in desire that heavenly bread which is set before them, are, by a lively faith 'which worketh by charity' (Gal. v. 6), made sensible of the fruit and usefulness thereof; whereas the third class receive it both sacramentally and spiritually—and these are they who so prove and prepare themselves beforehand as to approach to this divine table 'clothed with the wedding garment' (Matt. xxii. 11, 12). Now, as to the reception of the Sacrament, it was always the custom, in the Church of God, that laymen should receive the communion from priests; but that priests, when celebrating, should communicate themselves; which custom, as coming down from an apostolical tradition, ought, with justice and reason, to be retained. And, finally, this holy Synod, with true fatherly affection, admonishes, exhorts, begs, and beseeches, through the bowels of the mercy of our God, that all and each of those who bear the Christian name would now, at length, agree and be of one mind in this sign of unity, in this bond of charity, in this symbol of concord; and that, mindful of the so great majesty and the so exceeding love of our Lord Jesus Christ, who gave His own beloved soul as the price of our salvation, and gave us His own flesh to eat, they would believe and venerate these sacred mysteries of His Body and Blood with such constancy and firmness of faith, with such devotion of soul, with such piety and worship, as to be able frequently to receive that supersubstantial bread, and that it may be to them truly the life of the soul, and the perpetual health of their mind; that, being invigorated by the

(1) Acts, etc., Council of Trent, Sess. XIII., ch. vii.

(2) St. Augustine against the Donatists; St. Prosper in the Book of Sentences.

strength thereof, they may, after the journeying of this miserable pilgrimage, be able to arrive at their heavenly country, there to eat, without any veil, that same bread of angels which they now eat under the sacred veils."

This doctrine is clear and explicit, supported by Holy Writ and the uniform, unwavering testimony of tradition in all the Churches of the East and West. The Reformers did not at first dare to assail so well-known a truth; and, in their endeavors to set at naught the plain words of Scripture, no two of them agreed.

Our Lord instituted the Holy Eucharist at the Last Supper; but He had previously announced the great mystery, and made it a test, as it were, of fidelity to Him.

He had multiplied the loaves and fishes in the desert, and the people followed Him in throngs; but He sought to raise their minds to spiritual things. "Labor not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you." Even then they did not understand that He was to give them a food of an order they knew not. They asked a sign, and He brought them back again to the same subject: "Amen, amen, I say to you: Moses gave you not bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world." "They said, therefore, unto him: Lord, give us always this bread. And Jesus said to them: I am the bread of life: he that cometh to me, shall not hunger; and he that believeth in me, shall not thirst." . . . . "The Jews, therefore, murmured at him, because he had said: I am the living bread which came down from heaven." "Jesus therefore answered, and said to them: Murmur not among yourselves;" and, after declaring His mission from the Father, He repeated the declaration: "I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; that, if any man eat of it, he may not die. I am the living bread, which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give, is my flesh for the life of the world. The Jews, therefore, strove among themselves, saying: How can

this man give us his flesh to eat? Then Jesus said to them Amen, amen, I say unto you: except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread which came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever. These things he said, teaching in the synagogue, in Capharnaum."

Words could not be more stronger, or more clearly and distinctly stated and repeated. The manna eaten by the Israelites was but a figure of Him. That was eaten and gave a temporal life. His flesh and blood were to be eaten and drunk to give eternal life. This eating was to make a union between Him and the believer, so that the believer should live by Him as He lived by the Father. Seven times does He repeat the expression, "Eat me," "Eat my flesh," "Eat of this bread," and "This bread is my flesh." The Jews, as their murmurs showed, so understood it; but, instead of explaining or modifying His language, our Lord made it stronger and more emphatic; nor was it only the mass of the Jews who had often criticised His doctrine, and refused to follow Him, who were shocked; many of those who had hitherto listened to Him with eagerness, and had believed in Him, began to waver in their faith. "Many, therefore, of his disciples, hearing of it, said: This saying is hard, and who can hear it? But Jesus, knowing in himself that his disciples murmured at this, said to them. Doth this scandalize you? If then you shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I have spoken to you are spirit and life. But there are some of you that believe not."

He made it, in fact, a test of faith. This doctrine was vital—the spirit and life; the spirit quickening his whole teaching.

"For Jesus knew from the beginning who they were that did not believe, and who he was that would betray him. And he said: Therefore did I say to you that no man can come to me, unless it be given him by my Father. After this many of his disciples went back, and walked no more with him."

He not only made no effort to recall them; but, as it were, sought to apply the test again.

"Then Jesus said to the twelve: Will you also go away? And Simon Peter answered him: Lord, to whom shall we go? thou hast the words of eternal life. And we have believed, and have known that thou art the Christ the Son of God. Jesus answered them: Have I not chosen you twelve; and one of you is a devil? Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him; whereas he was one of the twelve."

The inference is irresistible that, although St. Peter spoke from his heart and answered for the belief of his brethren, yet that Judas did not believe, but remained hypocritically from sordid motives. And this whole discourse is at once linked with the scene at the Last Supper, where our Lord pointed out His betrayer, who sealed His destruction there by an unworthy communion (St. John vi. 27–72).

The institution of the Holy Eucharist, shadowed forth in the discourse at Capharnaum, is thus recorded by St. Matthew: "And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye and eat: This is my Body. And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this. For this is my Blood of the New Testament, which shall be shed for many unto remissions of sins" (St. Matt. xxvi. 26–28).

St. Mark uses almost the same language: "And whilst they were eating, Jesus took bread, and blessing, broke, and gave to them, and said: Take ye, this is my Body. And having taken the chalice, giving thanks, he gave to them; and they all drank of it. And he said to them: This is my Blood of the New Testament, which shall be shed for many" (St. Mark xvi. 22–23)

St. Luke records it: "And taking bread, he gave thanks, and brake, and gave to them, saying: This is my Body which is

given for you: do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the New Testament in my Blood, which shall be shed for you" (St. Luke xxii. 19, 20).

St. Paul, taught by our Lord himself, writes thus to the Corinthians: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my Body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the New Testament in my Blood: this do ye, as often as ye shall drink, for the commemoration of me. For as often as you shall eat this bread and drink this chalice, you shall shew the death of the Lord until he come. Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of that chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord" (1 Cor. xi. 23–29).

The twelve apostles had assembled with our Lord to eat the Paschal Lamb, a type and figure of Him who was called by St. John the Baptist, "The Lamb of God;" and by St. John the Evangelist, "The Lamb slain from the foundation of the world." The promise at Capharnaum is here fulfilled. He had promised to give His body to be eaten, and His blood to be drunk; and He here gives them under the form of bread and wine, saying: "This is my Body; this is my Blood."

Those who insist on taking the Bible without note or comment endeavor to explain these words to mean the very opposite of what they read—to put such a construction on them as would have satisfied the Jews at Capharnaum, and made them all His followers. Catholics take the words of Jesus Christ as they are plainly and distinctly given: so the Church has ever bid them take the words; and when, in these later centuries, sect after sect calls on them to reject the words in their plain and evident

meaning, they answer firmly, with Saint Peter, turning to our Blessed Lord himself, who promised to abide forever with His Church, and they ask Him: "Lord, to whom shall we go? Thou hast the words of eternal life."

Catholics have, in favor of the real presence of Jesus Christ in the Holy Eucharist, the plain words of our Lord himself, as recorded by St. Matthew, St. Mark, St. Luke, and St. Paul; they have the unanimous consent of all Christian Churches of the East and West, as against those who, in the sixteenth century, revolted from the Latin Church, and, with Luther, maintained that the Body and Blood were really present, and the bread and wine also; or, with Calvin, that they were present in a spiritual manner only, but that the bread and wine remained bread and wine; or, with Zuingle, whose idea is now that of the mass of Protestants, that there is no presence at all—that it is all figurative. While they have been thus discordant, unsupported by the words of Scripture or the teaching of the Churches which introduced the faith, the Catholic, bowing to the teaching of the divine Founder of his faith, takes His words in simple faith, believing that He is God, and that He who created the world out of nothing, who changed water into wine, could easily do all that His words imply.

The Holy Eucharist, as the Council of Trent notes, differs from the other Sacraments in its permanent character, in its existence apart from the act of imparting to the faithful.

The bread and wine are consecrated in the Holy Sacrifice of the Mass. This Sacrifice is the peculiar act of Divine Worship in the Church. The Holy Eucharist, consecrated in the Mass, is either then, or at other times, given to the faithful as a Sacrament.

We shall consider first the Sacrifice of the Mass.

THE HOLY SACRIFICE OF THE MASS.

Sacrifice consists in the oblation or offering of some sensible thing made to God, by a priest or lawful minister, to acknowledge, by the destruction or other change of the thing offered, the sovereign power of God, and His absolute dominion over all

creatures, and to render Him the homage due to His supreme majesty.

The public worship of God must be some distinctive act, peculiar to God alone, and instituted by God Himself.

Amid the errors and false ideas introduced among men in the sixteenth century, none has been more pernicious or fatal than that which overthrew the true notion of worship. Now, among the deluded followers of those various systems, public worship is generally confined to preaching. The instruction of the people in true religious knowledge is good, but it is not the worship of God. Prayer is not distinctive of public worship. They would fail to tell what was the essential element of public worship, as distinguished from prayer or preaching.

The Catholic has no such confusion of ideas. The great act of the public worship of God is, and always has been, sacrifice. All nations have recognized this. A victim was immolated, and consumed by fire or by the believers. Europe, Asia, Africa, and America show this belief to have been universal among men. Under the patriarchs, and under the Mosaic law, sacrifices were offered; and, under Moses, minute regulations were given in regard to them, and to the priesthood, who alone were empowered to offer them. These sacrifices were, in themselves, inefficient as a becoming adoration of God; they could not, in themselves, wash away sin, or reconcile man to God. They were but types and figures, deriving all their efficacy from the Sacrifice of the Messias, who was one day to come and offer Himself for the salvation of the world. The victims offered, representing man doomed to death by sin, were substitutes for that great victim. The Paschal Lamb, a sacrifice not offered in the temple, but in each house, also foretokened the same victim—the Lamb of God.

God zealously maintained public worship as a debt due to Him from man. It is a debt which man must pay as God wishes, and man can not of himself fix the manner or form. Under the Old Law, sacrifice was offered only before the ark of the covenant, in the tabernacle, and after its erection, in the temple. The Samaritans did, indeed, erect another temple on Mount Garizim; but though they offered the sacrifices appointed by the law, and even

had fallen priests of the house of Aaron to offer them, all their sacrifices were rejected by God. When the Samaritan woman referred the matter to our Saviour, He answered distinctly: "Salvation is with the Jews." All that the Samaritans did availed not to salvation.

Divine worship must be instituted by God—offered when, and where, and by whom God institutes. Any human will or private judgment is excluded.

Under the New Law we must look for the same conditions. There must certainly be a sacrifice as the public worship of God. It must be of divine institution. It must be connected with the Sacrifice of our Lord on the Cross, and be more than a mere type, as the Jewish sacrifices were; for the New Testament is superior to the Old.

The Sacrifice of the Mass is an offering made to God of the Body and Blood of Jesus Christ, under the sensible appearance of bread and wine, by Jesus Christ Himself, our invisible High-Priest, and that, through the ministry of the priests of His Church, lawfully consecrated and empowered by Him for that office; in which offering the bread and wine are, by the almighty power of God, really and substantially changed into the Body and Blood of Christ, and by the separate consecration of the two different species of bread and wine, the death of Jesus Christ is mystically represented.

The Sacrifice of the Mass is the Sacrifice of Calvary—not repeated, for Jesus Christ dieth now no more; but shown forth until He comes. Time is, as it were, annihilated. Jesus Christ, as High-Priest, offers His Body and Blood to His Eternal Father as a sacrifice of adoration, homage, thanksgiving, and also of atonement and impetration.

This idea of the Eucharistic Sacrifice is plainly expressed, from the days of the apostles. St. Paul, and, soon after, St. Ignatius, Bishop of Antioch, speak of the Christian altar (1 Cor. ix. 13; St. Ignatius ad Philippenses). St. Justin Martyr, in his dialogue with Tryphon, designates the Eucharist a sacrifice, and observes that it was of this sacrifice of the Christians, which is offered up in every place, that Malachias prophesied. St. Irenæus and Ter-

tullian, in the same second century, also speak of it as a sacrifice, and each succeeding age increases the number of witnesses. A very ancient Irish treatise on the Mass, supposed to be coeval with the introduction of Christianity, says: "Another division of that pledge which has been left with the Church to comfort her, is the Body of Christ and His Blood, which are offered upon the altars of the Christians—the Body, even, which was born of Mary, the Immaculate Virgin, ... and sits upon the right hand of the Father in heaven. . . . . It is that Body, the same as it is in this great glory, which the righteous consume off God's table, that is, the holy altar."(1)

The form of the Mass, in word and rite, is worthy of the awful conception of this Sacrifice. It is the most ancient document of Christendom; and though schism rent from Catholic unity many of the Eastern Churches, the Mass has been maintained in all, different in language and vestments, but so uniform in the idea and essential parts, that the most ignorant at once recognizes it.

The central point of the Mass is the consecration of the bread and wine. This is the Sacrifice. The Communion of the priest and people consummates the Sacrifice.

THE PLACE OF THE SACRIFICE.

The Altar. The Mass, according to the institution of the Church, must be offered upon an altar. All the liturgies recognize this, and from the days of the apostle the term was used. 'For the first three centuries, the altar was more generally, though not always, of wood; this is evident from a variety of testimonies. Tradition has handed down the altar in the form of a wooden table, upon which St. Peter, as it is said, was accustomed to offer up the Eucharistic Sacrifice of the Mass, in the house of the patrician Pudens, at Rome, where it is still preserved with much respect in the church of St. Pudentiana. St. Athanasius, St. Optatus of Milevi, and St. Augustine, also, notice altars of wood in speaking of the ravages of the

(1) See the whole extract in O'Curry's Lectures on the Manuscript Materials of Ancient Irish History, p. 377.

Arians. (1) From the earliest times, however, it is certain that it was customary to celebrate Mass in the catacombs, upon the tombs of the apostles and martyrs, not only at Rome, but in every other portion of the Church of Christ. The slab of marble which covered the sepulchre, was made to serve as the altar table, and the low-browed arched recess that spanned it merely left sufficient space for the priest to perform the sacred Eucharistic mysteries. When the altar, as occasion happened, was not the tomb of a martyr, it was sometimes of an oblong cubic figure, and, for almost fourteen centuries, it has been a universal custom to have that part of the altar on which the Eucharist is consecrated, of stone or marble."

When the Christians were at last enabled to practice their religion openly, churches were erected as temples for divine worship, and in these the altar was placed directly over the tomb of the martyr in the catacombs. Where this could not be done, some portion of the relics of a saint was invariably enclosed in it, and this usage prevails to the present day, the altar stone on which the chalice is placed having relics in it. "Not only did this custom call to the remembrance of the faithful, the brethren whose souls are described by St. John as reposing under the mystic altar of heaven (Apoc. vi. 9), but it furnished them with an admonition of their duty to lay down their lives like the martyrs, if required, in the profession of the faith of Him who was crucified for their redemption."

The Sanctuary. The part of the church where the altar is, is the sanctuary, which is cut off from the rest of the church by a railing or screen; the latter, in the Greek Church, still hides the priest during much of the Mass. In the West it was gradually made more open, often in the form of the beautiful rood-screens, and finally became a mere railing.

The Nave, or main body of the church, is for the use of the faithful.

The Adornment and Service of the Altar. The table of the altar is covered with a linen cloth. As early as the year 370,

(1) St. Athanasius, Epist. ad solit. vitam agentes; St. Optatus, contra Parmen. Lib. vi.; St. Augustine, Ep. i. ad Bonif.

St. Optatus, of Milevi, mentions this practice as one everywhere observed; and the Sacramentary of St. Gelasius has a form for blessing the linen cloths set apart for this use. For more than a thousand years a custom has prevailed universally, throughout the Latin Church, of having the altar at all times overspread with this altar-cloth. Over this, at the celebration of the Mass, is laid a second species of altar-cloth, called the corporal; this was originally large enough to cover the whole altar, but is now reduced so that it covers only the part immediately before the priest.

"No sooner did the Christian religion behold the erection, for her service, of those sumptuous edifices which Constantine reared throughout his empire, than her altars became the principal object of devotion and ornament. (1) The altar was overshadowed by a canopy resting on four pillars, and surmounted by a cross. In this dome-like structure hung a silver vessel, often in the form of a dove, in which the Blessed Sacrament was kept. In time this vessel took its present shape, that of the cup of the manna, on Jewish coins, and received the name of the canopy, ciborium, though its proper term is pyx; while the canopy in which it is kept became the tabernacle, an ornamental repository rising from the rear of the altar table, directly before the priest. In Italy the tabernacle is called by the old name, ciborio.

"The early Christians used lamps to give splendor to the sacred institution, as we see in Acts xx. 7, 8, and also for light; when they were forced to offer their sacred rites in the catacombs, amid the gloom of those subterranean recesses, they required light; but, as oil was not so easily carried, they first introduced candles made of wax, which the world soon borrowed from the Church. After peace was acquired, these candles and lamps were still retained to shed splendor and brilliancy around; and, by the use of perfumed oil and wax, a sweet fragrance was diffused through the church. The use of candles is retained to this day as a symbol of joy, a type of faith, and of the good example which we should give—a figure used by our Lord himself—and also to remind us of those heroic early Christians who first introduced

(1) Rock's Hierurgia, 733.

them. On our modern altars there are by rule six candles, three on each side of the tabernacle. These should properly be of wax, and all the blessings of candles in the Church service, on Candlemas day and Holy Saturday, refer to the material as the product of bees. Flowers and vases were not forgotten by the ancient Christians, in the decoration of their churches, and were used especially on their altars. St. Jerome praises Nepotian for his zeal in bestowing these floral decorations on churches.

"All antiquity show the reverence paid to the altar. This did not consist only in the language used; it was manifested in other ways. From time immemorial, Latins, Greeks, and Orientals have been accustomed to bow to the altar on entering the church. From this respect felt towards the altar, as the shrine of our Lord in the Blessed Sacrament, the church became an asylum. As at the temple of Jerusalem a laver stood in the court, a vase of blessed or holy water stood at the entrance of the Christian church, and each one entering signed himself with it, with the sign of the cross, to mark the purity of heart and conscience that should characterize all who entered there."

The Chalice and Paten. For the celebration of the Mass, the priest has a chalice, now generally of silver or gold, or plated with those metals, and a paten, a plate of the same material. These are solemnly blessed and anointed for the use of the altar, and are kept and handled with the greatest reverence, as we have seen in the ordination service.

The Host. Our Divine Redeemer, in instituting the Holy Eucharist, used unleavened cakes. This is a fact concerning which no doubt can be entertained for a moment, as the Evangelists all concur that it was the first day of the azymes, or unleavened bread. Hence, the Latin Church has, from time immemorial, employed unleavened bread for the Host. This is made thin and circular, and bears upon it either the figure of Christ or the initials I. H. S. The Maronites and Armenians also use unleavened bread, though the Greek Church has come to use leavened. The expression in the Apocalypse: "To him that overcometh, I will give the hidden manna, and I will give him a white counter and, in the counter, a new name written" (Apoc. ii. 17), is a

beautiful allusion to the Host used in the Mass. Indeed, the Catholic doctrine of the Eucharist can alone give sense and meaning to this passage.

THE FORM OF THE MASS.

The form of the Mass is known as the Liturgy, and this term is used by Saint Luke in Acts xiii. 2, where our English translation has: "And, as they were *ministering* to the Lord, and fasting." Erasmus translates it "sacrificing," the evident allusion being to the sacrifice of the Mass, the custom of offering which fasting has now become a rule.

"In the absence of history, both religion and decorum would prevent our supposing, even for an instant, that the Apostles did not observe any certain rites in offering up the Eucharistic Sacrifice. Undoubtedly, they were unanimous in agreeing with Saint Paul, who admonished the Corinthians to "Let all things be done decently and in order." St. John, in the Apocalypse (i. 10–13, iv. 2–4, v. 1–12, vi. 9, 10, viii. 3, 4), gives an idea of the Mass as offered. We behold an assembly presided over by a venerable pontiff, seated on a throne, and encircled by twenty-four ancients or priests. The white robe, the garment reaching to the feet, together with the golden girdle, are enumerated as sacerdotal vestments; the harps, the canticles, and a choir, gave the aid of music to the solemn rite; of the instruments employed in sacrifice, an altar, golden candlesticks, a golden censor with its fire and smoking incense, and the sealed book, are specifically mentioned. There is present a lamb, as it were slain, hence a victim, standing as a priest; yet to him divine honors and supreme adoration are exhibited by every creature in heaven and on earth." (1) He is, therefore, at once, Priest, Victim, and God.

In the earliest ages of the Church, St. Irenæus, in the year 167, remarks: "Either St. John, in order to shadow forth the glory and the splendor of the adoration which all the choirs of angels and saints are continually exhibiting to God within His sanctuary of heaven, must have used an imagery and language descriptive of the ceremonial practiced by the Christians of his time, in

(1) Rock's Hierurgia, pp. 268-5.

their assemblies on the Lord's day; or else the liturgy of the Holy Sacrifice, or the Mass, must have been modelled according to the vision of that favorite disciple of our Lord." (1)

In either case, the Liturgy or Mass bears deeply impressed upon it the type of apostolical institution.

We can scarcely doubt that our Lord, directing them to offer the Holy Sacrifice, in the words recorded by the Evangelists, gave the definite form after His resurrection. No one who reads the Jewish rite for offering the Paschal Lamb, even as now practiced, with the additions and changes caused in eighteen centuries, can fail to see that the Mass was drawn up by one to whom that rite was familiar. There are resemblances so striking, that it is impossible that the Mass could have assumed its present form long after the Christians became distinct from the Jews. The chant of the Preface is said to be one used in the service of the temple; its form is found in the Paschal service. The existence of a definite form seems indicated in St. Paul's charge to St. Timothy: "Hold the form of sound words, which thou hast heard of me, in faith, and in the love which is in Christ Jesus" (2 Tim. i. 13). (2)

St. Justin Martyr, about the year 150, has left us an interesting description in the first of his apologies addressed to the Emperors Antoninus Pius and Marcus Aurelius. "To him who presides over the brethren is presented bread and a cup of water and wine, which he, taking, gives praise and glory to the Father, through the name of the Son and of the Holy Ghost, and returns thanks, in many prayers, that such gifts have been vouchsafed to us. These offices being duly performed, the whole assembly in acclamation answers, 'Amen;' then the ministers, whom we call deacons, give to each one present, to partake of the blessed bread, and the wine and water, and take some to the sick. This food we call the Eucharist, of which they alone are allowed to partake who believe the doctrines taught us to be true, and have been washed by baptism for the remission of sins, and unto regeneration. Nor do we take these gifts as common bread and com

(1) Ib., p. 266, citing St. Irenæus adversus Hær. Lib iv., c. xvii., xviii.

(2) Form of Service for the Two First Nights of the Feast of Passover. New York. 869, p. 28.

mon drink; but in the same manner as our Saviour, Jesus Christ, incarnate by the word of God for our salvation, took flesh and blood, so we have been taught that the food wherewith, by change, our blood and flesh are nourished, being blessed by the prayer of His word, becomes the flesh and blood of that very incarnate Jesus." (1)

The Mass was said, in the East, in Syriac, Chaldaic, Armenian, and Coptic; and, through most of the Roman Empire, in Greek; and, in the West, in time, universally in Latin. These languages have been retained. Latin became a general language, and the modern tongues are undergoing such constant changes, that the Church wisely adheres to the Latin, which all of any education can understand, and those who have not acquired a knowledge of the language, by means of their prayer-books and custom, readily distinguish and follow. Where other languages have been tried, they soon became obsolete, and were gladly abandoned for the more general language, Latin.

The Mass, as preserved in the oldest Sacramentaries of Gelasius and St. Gregory the Great, in the Bobbio Missal, in the ancient Irish treatise on the Mass, is identical in its main features with that now universally used in the Church.

The High Mass is preceded by a ceremony, which has its counterpart in the aspersions of the Mosaic law. This is the sprinkling of the congregation with blessed or holy water. The priest comes out in alb, and intones an anthem from the fiftieth Psalm: "Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed;" though, in the Paschal season, another anthem from the forty-seventh chapter of the prophet Ezechiel is substituted, beginning: "I saw water flowing from the right side of the temple." The priest then descends the aisle, sprinkling the congregation. When he returns to the foot of the altar, he repeats several versicles, and concludes with this prayer: "Hear us, O Holy Lord, Almighty Father Eternal God, and vouchsafe to send Thy holy angel from heaven, to guard, cherish, protect, visit, and defend all who are assembled in this place. Through Jesus Christ, our Lord. R. Amen."

(1) St. Justin, Apologia 1; Hagæ Comitium, 742, pp. 82, 83.

The priest then returns to the sacristy, and assuming the chasuble, (1) the sacrificial robe, he enters the sanctuary, preceded by at least a clerk; he carries in his hand the chalice, covered with the paten, on which lies a host, the whole concealed beneath the veil, which corresponds to the color of the chasuble.

High Mass is the Liturgy celebrated by the priest or bishop, with some solemn ceremonies omitted in Low Mass. Where the officiant is attended by a deacon and subdeacon, it is called a Solemn High Mass, and Pontifical, if a bishop officiates. In these Masses the responses are chanted by the choir, which also sings the Gloria in Excelsis and the Nicene Creed. In a Low Mass the responses are made by an acolyte or clerk.

After placing the chalice on the altar, and opening the missal, the priest makes the sign of the cross, and begins the first part of the Mass, called the Mass of the Catechumens.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. An antiphon, from the forty-second Psalm, "I will go in to the altar of God." R. "To God who giveth joy to my youth," is followed by the whole of that psalm, said responsively, and closed, as psalms almost universally are, with the doxology. Then the antiphon is repeated, and the versicle, "Our help is in the name of the Lord," is responded to, "Who made heaven and earth."

Then, bowing his head, the priest repeats the general confession: "I confess to Almighty God," etc., acknowledging his sins before heaven and earth, and striking his breast in sign of contrition, beseeching all the blessed in heaven and his brethren on earth to pray to the Lord our God for him.

The response is solemn: "May Almighty God be merciful unto thee, and, forgiving thee thy sins, bring thee to everlasting life. Amen."

The acolytes then make the same confession, and the priest responds. After the Amen, he pronounces the priestly form. "May the Almighty and merciful Lord grant us ✠ pardon, absolution, and remission of our sins."

Then follow versicles and responses of Scriptural origin, closing

(1) For explanations of vestments, see Holy Orders.

with a versicle that occurs constantly in the Church service 'The Lord be with you," a blessing which includes all others, to which the people always reply, "And with Thy spirit," to show that the divine aid and presence we seek is rather for our soul and its good, than for the body and material prosperity.

Then the priest, joining his hands, says: "Let us pray," and ascends the steps to the altar, reciting another prayer to be cleansed from sin, so as to approach with pure mind to the holy of holies. Our Lord, who praised the publican in the temple, confessing his sins and striking his breast, surely instituted this.

He bows down and kisses the altar, praying to God to forgive his sins through the merits of the saints whose relics are there.

In High Masses the priest blesses incense and incenses the altar, renewing the daily rite of the priests of the Old Law, offering incense to the Lord.

A short prayer, called the Introit, generally a passage from Scripture, follows. So far, the words have been Latin, except the response, Amen, from the Hebrew. The third of the languages set upon the cross follows. "Kyrie eleïson, Christe eleïson, Kyrie eleïson," are thrice repeated, meaning, in Greek (*Κυριε ελεησον, Χριστε ελεησον*), "Lord, have mercy, Christ, have mercy," and being an appeal to the Father, Son, and Holy Ghost for forgiveness. This has been thus far the sole burthen of the prayers—a prolonged cry for mercy and pardon.

Then hope fills the heart, and as though like the world which had groaned for four thousand years under the yoke of sin, he hears the chant of the angels, the priest stands before the altar with extended arms, and intones that canticle begun by the angels: "Glory be to God on high!" It is the most magnificent hymn of praise, and contains, perhaps, the sublimest thought that ever was conceived, thanking God—not for His benefits to man, creation, redemption, the promise of heaven, but thanking Him for His own glory, man forgetting self to think only of God and His attributes. Yet, even amid this joy, the cry for mercy wells up, as if not the holiest joy could cause man to forget his misery.

Then follow the Collects of the day, prayers which, for con

ciseness of form, richness of expression, and depth of meaning, have never been equalled. Familiar to many Protestants, as translated in the Book of Common Prayer, these Collects have been greatly admired to this day, and the attempts to imitate them have always shown the weakness of the origin of the innovators. After the Collects, the priest reads a part of Scripture, taken from the Epistles, Acts, or Apocalypse, or from the sapien tial or prophetic books of the Old Testament, and, on some occasions, from others. After responding, "Thanks be to God," at the close of the Epistle, the clerk or acolyte goes up to the altar, and takes the missal, which has hitherto been on the right side of the altar, descends to the foot of the steps, kneels, and takes it up to the left or Gospel side, as if to show that the light of faith, rejected by the Jews, had been carried to the Gentiles. Then the people rise, while the priest, after the "Munda cor meum," a prayer that his heart and his lips may be cleansed, so that he may worthily announce the Gospel, goes to the Gospel side, and, making the sign of the cross on his forehead, lips, and breast, reads the Gospel of the day—a selection from one of the four Evangelists. And, out of respect, the faithful always rise in any service when a part of the Gospels is read.

The selections of the portions for the Epistles and Gospels of the year, now in use in the Church, is very ancient, and was based on the custom of the Jews. The present selections are said to have been arranged by St. Jerome, about the year 376, at the request of Pope Damascus.

Between these selections from Holy Writ are said the Gradual, Tract, and sometimes a hymn, called a Prose or Sequence. (1) In Solemn Masses the priest again incenses the missal and altar, and the deacon, after receiving the priest's blessing, chants the Gospel at the Gospel side, an acolyte standing with lighted candles on either side of the subdeacon, who holds the book of the Gospels.

The priest closes the Gospel, saying: "May our sins be blotted out by the words of the Gospel;" to which the acolyte responds

(1) There are four: "Victimæ Paschali," at Easter; "Veni Sancte Spiritus," at Pentecost; "Lauda Sion," at Corpus Christi; and the celebrated "Dies Iræ," at All Souls

"Praise be to Thee, O Christ." In Solemn Masses, the deacon carries the book to the priest, who kisses it, and is incensed by the deacon. After this the celebrant, standing before the middle of the altar, recites the Nicene Creed, an ancient profession of faith, as adopted by the Councils of Nice and Constantinople, during which priest and people stand, but kneel at the words: "And He was made man." The Creed closes with the beautiful "The Lord be with you." As long as the Discipline of the Secret was enforced, this was the period at which the Catechumens were dismissed from the assembly, terminating the Mass of the Catechumens—the word mass, missa, coming from *dimissio*. All who were not baptized, and all penitents, except those who had been really pardoned, were prohibited from attending the rest of the Sacrifice. (1)

The Mass of the Faithful begins with the Offertory, a selection of Scripture, varying with the day. At Low Mass, the priest here unveils the chalice, and unfolds the corporal, the deacon and subdeacon assisting at High Mass; then, taking the paten with the host, the priest elevates it with both hands, saying this prayer, in which he anticipates the great action, and offers the host, not as it is, but as it is to become:

"Accept, O Holy Father, almighty and eternal God, this unspotted host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as, also, for all faithful Christians, both living and dead; that it may avail both me and them to life everlasting."

Laying the host on the corporal, the priest, or, in High Masses, the deacon and subdeacon, pour wine and a little water into the chalice, and, making the sign of the cross over it, he prays that we may become partakers of Christ's redemption, as He vouchsafed to become partaker of our human nature. Then he offers the chalice solemnly to God, in this impressive prayer: "We offer

(1) The Discipline of the Secret, which is of Apostolic origin, enacted that the faithful, in general, should conceal the Creed, the Sacraments, and the Holy Sacrifice of the Mass, from all knowledge of the uninitiated; and the priesthood were required to convey the substance and formularies of the Liturgy, by word of mouth. They were prohibited from writing them. Emanuel a Schelstrate, De Disciplina Arcani, Rome, 1685.

unto Thee, O Lord,the Chalice of Salvation, beseeching Thy clemency, that it may ascend before Thy divine Majesty, as a sweet odor, for our salvation, and that of the whole world." Then follow prayers, beseeching God to look favorably upon the Sacrifice to be offered to Him; and, in High Masses, the offerings and the altar are here incensed. Proceeding next to the Epistle side of the altar, the priest washes the tips of his fingers, reciting the beautiful twenty-fifth Psalm, beginning with the sixth verse.

Renewing the offering once more, he turns to the people and says: "Brethren, pray that my and your Sacrifice may be acceptable to God the Father"—that the faithful may not consider themselves mere spectators, but may remember that it is their Sacrifice also. They reply in this sense: "May the Lord receive the Sacrifice from thy hands, to the praise and glory of His name; to our benefit, also, and that of all His holy Church." A varying prayer with the day is then recited in a low tone, whence it is called Secret. Raising his voice at the close, he pronounces these words: "World without end," followed by his usual salutation: "The Lord be with you." As the most solemn part of the Mass is now rapidly approaching, he again calls on the people to collect their thoughts by the words: "Lift up your hearts." The clerk replies for the people: "We have lifted them to the Lord. Let us give thanks to our Lord God." "It is meet and just," reply the people.

Then the priest intones, with a peculiar chant, the Preface, a prayer of most ancient form, varying slightly in some of the Masses, but always ending: "Holy, holy, holy, Lord God of Sabaoth! heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

This solemn part of the Liturgy is the same in the Latin and Oriental rites, and is especially described in the ancient document, the Apostolical Constitutions. The bell is rung at its close, to call attention again to the solemn act about to be performed.

The Canon of the Mass then begins, and closes with the Pater Noster. It opens with a prayer to God to accept and bless this

holy, unspotted Sacrifice, which is offered for the holy Catholic Church, its peace, its preservation, unity, and good government; for the Pope and all who profess the Catholic faith. The priest prays then secretly for any for whom he specially offers the Sacrifice, and continues in these words, which indicate the share the people should take in the Sacrifice: "Be mindful, also, of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this Sacrifice of praise for themselves, their families, and friends—for the redemption of their souls, for the health and salvation they hope for—and who pay their vows to Thee, the eternal, living, and true God." Then, to illustrate the Communion of Saints, it is said to be offered: Communicating with and honoring the Blessed Virgin and many illustrious saints of various ages, "by whose merits and prayers, grant," the priest asks of God, "that we may be always defended by the help of Thy protection." Then, after renewing the oblation, he proceeds to rehearse the institution of the Blessed Sacrament, and consecrates the host, using the words of Christ. Then a hush, more eloquent than words, a silence of awe, falls upon the church; the music ceases; all kneel in silent adoration. "To excite his own devotion, let each one occupy his mind with the real, though shrouded, presence of Jesus, now throned upon the altar, around which cherubim and seraphim are kneeling lowly down in worship." Nor should he forget that this is really the Sacrifice; Jesus Christ stands here as high-priest, offering His Body and Blood for our sins, and we should offer it through Him to the Eternal Father, that we may venture to approach in spirit the throne of His awful Majesty. Then we offer it to render to God all the adoration, homage, awe, veneration, and worship that are His due; to thank Him for His infinite attributes; to thank Him for the glory bestowed on His Divine Son, and for all that Jesus Christ suffered for love of us; to thank Him for the glory of the sacred humanity, and all the graces and glory bestowed on His Blessed Mother and all the Saints; for all the graces bestowed on mankind, especially on ourselves, who are so often ungrateful, and to beg new graces, and, above all, the grace of final perseverance for ourselves and all dear to us. Then the

priest consecrates the wine, again using the words of Jesus Christ, and again all bow in silent prayer.

This is a moment in a Catholic church which never fails to impress deeply every religious heart, no matter how prejudice may have biased it against the true faith. To many it has come as a revelation of what worship really is.

Again, the priest offers this "Pure Victim, this holy Victim, this unspotted Victim, the holy Bread of Life everlasting, and Chalice of perpetual salvation." He prays that God who vouchsafed to look on the sacrifices of Abel, Abraham, and Melchisedech will look on this holy Sacrifice and unspotted Victim—the Divine Lamb; and he prays that God would command it to be carried by the hands of His holy Angel to His altar on high, in the sight of His divine Majesty; and that all who shall receive this most sacred Body and Blood may be filled with every heavenly grace and blessing.

Then follows a special prayer for the dead, soliciting for them a place of refreshment, light, and peace. Then he prays for all present, that God would associate them in His glory with the illustrious saints who are named in the diptych, "not in consideration of our merit, but of thy own gratuitous mercy. Through Christ our Lord, through whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. Through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the Union of the Holy Ghost, all honor and glory."

Then the Our Father is solemnly chanted by the priest; the clerk saying the last petition, which the priest takes up, asking that we may be delivered from all evils of soul and body. He then prepares to complete the Sacrifice by partaking of the Victim offered, and wishing the people peace, saying: "The peace of the Lord be ever with you." He breaks the host, and, putting a small part in the chalice, pronounces the following prayer: "May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us, who receive it, effectual to life everlasting." Then, recalling the Paschal Lamb, and the epithet based on it, he says, striking his heart: "Lamb of God, who

takest away the sins of the world, have mercy on us!" This he repeats thrice, substituting the last time the petition, "Give us peace!"

Extending this prayer for peace, he prepares for his Communion, praying by virtue thereof to be delivered from all his iniquities, and to be made to adhere to the commandments of God, and never to be separated from him. And, confessing his unworthiness, he asks that his Communion may not turn to his condemnation, but may be a safeguard and remedy of soul and body. Then taking the Host in his hands, he says: "I will take the bread of heaven, and call upon the name of the Lord;" and, striking his breast, he says, almost in the words of the Centurion (St. Matt. viii. 8), "Lord, I am not worthy that thou should enter under my roof; but only say the word, and my soul shall be healed."

Then, reverently taking both parts of the Sacred Host in his right hand, and signing with it the sign of the cross upon himself, he says: "May the body of our Lord Jesus Christ preserve my soul unto life everlasting;" and then receives the Holy Communion. After a short meditation on the stupendous mystery, he uncovers the chalice, adores the Sacred Blood, and, gathering on the paten any fragments of the host, puts them in the chalice, and, taking it in his hands, he recites the 13th verse of the 115th Psalm, and receives the Precious Blood, saying: "The Blood of our Lord Jesus Christ preserve my soul unto life everlasting."

The acolytes then ascend to the Epistle side of the altar, and wine is poured into the chalice, which the priest then drinks, with an appointed prayer. A second ablution is also made, in which the wine is poured over the tips of the fingers which have touched the sacred species.

If any of the faithful are to communicate, they approach the railing at the priest's Communion, and the acolytes then kneeling at the side of the steps, say the Confiteor. The priest, turning, pronounces the Misereatur and Indulgentiam, and opening the tabernacle, takes out the pyx or ciborium, and, descending to the altar-rail, gives Communion to each one, saying: "May the body of our Lord Jesus Christ preserve thy soul to life everlasting."

After the ablutions, the acolytes restore the missal to the Epistle side, and the priest reads the Communion, and the Post Communion, which vary from day to day. Then, after the usual salutation, he says, still turned toward the people: "Go, it is the dismissal," or, on some occasions: "Let us bless the Lord." Then, bowing before the altar, he prays that the Sacrifice which he, though unworthy, has offered, may be acceptable to the Holy Trinity, and be a propitiation for himself and for all in whose behalf he offered it.

Then, looking up to heaven, he invokes the blessing of Almighty God—Father, Son, and Holy Ghost—upon them. The Mass concludes by the opening portion of the Gospel of St. John, recited at the Gospel side; though, if the Gospel of the day has been displaced by any feast in the earlier part of the Mass, it is now recited. At its close, the acolyte responds: 'Thanks be to God." The priest, taking the chalice, paten, and veil, descends from the altar, and re-enters the sacristy.

Such is the grand Christian Liturgy, the Mass; addressed entirely to God Himself; Scriptural and sublime in all its parts; a form in which man is nothing, presumes nothing, recognizes his sinfulness, and appeals constantly for God's mercy. No man-made creed ever devised a liturgy so overpowering, so worthy of the Creator, so fitted to man's wants.

When carrying out the Communion of Saints, Masses offered for the soul of the departed Christian, either lying in the church before God's altar, or resting in his silent grave, the vestments are black; the opening Psalm, the Gloria in Excelsis are omitted. The Agnus Dei concludes with the words, "Give them rest," and the prayer for peace is not said, nor is a blessing given, while, before the Gospel, the mournful sequence, Dies Iræ, thrills every heart. The Jewish sacrifices for the dead and the Kaddisch have inspired this form; and as the Kaddisch was offered on the seventh and thirty-first day, and the yearly anniversary, so the Church has her week's mind, her month's mind, and her anniversary Masses for her children.

THE HOLY EUCHARIST AS A SACRAMENT.

There are three classes of communicants: some receive the Sacrament only; such are those sinners who dread not to approach the holy mysteries with polluted lips and depraved hearts, who, as the apostle says: "Eat and drink unworthily." They indeed eat and drink judgment to themselves. Others are said to receive the Holy Eucharist in spirit only: they are those who, inflamed with a lively faith that worketh by charity, participate in desire of this celestial food, from which they receive, if not the entire, at least a very considerable fruit. Lastly, there are some who receive the Holy Eucharist both spiritually and sacramentally: those who, according to the advice of the apostle, having first proved themselves, approach this divine banquet, adorned with the nuptial garment, and derive from it, in a greater or less degree, superabundant graces which are contained in this Sacrament.

When the faithful believer wishes to receive the Blessed Sacrament, he prepares, by proving himself, cleansing his conscience by the Sacrament of Penance. On the morning of Communion he proceeds, fasting from midnight, to the church, in becoming attire, and, when the bell rings at the priest's Communion, goes up to the railing, which becomes the Holy Table; gloves are removed, and the cloth is raised to prevent any particle from dropping. By special and fervent prayers he excites in his heart contrition and detestation for sin, faith in the real presence of Him whom he is soon to receive, an earnest desire to be united with his Lord.

Then, recalling the warning of our Lord, that we can not have life everlasting unless we, in this Sacrament, eat His sacred flesh and blood, and His promise to abide with those who worthily receive it, the faithful Christian, dispelling the fear that such a favor inspires, receives his Lord.

"The moment of Communion," says a pious writer, "is different from any other moment of our lives. Then we may truly exclaim: My God and my all! When we communicate, God himself is present in our little hearts, as our friend and spouse. Nothing

can be more intimate than the union that then takes place between the Creator and His creature. It is more like the Incarnation of the eternal Son of God in the womb of the Blessed Virgin than anything else. The same Son of God, the Holy One, that was born of the spotless Virgin, comes into our hearts in the Sacred Host. Think of all that is most beautiful and most precious in the world, of all the riches of the whole universe, of all the glory of heaven, and you have, as yet, but a faint idea of the wealth of a soul that has received Holy Communion. Such a soul possesses not only earth and heaven, but the Lord and Maker of heaven and earth. It is a mystery which almost baffles thought." (1)

We can, therefore, easily understand why all manuals of devotion urge, what the slightest reflection would teach all, that some time should be spent, after receiving Holy Communion, in thanking God for such a gift; in adoring the Saviour, whom we have received; in expressing sorrow for our sins, which caused Him such suffering, and are, in themselves, so base and ungrateful; and in imploring, for ourselves and all others, grace to be faithful to Him to the end.

The Holy Communion is given to the sick. A rule of the Church requires that all should receive it at Easter; and those who neglect to do so, forfeit their membership in the Church. In Catholic countries, the parish priest, after Easter, goes in a procession to the houses of his sick parishioners, to give them the Communion which they are unable to go up to the temple to receive. When the last illness stretches the Catholic on his bed of death, the Holy Communion is again brought to him as a Viaticum, or provision for a journey.

Whenever the Blessed Sacrament is brought to the house, respect for the Divine Guest requires that the sick-room should be made as clean and proper as possible. It may be as poor as the stable in which He chose to be born, but it can be made clean. A table should be made ready, covered with a clean linen cloth, and on it, two lighted candles, a crucifix, and holy water. None but those actually necessary to assist the sick should remain.

(1) Muller, The Blessed Eucharist, p. 199.

The room becomes, for the moment, a chapel. All who feel this will endeavor to make it so, by neatness, silence, and devout attendance. The priest, coming to give holy Viaticum, enters, saying: "Peace be to this house," to which the reply is: "And to all who dwell therein." Then, laying the corporal on the table, he places the Blessed Sacrament upon it, when he and all present kneel and adore Jesus Christ present in the Sacrament of His Love. He then sprinkles the room with holy water, and, after the Confiteor, recited by the sick person, or one in his name, the priest says the Misereatur, etc., and, taking the Blessed Sacrament, elevates it before the dying Christian, saying: "Behold the Lamb of God!" Then repeating the Domine non sum dignus, he gives the Communion to the dying, saying: "Receive, brother, the Viaticum of our Lord Jesus Christ, that He may preserve thee from the malignant enemy, and bring thee to life everlasting. Amen." Then he washes his fingers in silence, and recites a prayer, beseeching God that the Communion may be, to the sick man, an eternal remedy, both of soul and body. He then blesses the sick man with the host, if any particles remain, or with his hand, and departs, reciting psalms adapted to the service.

The Holy Eucharist was instituted on the Thursday before our Lord's death. This is known in the churches as Maundy-Thursday. As it falls amid the sorrows of Holy week, amid the contemplation of the Passion of Jesus Christ, it can not be celebrated with the joy inspired by so great a favor and blessing conferred on mankind. To commemorate this fully, the feast of Corpus Christi, or of the Body of our Lord, was instituted. It arose in Northern Europe, chiefly by the exertions of Saint Juliana; and was celebrated as a feast in 1247, by Robert, Bishop of Liege, in Belgium. Pope Urban IV., in 1264, commanded its celebration throughout the Church, and Clement V., at the Council of Vienne, 1311, fixed the feast on the Thursday after Trinity Sunday. It has ever since been one of the most solemn and impressive holidays of the Church, the Blessed Sacrament being borne in procession through the streets, followed by the different religious orders and confraternities, and thousands of the pious, while men of the highest rank deem it an honor to support the canopy held

over the Ostensorium. The streets are lined with greens and festive arches, and, in some places, as at Genzano, in Italy, the route is strewn with flowers arranged to form a magnificent carpet. Faith and devotion reach their highest point, and we can well understand how, once, a Protestant lady in France, seeing it, said to an incurable Catholic friend: "Why can I not believe, like you? But if I did, I should not stay here, as you do. I would drag myself on my knees after my Lord, as the woman did in the Gospel." Faith was roused in the Catholic lady's heart; she did actually drag herself after the Blessed Sacrament, and was healed. (1)

When the Blessed Sacrament is borne in procession, or exposed for veneration, it is placed in a sacred vessel called the Ostensorium, or Monstrance, in which the Sacred Host is covered with a circular glass, and encircled by rays. This is used every Sunday, at the Benediction of the Blessed Sacrament, a service that generally follows Vespers, and in which Christ, in this invention of His love, blesses, in the priest's hand, the faithful who come to honor Him, and seek His grace and benediction.

"What shall we say of the two-fold wonders—the Sacrifice of the Mass, and the Sacrament of Communion? There the Precious Blood puts on the vesture of omnipresence, and it becomes it well. Multiplied by how many hundreds of thousands of times, is it not dwelling, whole, living, and glorified, in the hosts reserved within the tabernacles of the world? Into how many thousand human hearts does it not descend daily, whole, living, and glorified, in the glory of the dread reality of Communion? Into how many thousand chalices does it not empty itself, from out the Sacred Heart in heaven, every day? The very whirling of the earth, as it makes day and night by turning to or from the sun, ministers to the longings of the Precious Blood. It is bewildering to think of the countless graces of expiation which flow daily from the Sacrifice, or the countless graces of union which flow

(1) This lady was Anne de Lafosse, and the cure, which took place on Corpus Christi, 1725, led to much discussion, and, consequently, to the strictest examination. See an account in Muller's Holy Sacrifice of the Mass, p. 101; and in Feller, Dictionnaire Historique, title Lafosse (Anne Charlier).

daily from the Sacrament. In the heart of the Andes, vast inter woven and mutually-enfolding mountains cover themselves with gigantic forests. The condor, as he wheels above, looks down upon an ocean of impenetrable foliage, without a rent, or break, or insight into the green abyss. So does the Precious Blood, in Mass and Communion, mantle the whole Church with tropical exuberances of grace, as they appear, hiding the natural features of the ground with the ample folds of their verdant overgrowth The tinklings of the Mass-bell, like new creative words, change the whole aspect of the unconscious world." (1)

THE SACRAMENT OF PENANCE.

Sin is the terrible scourge of man. Our evils, physical and moral, all spring from this one fountain. Yielding to it, man sighs to be delivered from it, hopeless and helpless in himself to rise from out its slough. In the old law, man sought, in the sacrifices of the law, types of the one only Atoning Sacrifice of Calvary—remission of sin through that Precious Blood, to be shed in a future still veiled from his eyes. Sacrifices were offered for the sins of the whole people, and each one, guilty even of inadvertent transgressions—venial sins—made his public offering through the priest. Yet there was no remission, really, in the blood of goats and calves. The prophets foretold that, under the reign of the Messias, there should be a fountain ever open for the washing of the sinner.

Penance may be considered as a virtue or as a sacrament. As a virtue, it was always necessary, even before our Saviour taught His Gospel and instituted the Holy Sacrament. Penance, as a virtue, is a gift of God which makes us deplore and hate the sins we have committed, with a firm purpose to amend, and make satisfaction for the sins committed. Penance, as a sacrament, becomes necessary as often as we may have sinned after Baptism. For those who fall into sin after Baptism, say the

(1) Faber.

Fathers of Trent, the Sacrament of Penance is as necessary to salvation, as is Baptism for those who have not been already baptized. For, as he who suffered shipwreck has no hope of safety, unless perchance he seize on some plank from the wreck; so he that suffers the shipwreck of Baptismal innocence, unless he cling to the saving plank of Penance, may abandon all hope of salvation.

Jesus Christ claimed, as man, the power to forgive sins; He claimed the right to delegate that power. His enemies were shocked at His claim. On one occasion they said in themselves, what the enemies of the Church often say openly, and even cite against her, as though Christ's enemies spoke the truth, and He, truth itself, had erred—they said within themselves: "Who can forgive sins but God alone?" But our Lord revealed their hidden thought, and condemned it, saying: "Why do you think evil in your hearts?" "That you may know that the Son of man hath power on earth to forgive sins"—He paused, as though words were too weak an argument, and, turning from His enemies and their objections, He bade the sick man arise, take up his bed, and walk. (1)

Nothing can be clearer, more striking, more absolute. He asserted His power to forgive sins as man. It was denied; and He at once wrought a miracle to show that His words, potent to effect a bodily cure, were as potent to effect the spiritual cure. He exercised His power again and again; (2) and though His enemies murmured, He not only maintained the power, but conferred it on His apostles. To Peter, as the prince and primate of the apostles, He gave the full power: "And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (3) The same grant, substantially, was extended to all the apostles, when our Lord said to them: "Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed

(1) Compare St. Matt. ix. 3–6; St. Mark ii. 6–11; St. Luke v. 20–25.
(2) St. Luke vii. 48, 49. (3) St. Matt. xvi. 19.

also in heaven." (1) Then, after His resurrection, He breathed on all the apostles, and said to them: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (2)

Such are the clear and unmistakable words in which the Sacrament of Penance is declared in the Scriptures, and it can not be questioned without siding against Christ with His enemies, or so commenting His words as to make them the very contrary of what they are as they stand.

The doctrine of the Church, as to the Sacrament of Penance, is thus declared by the Council of Trent: "So great, in these our days, is the multitude of various errors relative to this Sacrament, that it will be of no small public utility to have given thereof a more exact and full definition, wherein all errors having been, under the protection of the Holy Ghost, pointed out and extirpated, Catholic truth may be made clear and resplendent, which Catholic truth this holy Synod now sets before all Christians to be perpetually received.

"If such in all the regenerate were their gratitude toward God as that they constantly preserved the justice received in Baptism by His bounty and grace, there would not have been need for another Sacrament, besides that of Baptism itself, to be instituted for the remission of sins. But because God, rich in mercy, knows our frame (Ps. cii. 14), He hath bestowed a remedy of life even on those who may, after Baptism, have delivered themselves up to the servitude of sin and the power of the devil—the Sacrament, to wit, of Penance, by which the benefit of the death of Christ is applied to those who have fallen after Baptism. Penitence was, indeed, at all times necessary, in order to attain to grace and justice, for all men who had defiled themselves by any mortal sin, even for those who begged to be washed by the Sacrament of Baptism, that so, their perverseness renounced and amended, they might, with a hatred of sin and a godly sorrow of mind, detest so great an offence of God. Wherefore the prophet says: 'Be converted, and do penance for all your iniquities, and iniquity shall not be your ruin' (Ezech. xviii. 30). The Lord

(1) St. Matt. xviii. 18. (2) St. John xx. 22, 23.

also said: 'Except you do penance, you shall all likewise perish (Luke xiii. 5). And Peter, the prince of the apostles, recommending penitence to sinners who were about to be initiated by Baptism, said: 'Do penance, and be baptized every one of you.' Nevertheless, neither before the coming of Christ was penitence a Sacrament, nor is it such since His coming, to any previously to Baptism. But the Lord then principally instituted the Sacrament of Penance, when being raised from the dead, He breathed upon His disciples, saying: 'Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained' (John xx. 23). By which action so signal, and words so clear, the consent of all the Fathers has ever understood that the power of forgiving and retaining sins was communicated to the apostles and their lawful successors, for the reconciling of the faithful who have fallen after Baptism. And the Catholic Church, with great reason, repudiated and condemned as heretics the Novatians, who, of old, obstinately denied that power of forgiving. Wherefore, this holy Synod, approving of and receiving as most true this meaning of those words of our Lord, condemns the fanciful interpretation of those who, in opposition to the institution of this Sacrament, falsely wrest those words to the power of preaching the word of God, and of announcing the Gospel of Christ." (1)

"For the rest, this Sacrament is clearly seen to be different from Baptism in many respects; for, besides that it is very widely different indeed in matter and form, which constitute the essence of a Sacrament, it is beyond doubt certain that the minister of Baptism need not be a judge, seeing that the Church exercises judgment on no one who has not entered therein through the gate of Baptism. 'For what have I,' saith the apostle, 'to do to judge them that are without?' (1 Cor. v. 12). It is otherwise with those who are of the household of the faith, whom Christ our Lord has once, by the laver of Baptism, made the members of His own Body; for such, if they should afterwards have defiled themselves by any crime, he would no longer have them cleansed

(1) Acts and Decrees of the Council of Trent, Session XIV., under Pope Julius III. Nov. 5, 1551, Ch. I.

by a repetition of Baptism—that being nowise lawful in the Catholic Church—but be placed as criminals before this tribunal, that by the sentence of the priests they might be freed, not once, but as often as, being penitent, they should flee thereunto, from the sins they have committed. Furthermore, one is the fruit of Baptism, and another that of Penance. For by Baptism putting on Christ, we are made therein entirely a new creature, obtaining a full and entire remission of all sins; unto which newness and entireness, however, we are noways able to arrive by the Sacrament of Penance, without many tears and great labors on our parts, the divine justice demanding this; so that Penance has justly been called, by the Holy Fathers, a laborious kind of Baptism. (1) And this Sacrament of Penance is, for those who have fallen after Baptism, necessary unto salvation, as Baptism itself is for those who have not as yet been regenerated." (2)

"The holy Synod doth furthermore teach, that the form of the Sacrament of Penance, wherein its force principally consists, is placed in those words of the minister, "I absolve thee," etc., to which words, indeed, certain prayers are, according to the custom of the holy Church, laudably joined, which, nevertheless, by no means regard the essence of that form, neither are they necessary for the administration of the Sacrament itself. But the acts of the penitent himself, to-wit: contrition, confession, and satisfaction, are, as it were, the matter of this Sacrament; which acts, inasmuch as they are, by God's institution, required in the penitent for the integrity of this Sacrament, and for the full and perfect remission of sins, are for this reason called the parts of Penance. But the thing signified indeed, and the effect of this Sacrament, as far as regards its force and efficacy, is reconciliation with God, which sometimes, in persons who are pious, and who receive the Sacrament with devotion, is wont to be followed by peace and serenity of conscience, with exceeding consolation of spirit. The holy Synod, whilst delivering these things touching the parts and the effect of this Sacrament, condemns, at the same

(1) St. Gregory Nazianzen, Or. 39. St. John Damascenus, Lib. IV., De Fide, ch. x.

(2) Acts of the Council of Trent, Sess. XIV., ch. ii.

time, the opinions of those who contend that the terrors which agitate the conscience and faith are the parts of Penance." (1)

"Contrition, which holds the first place amongst the aforesaid acts of the penitent, is a sorrow of mind, and a detestation for sin committed, with the purpose of not sinning for the future. This movement of contrition was at all times necessary for obtaining the pardon of sins; and, in one who has fallen after Baptism, it then at length prepares for the remission of sins, when it is united with confidence in the divine mercy, and with the desire of performing the other things which are required for rightly receiving this Sacrament. Wherefore the holy Synod declares that this contrition contains not only a cessation from sin, and the purpose and the beginning of a new life, but also a hatred of the old, agreeably to that saying: 'Cast away from you all your iniquities, wherein you have transgressed, and make to yourselves a new heart and a new spirit' (Ezech. xviii. 31). And assuredly he who has considered those cries of the saints: 'To thee only have I sinned, and have done evil before thee' (Ps. l. 6); 'I have labored in my groaning, every night I will wash my bed' (Ps. vi. 7); 'I will recount to thee all my years, in the bitterness of my soul' (Is. xxxviii. 15), and others of this kind, will easily understand that they flowed from a certain vehement hatred of their past life, and from an exceeding detestation of sins. The Synod teaches, moreover, that, although it sometimes happens that this contrition is perfect through charity, and reconciles man with God before this Sacrament be actually received, the said reconciliation, nevertheless, is not to be ascribed to that contrition, independently of the desire of the Sacrament, which is included therein. And as to that imperfect contrition, which is called attrition, because it is commonly conceived either from the consideration of the turpitude of sin, or from the fear of hell and of punishment, it declares that if, with the hope of pardon, it exclude the wish to sin, it not only does not make a man a hypocrite and a greater sinner, but that it is even a gift of God, and an impulse of the Holy Ghost — who does not, indeed, as yet dwell in the penitent, but only moves him, whereby the penitent, being

(1) Ib., ch. iii.

assisted, prepares a way for himself unto justice. And although this (attrition) can not of itself, without the Sacrament of Penance, conduct the sinner to justification, yet does it dispose him to obtain the grace of God in the Sacrament of Penance. For smitten profitably with this fear, the Ninevites, at the preaching of Jonas, did fearful penance, and obtained mercy from the Lord. Wherefore, falsely do some calumniate Catholic writers, as if they had maintained that the Sacrament of Penance confers grace without any good motion on the part of those who receive it—a thing which the Church of God never taught or thought; and falsely, also, do they assert that contrition is extorted and forced —not free and voluntary." (1)

"From the institution of the Sacrament of Penance, as already explained, the Universal Church has always understood that the entire confession of sins was also instituted by the Lord, and is, of divine right, necessary for all who have fallen after Baptism; because that our Lord Jesus Christ, when about to ascend from earth to heaven, left priests his own vicars, as presidents and judges, unto whom all the mortal crimes into which the faithful of Christ may have fallen should be carried, in order that, in accordance with the power of the keys, they may pronounce the sentence of forgiveness or retention of sins. For it is manifest that priests could not have exercised this judgment without knowledge of the cause; neither, indeed, could they have observed equity in enjoining punishments, if the said faithful should have declared their sins in general only, and not, rather, specifically, and one by one. Whence it is gathered that all the mortal sins, of which, after a diligent examination of themselves, they are conscious, must needs be, by penitents, enumerated in confession, even though those sins be most hidden, and committed only against the last two precepts of the decalogue—sins which sometimes wound the soul more grievously, and more dangerous than those which are committed outwardly. For, venial sins, whereby we are not excluded from the grace of God, and into which we fall more frequently, although they be rightly and profitably, and without any presumption, declared in confession, as the cus-

(1) Ch. iv.

tom of pious persons demonstrates, yet may they be omitted without guilt, and be expiated by many other remedies. But, whereas all mortal sins, even those of thought, render men children of wrath (Eph. ii. 3), and enemies of God, it is necessary to seek also for the pardon of them all from God, with an open and modest confession. Wherefore, while the faithful of Christ are faithful to confess all the sins which occur to their memory, they, without doubt, lay them all bare before the mercy of God to be pardoned; whereas they who act otherwise, and knowingly keep back certain sins, such set nothing before the divine bounty to be forgiven through the priest; for, if the sick be ashamed to show his wound to the physician, his medical art cures not that which it knows not of. We gather, furthermore, that those circumstances which change the species of the sin are also to be explained in confession, because that, without them, the sins themselves are neither entirely set forth by the penitents, nor are they known clearly to the judges; and it can not be that they can estimate rightly the grievousness of the crimes, and impose on the penitents the punishment which ought to be inflicted on account of them. Whence, it is unreasonable to teach that these circumstances have been invented by idle men; or that one circumstance only is to be confessed, to wit, that one has sinned against a brother. But is also impious to assert that confession enjoined to be made in this manner, is impossible, or to call it a slaughter-house of consciences; for it is certain that, in the Church, nothing else is required of penitents, but that, after each has examined himself diligently, and searched all the folds and recesses of his conscience, he confess those sins by which he shall remember that he has mortally offended his Lord and God; whilst the other sins, which do not occur to him after diligent thought, are understood to be included as a whole, in that same confession; for which sins we confidently say, with the prophet: 'From my secret sins cleanse me, O Lord' (Ps. xviii. 13). Now, the very difficulty of a confession like this, and the shame of making known one's sins, might indeed seem a grievous thing, were it not alleviated by the many and great advantages and consolations which are most assuredly bestowed by absolution

upon all who worthily approach to this Sacrament. For the rest, as to the manner of confessing secretly to a priest alone, although Christ has not forbidden that a priest may—in punishment of his sins, and for his own humiliation, as well for an example to others as for the edification of the Church that has been scandalized—confess his sins publicly, nevertheless this is not commanded by a divine precept; neither would it be very prudent to enjoin, by any human law, that sins, especially such as are secret, should be made known by a public confession. Wherefore, whereas the secret sacramental confession which was in use from the beginning in holy Church, and is still also in use has always been commended by the most holy and the most ancient Fathers, with a great and unanimous consent, the vain calumny of those is manifestly refuted, who are not ashamed to teach that confession is alien from the divine command, and is a human invention, and that it took its rise from the Fathers assembled in the Council of Lateran; for the Church did not, through the Council of Lateran, ordain that the faithful of Christ should confess—a thing which it knew to be necessary, and to be instituted of divine right—but that the precept of confession should be complied with at least once a year, by all and each, when they have attained to years of discretion. Whence, throughout the whole Church, the salutary custom is, to the great benefit of the souls of the faithful, now observed, of confessing at that most sacred and most acceptable time of Lent—a custom which this holy Synod most highly approves of and embraces, as pious and worthy of being retained."

"But, as regards the minister of this Sacrament, the holy Synod declares all these doctrines to be false and utterly alien from the truth of the Gospel, which perniciously extend the ministry of the keys to any others soever besides bishops and priests; imagining, contrary to the institution of this Sacrament, that those words of our Lord, 'Whatsoever you shall bind upon earth, shall be bound also in heaven, and whatsoever you shall loose upon earth, shall be loosed also in heaven' (Matt. xviii. 18), and, 'Whose sins ye shall forgive, they are forgiven them, and whose sins you shall retain, they are retained' (John xx. 23), were in such wise

addressed to all the faithful of Christ, indifferently and indiscriminately, as that every one has the power of forgiving sins—public sins, to wit, by rebuke, provided he that is rebuked shall acquiesce; and secret sins, by a voluntary confession made to any individual whatsoever. It also teaches that even priests who are in mortal sin, exercise, through the virtue of the Holy Ghost which was bestowed in ordination, the office of forgiving sins, as the ministers of Christ; and that the sentiment of those is erroneous who contend that this power exists not in bad priests. But, although the absolution of the priest is the dispensation of another's bounty, yet it is not a bare ministry only, whether of announcing the Gospel, or of declaring that sins are forgiven, but is after the manner of a judicial act, whereby sentence is pronounced by the priest as by a judge; and therefore the penitent ought not so to confide in his own personal faith, as to think that—even though there be no contrition on his part, or no intention on the part of the priest of acting seriously and absolving truly—he is, nevertheless, truly and in God's sight absolved, on account of his faith alone. For neither would faith without penance bestow any remission of sins, nor would he be otherwise than most careless of his own salvation, who, knowing that a priest but absolved him in jest, should not carefully seek for another who would act in earnest."

"Finally, as regards satisfaction—which, as it is, of all the parts of Penance, that which has been at all times recommended to the Christian people by our fathers, so it is the one especially which, in our age, is, under the loftiest pretext of piety, impugned by those who have 'an appearance of godliness, but have denied the power thereof' (2 Tim. iii. 5)—the holy Synod declares that it is wholly false and alien from the word of God, that the guilt is never forgiven by the Lord without the whole punishment also being therewith pardoned; for clear and illustrious examples are found in the Sacred Writings, whereby, besides by divine tradition, this error is refuted in the plainest manner possible. And, truly, the nature of divine justice seems to demand that they who, through ignorance, have sinned before Baptism, be received into grace in one manner; and in another, those who, after having

been freed from the servitude of sin and of the devil, and after having received the gift of the Holy Ghost, have not feared, knowing, 'to violate the temple of God' (1 Cor. iii. 17), and 'to grieve the Holy Spirit' (Ephes. iv. 30). And it beseems the divine clemency, that sins be not in such wise pardoned us, without any satisfaction, as that, taking occasion therefrom, thinking sins less grievous, we, offering, as it were, an insult and an 'outrage to the Holy Ghost' (Heb. x. 29), should fall into more grievous sins, 'treasuring up wrath against the day of wrath' (Rom. ii. 4). For, doubtless, these satisfactory punishments greatly recall from sin, and check, as it were, with a bridle, and make penitents more cautious and watchful for the future. They are also remedies for the remains of sin, and, by acts of the opposite virtues, they remove the habits acquired by evil living. Neither, indeed, was there ever in the Church of God any way accounted surer to turn aside the impending chastisement of the Lord than that men should, with true sorrow of mind, practice these works of penitence. Add to these things that, whilst we thus, by making satisfaction, suffer for our sins, we are made conformable to Jesus Christ, who satisfied for our sins, from whom all our sufficiency is (2 Cor. iii. 5); having also, thereby, a most sure pledge that 'If we suffer with him, we shall also be glorified with him' (Rom. viii. 17). But neither is this satisfaction which we discharge for our sins so our own as not to be through Jesus Christ; for we, who can do nothing of ourselves, as of ourselves, can do all things, He co-operating who strengthens us. Thus, man has not wherein to glory, but all our glorying is in Christ, in whom we live, in whom we merit, in whom we satisfy, 'bringing forth fruits worthy of penance' (Matt. iii. 8), which from Him have their efficacy, by Him are offered to the Father, and through Him are accepted by the Father. Therefore the priests of the Lord ought, as far as the Spirit and prudence shall suggest, to enjoin salutary and suitable satisfaction, according to the quality of the crimes and the ability of the penitent, lest, if haply they connive at sins, and deal too indulgently with penitents, by enjoining certain very light works for very grievous crimes, they be made partakers of other men's sins. But let them have in

view that the satisfaction which they impose be not only for the preservation of a new life and a medicine of infirmity, but also for the avenging and punishment of past sins; for the ancient Fathers likewise both believe and teach that the keys of the priests were given not to loose only, but also to bind; but not, therefore, did they imagine that the Sacrament of Penance is a tribunal of wrath or of punishments, even as no Catholic ever thought that, by this kind of satisfaction on our part, the efficacy of the merit and of the satisfaction of our Lord Jesus Christ is either obscured or in any way lessened, which, when the innovators seek to understand, they in such wise maintain a new life to be the best penance, as to take away the entire efficacy and use of satisfaction." (1)

"The Synod teaches, furthermore, that so great is the liberality of the divine munificence, that we are able, through Jesus Christ, to make satisfaction to God the Father, not only by punishments voluntarily undertaken of ourselves for the punishment of sin, or by those imposed at the discretion of the priest, according to the measure of our delinquency, but also, which is a very great proof of love, by the temporal scourges inflicted of God, and borne patiently by us." (2)

"The Sacrament of Penance is the sole means through which sins committed after Baptism are forgiven; but, in case of necessity, this Sacrament may, like Baptism, be supplied by the earnest desire of the sinner to receive it, accompanied by perfect contrition. The fixed resolution to receive these Sacraments produces their effects on those who can not otherwise receive them, so that it is still through those Sacraments that sins are forgiven." (3)

Such has been the perpetual tradition of the Church.

Three conditions are necessary on the part of the penitent to receive the effects of this Sacrament, namely, contrition of heart, confession of mouth, and satisfaction of works. Contrition, literally understood, means the breaking into small parts of some harder substance, and is here used metaphorically, to signify that our hearts, hardened by pride, are subdued and reduced by

(1) Council of Trent, Acts and Dec. Sess. XIV., ch. viii.
(2) Ib., ch. ix. (3) Ib., Sess. VI., ch. xiv.

penance. To excite contrition and make confession requires a knowledge of the state of our soul before God. This knowledge can result only from a careful examination of our conscience, and, as human frailty too often blinds us to the real enormity of our transgressions, we need a supernatural light. Prayer, earnest and humble, for light to see clearly the offenses we have committed, is therefore the first step; and then, when we have examined carefully our life by the commandments of God and His Church, and all the duties that our state of life imposes, we must again have recourse to prayer. It is not enough to see our sins; we need to excite contrition for them. This is a special grace of God, and must be earnestly sought. On it the whole will depend. This contrition is a sorrow of the soul for sins committed, a detestation of them, and a resolution to sin no more. This sorrow must be interior, proceeding from the bottom of the soul and not from the lips. It must be supernatural, excited by faith and by the motion of the Holy Spirit—not the result of any merely natural motive, such as the shame, punishment, or loss it may bring upon a man in this life. It must be grief for sin, because it is offensive to God, and deprives us of heaven and condemns to hell. Our sorrow must be sovereign; we must be more troubled for having offended God than we would be for the loss of what is most dear to us in this world; we must, influenced by this sorrow, prefer God to all things, and be disposed to sacrifice all, even life itself, rather than offend Him. It must be universal, extending to all our sins—not retaining an attachment to any.

In fine, it ought to be effectual and constant, such as may show a change and amendment of life. A surprise, a strong and violent temptation, together with human frailty, may possibly overcome a penitent sinner, and change his will and affections, which before were sincere; but if from confession to confession he relapses into the same mortal sins, scarce ever resisting his temptations or avoiding the occasions of his sins, he has great reason to fear that he was not before truly penitent.

Perfect contrition is a sorrow for sin, proceeding solely from charity, by which we love God above all things. It reconciles man to God, in virtue of his desire to receive the Sacrament of

Penance, even before he has received it. Attrition is a sorrow for sin, based on the consideration of its deformity, the evils it inflicts, and the punishment it entails. It is excited by the Holy Ghost, who, however, does not yet inhabit our hearts.

When the Christian has, by prayer, sought light from on high, and, to the best of his ability, examined his conscience, and is prepared to confess the number and character of his mortal sins, and has obtained by prayer and meditation contrition, or at least attrition, for his sins, he is ready to receive the Sacrament of Penance—to approach the tribunal where the priest sits as a judge.

The other Sacraments are administered with a certain pomp and solemnity of ritual. The Sacrament of Penance, which enters so largely into the plan of redemption, and is the great means of salvation, is almost strikingly devoid of all external rite. The priest, in his stole, is seated in the confessional. The penitent kneels beside him, and repeats the Confiteor, the general confession of the Church. Stating the period which his confession is to cover, the time when he last approached the Sacraments, he humbly, fully, lays open to the spiritual physician and judge the wounds of his soul—the offenses of which he arraigns himself, as he will one day be arraigned before the tribunal of God. Then from the lips of God's minister come the words of counsel—the questions, if needed, to test the depth and firmness of the contrition and amendment. The case is fully before the judge. He is now to exercise the discretionary power vested in him by Jesus Christ, the judge of the living and the dead: he is to bind or to loose. If the case is one that requires time to attest the sincerity of the contrition, or any act is to be done—if it be a case reserved to a higher tribunal, he binds it for the present. If, on the other hand, the penitent manifests the necessary dispositions, and no obstacle exists, the judge, in his tribunal, announces that he will loose him from his sins. He assigns the satisfactory works to be done—works which take the name of the Sacrament. Then the penitent renews his act of contrition. He is at the foot of the cross with Magdalene; the Precious Blood which ransomed a lost world is about to descend upon him; he is about to be washed white in the Blood of the Lamb. Grati-

tude, love, shame of past rebellions, all combine to give his sorrow the supernatural elements of perfect contrition. While from his heart rises the sincere act of heaven-inspired contrition, the judge proceeds to confer the Sacrament. After the "Misereatur" and "Indulgentiam," the concluding parts of the Confiteor, he says: "May our Lord Jesus Christ absolve thee; and I, by His authority, absolve thee from every bond of excommunication and interdict so far as I can, and thou needest. Then I absolve thee from thy sins in the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.

"May the passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary, and of all the Saints, whatsoever good thou mayest have done or evil undergone, avail thee for the remission of sins, increase of grace, and reward of eternal life. Amen."

Then the penitent retires. The power of remitting sin, given by our Lord to His apostles as founders of the Church, has been exercised. The weight of sin has been lifted off. The ordinances required by Christ's institution for partaking in the fruits of His precious Blood have been accomplished, so far as human frailty permits. Why is it not sufficient to confess to God alone, and pronounce yourself your own absolution? Because God has not so instituted it. He is the Lord. He gives His graces and favors on His own conditions, and it is for us to accept them with gratitude and love. Naaman rebelled at the ceremony required for his cure of leprosy. Were not the rivers of Damascus better than all the waters of Jordan? Yet God had connected his cure with his bathing in Jordan; and for us to be cleansed from the leprosy of sin He has instituted the Sacrament of Penance. Pride may rebel, but reason counsels obedience. Sin, like leprosy, is a terrible burden that makes life insupportable, and no humiliation can be too great a price for the cure.

The satisfaction to be made to God for our sins, the penance imposed by the confessor, is enjoined that Christians may do something to satisfy God for their sins; for the satisfaction of Christ does not relieve us from the obligation of penitential works, nor does it render our satisfaction useless or unnecessary

it is not enough that Christ has satisfied: His satisfaction must be applied to our souls.

All antiquity attests that the Church, from the earliest period, imposed penance, public or private, as the sins were public or secret. Of the public penitents, there were four classes: the Weepers, who were not allowed to enter the church, but knelt at the door, begging the prayers of the faithful; the Listeners, who were allowed to enter in order to hear the instructions given to the faithful; the Prostrates, who were allowed to hear the Mass as far as the Gospel, when they prostrated themselves, and, after prayers were recited over them, departed, as unworthy to be present at the Canon; the Assisters, who were absolved, but had not yet completed their prescribed penance and been admitted to Communion again.

Where our neighbor's goods or good name has been taken, restitution is necessary, before the guilt is forgiven. It is more easy to restore the property unjustly acquired; but to restore a good name is almost impossible. Yet the penitent must do what he can to restore the good name he has tarnished.

Connected with the doctrine of satisfaction is that of indulgence. An indulgence is not remission of sins—that is to be sought in the tribunal of Penance; it is not the forgiveness of future sins —no such power has ever been claimed by the Church, or dreamed of. The very idea is repugnant to Scripture, to reason. An indulgence is the remission of the whole or part of the temporal punishment which is due to the justice of God after the sin and eternal punishment are remitted. It always presupposes that the sin and eternal punishment are remitted. But, besides the eternal punishment, there is a temporal punishment attached to sin, and this remains even when the sin is forgiven. Of this we have many examples. Our Lord, by His death on the cross, redeemed the world; but death, and the other temporal punishments of Adam's sin, remain. Even when this redemption is, by the Sacrament of Baptism, brought to the individual soul, and all sin washed away, still the baptized remains subject to death, sickness, concupiscence. God, at the intercession of Moses, pardoned the children of Israel for their sin in adoring the golden calf, yet,

in punishment of that sin, he condemned them to wander for forty years in the wilderness. When David repented of his grievous sins, God pardoned him, but condemned him, in punishment and satisfaction, to endure the most humiliating family afflictions.

Nor is this temporal punishment limited to this life. Where it is not fully undergone in life, the soul in purgatory suffers till God's justice is satisfied. This has been at all times the doctrine of the Jews, who hold it to this day. Indeed, they believe that only four persons ever died so pure as to go direct to Abraham's bosom, or the limbo of the Fathers. The Christian Church, from the beginning, has believed and taught the same, and Catholic and Oriental Christians alike pray for the dead. It was only in the deep ignorance of the fifteenth century that men were found to deny this acknowledged truth, and the practices it entails. Rejected at first through ignorance, it is still rejected through pride.

The Jewish practice of prayer for the dead, still in use among them, is alluded to in the second book of Machabees, where some of the Jewish soldiers, who fell in battle, were found to have kept some idolatrous objects captured from the enemy. To obtain their release from punishment, Judas sent money to Jerusalem to have sacrifices offered, and the sacred penman adds: "It is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins" (2 Mac. xii. 43). St. Paul, in his second epistle to Timothy (i. 16, 18), prays for Onesiphorus, "that the Lord grant he may find mercy on that day;" and that that disciple was dead is evident from the last chapter, where St. Paul salutes the family, omitting mention of its head. St. Matthew (xii. 32) and St. Paul (1 Cor. iii. 15) show that sins are forgiven in the world to come through purging by fire. By the first epistle of St. Peter (iii. 19), we see that our Saviour, after His death, preached to spirits that were in prison on account of their incredulity in the days of Noe, "the preacher of justice" (2 Peter ii. 5), not evidently the just in Abraham's bosom, or the reprobate in hell, whose sins drew down the chastisement of the deluge, but those who led good lives, but did not believe the

preaching of Noe, and regarded his menaces with incredulity So, too, the creatures under the earth, mentioned in the Apocalypse (v. 13) as blessing the Lamb, are certainly not the damned, and can only be the souls in Purgatory.

The doctrine of Purgatory, as taught by the Church, is that after this life there is a middle state of suffering, to which the souls of those are condemned for a time, who, though dying in the state of grace and in friendship with God, yet have not fully satisfied the Divine justice for the debt of temporal punishment due for their smaller sins, or for their more grievous sins, whose guilt has been pardoned in the Sacrament of Penance, or who die under the guilt of smaller sins or imperfections.

With this doctrine of the Church in regard to the temporal punishment of sin understood, it is easy to explain indulgences, which have reference, as the old canonical penance had, to this temporal punishment. That the power of the Church extends to it is clear from the widely comprehensive promise in Matt. xviii. 18 and xix. 19: "Whatsoever you shall bind," etc.

The pardon granted by St. Paul to the Corinthian was a remission of temporal punishment (2 Cor. ii.) At the intercession of martyrs, on their way to execution, bishops frequently granted an indulgence to penitents, as Tertullian (Ad Martyr., c. I.) and Cyprian (Ep. 9, 10, 13) assure us. The indulgences, in their present form, refer to the canonical penances of the early Church. An indulgence of seven years, one year, etc., is a remission of that length of canonical penance in the primitive usage, and a remission of so much temporal punishment as corresponds thereto.

A plenary indulgence is a complete remission of canonical penance. Of the plenary indulgences, the greatest is the Jubilee, granted by the Pope every twenty-five years to all who visit the four principal churches of Rome. It was at first granted every century, then every fifty years, but Pope Paul II. reduced it to twenty-five years. It is called a Jubilee in memory of the holy year among the Jews (Levit. xxv.) To enable the faithful in all parts of the world to benefit by the bounty of the Church, the indulgence can be gained in all dioceses by visits to churches appointed by the bishop, in conformity with the bull issued by the Pope

Such is the Sacrament of Penance. Speaking of it, Faber says. "What is absolution? It is the authentic dripping of the Precious Blood upon the head of the repentant sinner. It is God's patience grown so patient as to be magnificent. It is almost, but not quite, the limit of the outstretching of the eternal arms of mercy. In it human acts reach to one of their highest heights. They are lifted up to merit salvation by the merits of the Precious Blood. Human sorrow is consecrated and made divine by the touch and the anointing of the sorrow of Jesus; and that unction was only to touch us with the flowing of His Blood from His gracious wounds. Without shedding of Blood there was to be no remission. Millions of souls are at large in heaven this day, who without absolution would have been in hell. . . . . Hearts have to be softened, habits weakened, dispositions changed, occasions deserted, new tastes infused, entanglements untied. The Precious Blood has to put forth more of its strength here than in Baptism; because it has to overcome more inveteracy and resistance.'

THE SACRAMENT OF EXTREME UNCTION.

Although the enemy of mankind always goes about like a roaring lion, seeking whom he may devour; yet he redoubles all his force and all his art when we come to our last moments, knowing that if he can gain us then, we will be his forever, but if he loses us then, he loses us forever. Hence St. Cyril of Alexandria writes: "What terror, what trembling, what a combat attends a soul going out of the body! Since in that dreadful hour a multitude of wicked spirits will then be present to you, laying open to you all the sins you have committed in your life." St. Hilarion, when he came to die, was oppressed with such fear and horror of death that, to encourage his soul, he said: "Go forth, my soul, why dost thou fear? Thou hast now served the Lord almost these seventy years, and art thou afraid to die?" Now, if the saints themselves have been thus terrified at the hour of death, what

may sinners expect? But, in the sight of the tomb, silent vestibule of another world, Christianity displays all its sublimity. If most of the ancient religions consecrated the ashes of the dead none ever thought of preparing the soul for that unknown country from whose bourne no traveler returns.

"Come and witness the most interesting spectacle that earth can exhibit! Come and see the faithful citizen expire! He has ceased to be a citizen of this world; he no longer belongs to his native country; all ties between him and society are broken. For him the measures of time have closed, and he has already begun to date from the great era of eternity. A priest, seated by his dying couch, administers consolation. This minister of God cheers the expiring Christian with the bright prospect of immortality, and that sublime scene, which all antiquity exhibited but once, in the last moments of its most eminent philosopher, is daily renewed on the humble pallet of the humblest Christian who passes away from earth.

"The decisive moment has come. A Sacrament opened to this just man the gates of the world; a Sacrament is about to close them. Religion rocked him in the cradle of life, and now her sweet songs and maternal hand will lull him to sleep in the cradle of death. She prepares the baptism of this second birth but, mark! she employs no water; she anoints him with oil, emblem of celestial incorruptibility. The liberating Sacrament gradually loosens the Christian's bonds; his soul, nearly disenthralled from the body, is almost visible in his countenance. His ears catch, even now, the strains of the seraphim; he is already struggling to speed his flight to those heavenly regions where Hope, the daughter of Virtue and of Death, invites him. Meanwhile, the Angel of Peace, descending toward the just man, touches his weary eyes with her golden wand, and sweetly closes them to the light of this world. He expires; yet, long after he is no more, his friends keep silent watch beside his couch, under the impression that he but slumbers, so gently did this Christian pass away." (1)

The Jewish Church, guardian of revealed truth, surrounded

(1) Chateaubriand.

the death-bed of her children with prayers and rites which are retained to this day, and in which we behold the origin of many of the forms of prayer for the dying used by the Church; but Jesus, who is called the Christ, or the Anointed, instituted in the Church, His Spouse, a Sacrament of Unction, the last of those which the Christian was to receive, to apply, by a new invention of His love, the merits of His Precious Blood to the soul in its last struggle with the enemies of its salvation, and enable it to triumph, and go forth to receive its crown.

The Council of Trent thus defines the Catholic doctrine in regard to this Sacrament: "It hath also seemed good to this holy Synod to subjoin the following, on the Sacrament of Extreme Unction, which, by the Fathers, was regarded as being the completion, not only of penance, but also of the whole Christian life, which ought to be a perpetual penance. First, therefore, as regards its institution, it declares and teaches that our most gracious Redeemer—who would have His servants, at all times, provided with salutary remedies against all the weapons of all their enemies—as, in the other Sacraments, He prepared the greatest aids whereby, during life, Christians may preserve themselves whole, from every more grievous spiritual evil, so did He guard the close of life by the Sacrament of Extreme Unction, as with a most firm defense. For though our adversary seeks and seizes opportunities, all our life long, to be able in any way to devour our souls, yet is there no time wherein he strains more vehemently all the powers of his craft to ruin us utterly, and, if he can possibly, to make us fall even from trust in the mercy of God, than when he perceives the end of our life to be at hand.

"Now, this Sacred Unction of the sick was instituted by Christ our Lord, as truly and properly a Sacrament of the New Law, insinuated indeed in Mark, but recommended and promulgated to the faithful by James the Apostle, and brother of our Lord. 'Is any man,' he saith, 'sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of our Lord, and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him' (St. James v 14 15)

in which words, as the Church has learned from apostolical tradition, received from hand to hand, he teaches the matter, the form the proper minister, and the effect of this salutary Sacrament. For the Church has understood the matter thereof to be oil blessed by a bishop. For the Unction very aptly represents the grace of the Holy Ghost, with which the soul of the sick person is invisibly anointed; and, furthermore, that those words: 'By this Unction,' etc., are the form. (1)

"Moreover, the thing signified, and the effects of this Sacrament, are explained in those words: 'And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.' For the thing here signified is the grace of the Holy Ghost, whose anointing cleanses away sins, if there be any still to be expiated, as also the remains of sins; and raises up and strengthens the soul of the sick person, by exciting in him a great confidence in the divine mercy; whereby the sick, being supported, bears more easily the inconveniences and pains of his sickness, and more readily resists the temptations of the devil who lies in wait for his heel (Gen. iii. 15); and, at times, attains bodily health, when expedient for the welfare of his soul. (2)

"And now, as to prescribing who ought to receive, and who to administer this Sacrament, this also was not obscurely delivered in the words above cited. For it is there also shown, that the proper ministers of this Sacrament are the presbyters of the Church; by which name are to be understood, in that place, not the elders by age, or the foremost in dignity amongst the people, but either bishops, or priests by bishops rightly ordained, by the imposition of the hands of the priesthood (1 Tim. iv. 14). It is also declared that this Unction is to be applied to the sick, but to those especially who lie in such danger as to seem to be about to depart this life; whence also it is called the Sacrament of the departing. And if the sick should, after receiving this Unction, recover, they may again be aided by the succor of this Sacrament, when they fall into another like danger of death. Wherefore,

1) Acts of the Council of Trent. Sess. XIV., of Extreme Unction, ch. i.
2) Acts of the Council of Trent. Sess. XIV., of Extreme Unction, ch. ii.

they are on no account to be hearkened to, who, against so manifest and so clear a sentence of the apostle James, teach either that this Unction is a human figment, or is a rite received from the Fathers, which neither has a command from God, nor a promise of grace; nor those who assert that it has already ceased, as though it were only to be referred to the grace of healing in the Primitive Church; nor those who say that the rite and usage which the holy Roman Church observes in the administration of this Sacrament is repugnant to the sentiment of the apostle James, and that it is therefore to be changed into some other; nor, finally, those who affirm that this Extreme Unction may, without sin, be contemned by the faithful—for all those things are most manifestly at variance with the perspicuous words of so great an apostle. Neither, assuredly, does the Roman Church, the mother and mistress of all other churches, observe aught in administering this Unction—as regards those things which constitute the substance of this Sacrament—but what blessed James has prescribed. Nor, indeed, can there be contempt of so great a Sacrament, without a heinous sin and an injury to the Holy Ghost himself." (1)

The matter of this Sacrament consists of oil of olives, consecrated by episcopal hands. This matter is significative of the efficacy of this Sacrament. Oil is very efficacious in soothing bodily pain, and this Sacrament soothes and alleviates the pain and anguish of the soul. Oil also contributes to restore health and spirits; serves to give light, and refreshes fatigue; these effects are expressive of those produced through the Divine power on the sick, by this Sacrament.

When the priest enters the sick-room, he says: "Peace be to this house;" to which the faithful answer: "And to all who dwell therein." Then placing the holy oil on the table, the priest, vested in a surplice and violet stole, offers the sick man a crucifix to kiss, and then sprinkles the chamber and by-standers with holy water. Then he begins. "Our help is in the name of the Lord." Response: "Who made heaven and earth." "The Lord be with you." "And with your spirit." Then follows a prayer, asking

(1) Ib., ch. iii.

everlasting felicity, divine prosperity, serene gladness, fruitful charity, perpetual health, and all other blessings on the house, and all that dwell therein. Before proceeding to confer the Sacrament, he admonishes the by-standers to pray for the sick person, and while they are reciting some appropriate prayer, he says: "In the name of the Father, and of the Son, and of the Holy Ghost, may all the power of the devil be extinguished in thee by the imposition of our hands, and by the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints. Amen." Then, dipping his thumb in the holy oil, he anoints the sick man, in the form of a cross, on the eyes, ears, nostrils, mouth, hands, and feet, saying at each anointing an appropriate prayer. That at the anointing of the eyes is as follows: "Through the holy Unction, and through the most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing." It varies in the others by hearing, smelling, taste, and speech, touch and walking.

Then, after the Kyrie eleison, and Our Father, and some versicles with their responses, he prays as follows: "Lord God Almighty, who hast spoken by Thine apostle James, saying, 'Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him,' cure, we beseech Thee, O our Redeemer, by the grace of the Holy Spirit, the languors of this sick man; heal his wounds, and forgive his sins; drive out from him all pains of body and mind, and mercifully restore to him full health, inwardly and outwardly, that, being recovered by the help of Thy mercy, he may return to his former duties." "Look down, O Lord, we beseech Thee, upon Thy servant, fainting in the infirmity of his body, and refresh the soul which Thou hast created, that, being amended by chastisements, he may feel himself saved by Thy medicine." "O holy Lord, Father Almighty, Eternal God, who, by pouring the grace of Thy blessing upon sick bodies, dost preserve by Thy manifold goodness the work of Thy hands, graciously draw near at the invocation of Thy name, that

delivering Thy servant from sickness, and bestowing health upon him, Thou mayest raise him up by Thy right hand, strengthen him by Thy might, defend him by Thy power, and restore him to Thy holy Church, with all desired prosperity. Through Christ our Lord. Amen." He then exhorts the sick man to the virtues most necessary in his state—to faith and hope.

"As baptism can justify the child whose reason has not dawned, so Extreme Unction can deal with the relics of sin in a sinner who lies insensible."

"Extreme Unction," says Faber, "like the oil of the Grecian wrestlers, anoints us for our mortal struggle. Whatever relics of sin there may be in us, the powers of darkness will fasten upon them. But the grace of this Sacrament searches them out, with a mysterious penetration, and puts them to a supernatural death. The best name for its grace is the grace of health; and so, if God does not will that it should impart health to our bodies, it turns its exotic medicinal virtues upon the soul. Other Sacraments liken our lives to the life of Jesus. This likens our deaths to the death of Jesus. It diffuses itself over our souls, strewn with the work of a whole life, and gathers up the fragments which other Sacraments have left untouched. It cleanses them with a last cleansing. It arranges them with neatness and order for the coming of our Lord. It puts them in their right posture and attitude for being most safely judged. Must not its graces be very peculiar, and yet, also, very magnificent? Throughout the world there is a whole population dying daily. A section of the world is always on its death-bed and in its agony. How prodigal, then, must the Precious Blood be of its magnificent peculiarities in this pathetic Sacrament!"

COMMENDATION OF THE DEPARTING SOUL.

The Church does not, even with the Sacrament of Extreme Unction, and the Holy Communion as Viaticum, cease her motherly care for her dying children. When the last supreme moment approaches, she comes again to aid him in his agony with one of her most solemn and consoling rites, the Commenda

tion of the Departing Soul—not a new Sacrament, indeed, but one of her most impressive Sacramentals.

The priest, in his surplice and purple stole, enters with the salutation: "Peace to this house, and all who dwell therein." Then he sprinkles the sick man, his beds, and those around, with holy water, saying the usual Asperges. He next gives a crucifix to the dying Christian to kiss, arousing in him the hope of eternal salvation, and keeps that holy representation before him, that, looking upon it, his faith may not fail. Then a candle is lighted, and the priest, kneeling, recites the short Litany of the Dying, calling upon the Blessed Virgin; the holy angels and archangels, the choir of the just; the holy patriarchs and prophets; the apostles and evangelists; the martyrs, bishops, confessors, monks, and hermits; the holy virgins and widows—all the saints of God, to pray and intercede for him who is now in the last struggle. "Be merciful unto him, spare him, O Lord," he prays; and he begs God to deliver him from wrath, from the danger of death, from an evil death, from the pains of hell, and the power of the devil, appealing to our Lord by His incarnation, passion, and death.

When the person enters into his agony, the priest utters this prayer, one of the most thrilling in the whole service, where the minister of God, standing, as it were, on the verge of this world and the next, bids the creature of God, whom the Church has guided through life, cross the boundary:

"Depart, Christian soul, out of this world, in the name of God, the Father Almighty, who created thee: in the name of Jesus Christ, Son of the Living God, who suffered for thee: in the name of the Holy Ghost, who sanctified thee: in the name of the angels, archangels, thrones and dominations, cherubim and seraphim: in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and of all the saints of God. Let thy place be this day in peace, and thy abode in holy Sion, through Christ our Lord. Amen."

"God of mercy, God of goodness! O God, who, according to the multitude of Thy mercies, forgivest the sins of such as repent,

and graciously remittest the guilt of their past offenses, mercifully regard this thy servant N., and grant him a full discharge from all his sins, who most earnestly begs it of Thee. Remove, O merciful Father whatever is corrupt in him through human frailty, or by the snares of the enemy; make him a true member of the Church, and let him partake of the fruit of Thy redemption. Have compassion, Lord, on his tears, and admit him to the reconciliation with Thee, who has no hope but in Thee, through Christ our Lord. Amen."

"I recommend thee, dear brother, to Almighty God, and leave thee to His mercy, whose creature thou art; that, having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth."

Then all the blessed are invited to welcome him, and God is implored to deliver him from hell, as He has so often delivered His servants from trials and afflictions. These sentiments are in a manner repeated in the prayer:

"We commend to Thee, O Lord, the soul of this Thy servant, and beseech Thee, Jesus Christ, Redeemer of the world, that as in mercy to him Thou becamest man, so now Thou wouldst vouchsafe to admit him into the number of the blessed. Remember, O Lord, he is Thy creature, not made by strange gods, but by Thee, the only true and living God; for there is no other God but Thee, none that can work Thy wonders. Let his soul find comfort in Thy sight, and remember not his former sins, nor any of those excesses which he has fallen into, through the violence of passion and corruption. For although he has sinned, he hath retained a true faith in Thee, Father, Son, and Holy Ghost; he has had zeal for Thy honor, and faithfully adored Thee, his God and Creator of all things. Remember not, O Lord, we beseech Thee, the sins and ignorance of his youth; but, according to Thy great mercy, be mindful of him in Thy eternal glory. Let the heavens be open to him, and the angels rejoice with him. Receive, O Lord, Thy servant into Thy kingdom. Let the archangel, St. Michael, the chief of the heavenly host, conduct him. Let the holy angels of God meet him, and bring him into the city of the heavenly Jerusalem. May blessed Peter, the apostle,

to whom were given the keys of the kingdom of heaven, receive him. May holy Paul, the apostle, who was a vessel of election, help him. May St. John, the beloved disciple, to whom God revealed the secrets of heaven, intercede for him. May all the holy apostles, to whom was given the power of binding and loosing, pray for him. May all the saints and elect of God, who in this world have suffered torments for the name of Christ, pray for him. That, being delivered from this body of corruption, he may be admitted into the kingdom of heaven, through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end."

As the last moment approaches, all present should be the more instant in prayer. And the dying Christian should pronounce, or, if his strength will not permit, the priest should pronounce for him, aloud and clearly: "Jesus! Jesus! Jesus!" that that name, the only name given to men whereby they shall be saved, may be the last he hears and utters. Other suitable thoughts should be suggested, in such words as these: "Into Thy hands, O Lord, I commend my spirit." "O Lord Jesus Christ, receive my soul." "Holy Mary, pray for me." "Mary, Mother of Grace, Mother of Mercy, protect me from the enemy, and receive me in the hour of death."

When, amid these holy thoughts, the soul has left the body lifeless, pale, and cold, the prayers of the Church follow it before the dread tribunal. "Meet him, ye saints of God; meet him, ye angels of the Lord, receiving his soul, offering it in the sight of the Most High. May Christ, who called thee, receive thee, and may angels lead thee to Abraham's bosom. Eternal rest give unto him, O Lord, and let perpetual light shine upon him;" and the ejaculatory prayers close with this: "We commend to Thee, O Lord, the soul of Thy servant, that, dead to the world, he may live to Thee; and do Thou cleanse away by the pardon of Thy most merciful pity, the sins he has committed through the frailty of human conversation."

Such is the death-bed of the Catholic, and such the means which the Church adopts to rob it of its terrors, to fill him with contrition and holy hope.

THE SEVEN SACRAMENTS.

THE MINISTERS AND MINISTRY OF THE SACRAMENTS—THE SACRAMENT OF HOLY ORDERS.

From an attentive consideration of the nature of the other Sacraments, we shall find little difficulty in perceiving that so dependent are they all on that of Orders, that without its intervention some could not exist, or be administered, whilst others should be stripped of the religious rites and solemn ceremonies, and of that exterior respect which should accompany their administration. Let us for a moment dwell on the exalted dignity and transcendent excellence of this Sacrament. Priests and bishops are, as it were, the interpreters and heralds of God, commissioned in His name to teach mankind the law of God, and the precepts of a Christian life—they are the representatives of God upon earth. Impossible, therefore, to conceive a more exalted dignity or functions more sacred. Justly, therefore, are they called not only angels, but gods, holding, as they do, the place and power and authority of God on earth. But the priesthood, at all times an elevated office, transcends in the New Law all others in dignity. The power of consecrating and offering the body and blood of our Lord, and of remitting sins, with which the priesthood of the New Law is invested, is such as can not be comprehended by the human mind, still less is it equalled by, or assimilated to, anything on earth. Again, as Christ was sent by the Father, the apostles and disciples by Christ, even so are priests invested with the same power, and sent for the perfecting of the saints, for the work of the ministry, and the edification of the body of Christ.

There must necessarily be in the Church a priesthood and a sacrifice. The sacrifice is the offering of the Lamb without spot. The priesthood was not to be, like that of old, limited to one family or even one nation. The covenant with Abraham narrowing down in lapse of time, by the exclusion of branch after branch in successive generations, till at last the sacerdotal powers vested in Aaron and his descendants, was, in the wider range of the New Covenant, again extended to all the nations of the earth—to all

the tribes and tongues and peoples. This incomparable dignity of handling the mysteries of the New Law was not, however, to be taken up at the caprice or fancy of any one. "Neither doth any man take the honor to himself," says St. Paul, "but he that is called by God as Aaron was." (1) The priesthood under the New Law was to be one of individual vocation. God chooses out His own from among men: it is not for men to select and, as it were, impose upon God those who are to minister at His altar. The powers flow down from Christ, as high-priest, to all in the various degrees. He said, pointedly, to His apostles: "You have not elected me, but I have selected you." (2)

In this Sacrament of Orders, as in all, and even more pre-eminently, is "Jesus Christ yesterday, and to-day, and forever." St. Paul defines the royal and eternal priesthood of Jesus Christ in clear and distinct terms: "Having, therefore, a great high-priest, that hath passed into the heavens, Jesus, the Son of God: let us hold fast our confession. For we have not a high-priest, who can not have compassion on our infirmities; but one tempted in all things such as we are, without sin. . . . . For every high-priest taken from among men is ordained for men, in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant, and that err: because he himself also is compassed with infirmity: and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honor to himself, but he that is called by God as Aaron was. So also Christ did not glorify himself, that he might be made a high-priest: but he that said unto him: Thou art my Son, this day I have begotten thee." (3) As He saith also in another place: "Thou art a priest forever, according to the order of Melchisedech," (4) "who, in the days of his flesh with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. And whereas he was indeed the Son of God, he learned obedience by the things which he suffered, and being consummated, he became, to all that obey him,

(1) Hebrews v. 4.
(2) St. John xv. 16.
(3) Psalm ii. 7.
(4) Psalm cix. 4.

the cause of eternal salvation, called by God a high-priest, according to the order of Melchisedech, of whom we have much to say, and hard to be intelligibly uttered." (1)

But this, for that he continueth forever, hath an everlasting priesthood, whereby he is able also to save forever them that come to God by him: always living to make intercession for us. For it is fitting that we should have such a high-priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens, who needed not daily, as the priests (of Aaron's line) to offer sacrifices, first for his own sins, and then for the people's; for this he did once in offering himself." (2) "We have such a high-priest, who is set on the right hand of the throne of majesty in the heavens, a minister of the holies and of the true tabernacle, which the Lord hath pitched and not man. For every high-priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have something to offer." (3)

Such were the words of St. Paul, arguing with the Jews to show that the Aaronic priesthood and sacrifices had accomplished the purpose for which they were created by divine institution, and explaining the high-priesthood of Jesus Christ, and through Him of the ministry and sacrifice to be offered under the law of grace.

The power conferred by Almighty God on His Church and her ministers is two-fold, namely, of Orders and Jurisdiction. The power of Orders has reference to the body of our Lord Jesus Christ in the Holy Eucharist, that of jurisdiction to His mystical body, the Church; for to this latter belong the government of His spiritual kingdom on earth, and the direction of the faithful in the way of salvation. In the power of Orders is included not only that of consecrating the Holy Eucharist, but also of preparing the soul for its worthy reception, and whatever else has reference to the Sacred Mysteries.

This power far transcends that which was given to those who under the law of nature exercised a special superintendence over sacred things. The age anterior to the written law must have had its priesthood, a priesthood invested with spiritual power

(1) Hebrews iv. 14, 15; v. 1–11. (2) Hebrews vii. 23–27. (3) Hebrews viii. 1–3

that it had a law can not be questioned; and so intimately inter woven are these two things with one another, that take away one you of necessity remove the other. As, then, prompted by the dictate of the instinctive feelings of his nature, man recognizes he worship of God as a duty, it follows as a necessary consequence that under every form of government, some persons must been constituted the official guardians of sacred things, the legitimate ministers of the divine worship; and of such persons the power might, in a certain sense, be called spiritual.

With this power the priesthood of the Old Law was also invested; but although superior in dignity to that exercised under the law of nature, it was far inferior to the spiritual power enjoyed under the Gospel dispensation. The power with which the Christian priesthood is clothed, is a heavenly power, raised above that of angels; it has its source, not in the Levitical priesthood, but in Christ the Lord, who was a priest, not according to Aaron, but according to the order of Melchisedech. He it is who, endowed with supreme authority to grant pardon and grace, has bequeath ed this power to His Church, a power limited, however, in its extent, and attached to the Sacraments. To exercise this power, therefore, ministers are appointed and solemnly consecrated, and this solemn consecration is denominated "Ordination," or the "Sacrament of Orders."

To imagine that the mysteries of God were not committed for their dispensation to men selected, called by God as Aaron was, endowed with special graces of state by a sacramental outward rite, which would be at once an evidence to the people and a type of the grace conferred, is impossible.

Let us open the sacred record. That Jesus Christ called twelve men, whom He made princes of the Church of which He often spoke, all admit; that He gave a special name to one of these, and, calling him a rock, declared that on that rock He would build His Church, is recorded by inspired writers. (1) This direct vocation was preceded, on our Saviour's part, by a night of prayer; and with the dignity of apostles was conferred, not only power to preach and to teach, but also the gift of miracles, ex

(1) Matt. iv. 18; x. 2; Mark iii. 13; Luke vi. 12; Matt. xvi. 18.

tending to the cure of diseases of all kinds, and the power to expel evil spirits. (1) At the last supper He bestowed upon them the power to administer the Holy Eucharist, which He there instituted, saying to them, and not to the body of the disciples "Do this for a commemoration of me.'—"This do ye, as often as ye shall drink, for the commemoration of me." (2) Subsequent to His resurrection, after declaring that all power was given to Him in heaven and on earth, He breathed on them, and said to them: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. (3) Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world."

Here are all that characterize those sublime mysteries, the Sacraments. A power is conferred that God alone can bestow, and the miracles given as a proof of that unseen power bestowed, and the universality of the power bestowed on His Sacred Humanity by the Godhead is invoked as a preface to the institution of the fullness of the Sacrament of Order. He breathed on them; He gave the Chalice as outward signs; He gave the power to teach and to preach; power to baptize, to consecrate and administer His Sacred Body and Blood; power to forgive sins.

The Holy Council of Trent, in its twenty-third session, celebrated under Pope Pius IV., on the fifteenth day of July, 1563, uses this language, which distinctly embodies the doctrine of the Catholic Church in regard to the Sacrament of Order:

"Sacrifice and priesthood are, by the ordinance of God, in such wise conjoined, as that both have existed in every law. Whereas, therefore, in the New Testament, the Catholic Church has received, from the institution of Christ, the holy, visible sacrifice of the Eucharist, it must needs also be confessed, that there is, in that Church, a new, visible, and external priesthood, into which

(1) Matt. x. 1–8 Mark iii. 14; Luke vi. 18.

(2) Matt. xxvi. 26–29; Mark xiv. 22–25; Luke xxii. 17–20; 1 Cor. xxiii. 25.

(3) John xx. 22, 23; Matt. xxviii. 18–20.

the old has been translated. And the Sacred Scriptures show, and the tradition of the Catholic Church has always taught, that this priesthood was instituted by the same Lord, our Saviour and that, to the apostles, and their successors in the priesthood, was the power delivered of consecrating, offering, and administering His Body and Blood, as also of forgiving and of retaining sins.

"And whereas the ministry of so holy a priesthood is a divine thing, to the end that it might be exercised in a more worthy manner, and with greater veneration, it was suitable that, in the most well-ordered settlement of the Church, there should be several and diverse orders of ministers, to minister to the priesthood by virtue of their office—orders so distributed as that those already marked with the clerical tonsure should ascend through the lesser to the greater orders. For the Sacred Scriptures make open mention, not only of priests, but also of deacons; and teach, in words the most weighty, what things are especially to be attended to in the Ordination thereof; and, from the very beginning of the Church, the names of the following orders, and the ministrations proper to each one of them, are known to have been in use, to wit: those of Subdeacon, Acolyth, Exorcist, Lector and Doorkeeper; though these were not of equal rank, for the subdeaconship is classed amongst the greater orders by the Fathers and Sacred Councils, wherein, also, we very often read of the other inferior orders.

"Whereas, by the testimony of Scripture, by Apostolic tradition, and the unanimous consent of the Fathers, it is clear that grace is conferred by sacred ordination, which is performed by words and outward signs, no one ought to doubt that Order is truly and properly one of the Seven Sacraments of Holy Church. For the Apostle says: 'I admonish thee that thou stir up the grace of God, which is in thee by the imposition of my hands. For God hath not given us the spirit of fear, but of power and love, and of sobriety.' (1)

"But, forasmuch as in the Sacrament of Order, so also in Baptism and Confirmation, a character is imprinted which can

(1) 2 Tim. i. 6–7.

neither be effaced nor taken away, the holy Synod, with reason condemns the opinion of those who assert that the priests of the New Testament have only a temporary power, and that those who have been once duly ordained can again become laymen, if they do not exercise the ministry of the Word of God. And if any one affirm that all Christians, indiscriminately, are priests of the New Testament, or that they are all mutually endowed with an equal spiritual power, he clearly does nothing but confound the ecclesiastical hierarchy, which is 'as an army set in array;' (1) as if, contrary to the doctrine of Blessed Paul, 'all' were 'apostles, all prophets, all evangelists, all pastors, all doctors.' (2) Wherefore, the Holy Synod declares that, besides the other ecclesiastical degrees, bishops, who have succeeded to the place of the Apostles, principally belong to this hierarchial order; that they are 'placed,' as the same apostle says, 'by the Holy Ghost, to rule the Church of God;' (3) that they are superior to priests; administer the Sacrament of Confirmation; ordain the ministers of the Church; and that they can perform very many other things—over which functions others of an inferior order have no power. Furthermore, the sacred and holy Synod teaches that, in the ordination of bishops, priests, and of the other orders, neither the consent, nor vocation, nor authority, whether of the people, or of any civil power or magistrate whatsoever, is required in such wise that, without this, the ordination is invalid; yea, rather, doth it decree that all those who, being only called and instituted by the people, or by the civil power and magistrate, ascend to the exercise of these ministrations, and those who, of their own rashness, assume them to themselves, are not ministers of the Church, but are to be looked upon as 'thieves and robbers, who have not entered by the door.' (4) These are the things which it hath seemed good to the Sacred Synod to teach the faithful of Christ, in general terms, touching the Sacrament of Order"

Holy Order is a Sacrament which gives grace and power to perform the public functions connected with the worship of God and the salvation of souls. Every Sacrament has its outward

(1) Cant. vi. 3.
(2) Ephes. vi. 11-12.
(3) Acts xx. 28.
(4) John x. 1.

sign, and its inward grace, and its appointed minister. The minister of this Sacrament is a bishop. Only the apostles and the bishops, their successors, are recorded in the inspired books of the New Law as conferring this Sacrament. The constant tradition of the Catholic Church is marked by its repeated condemnations of those who called this point in question. The sensible sign is the prayer of the bishop and the imposition of his hands. St. Luke, in the Acts, and St. Paul, in his Epistles to Timothy, mention the imposition of the bishop's hands as the essential sign in the ordination of priests and deacons. (1) The apostle of the Gentiles, and the tradition of the Church in all ages, connect special graces with the prayers and imposition of hands by the bishop on the Christian levite.

The effects of this Sacrament transcend human thought and human words. "In conferring the priesthood, the crowning of Holy Order as a Sacrament, the Church comes forth in the plenitude of her greatness. What earthly power shall presume to vie with that which Saint John Chrysostom rates above the dignity of angels? The angels, indeed, see their Lord face to face, but to them is not given, as to the priest, the control of His very Body. He vouchsafes, of His abundant condescension, to obey the bidding of His creatures; to descend at their word upon our altars; to contract Himself within the limits of space." By this Sacrament, too, man is invested with a power that seems a very attribute of omnipotence—the power of forgiving and retaining sin, which Jesus Christ paused in an argument to prove, by a miracle, that He possessed as man, and which, in the fullness of His power, he confided to His apostles.

This tremendous dignity of the priesthood is not lightly conferred. The Church surrounds the approach to the Sacrament of Order by a host of precautions. She seems to hesitate, to examine, to pray, at every step of the long preparation. There must be a vocation from God. "We should always distrust a vocation which springs from our parents or ourselves, no matter how good our intentions may seem to be." (2) Of any motive like ambition, or avarice, we need not speak; the world itself would

(1) Acts vi. 6; 1 Tim. iv. 14, 22; 2 Tim. i. 6. (2) Saint Gregory on Vocation.

condemn it An enlightened spiritual guide, well instructed in the laws of the Church, having experience in the ways of God and full of prudent zeal, will best direct one who, believing himself called by God, seeks in prayer and humility to follow the divine will in his choice of a state. The vocation of the bishop, guided by special graces for the maintenance of the sacerdotal order, will rarely fail to be, to the pure of heart and mind, a clear and unmistakable guide. The urgings of parents to enter on the service are always liable to suspicion, and have often led to deplorable results; for though any parent may desire, with a holy desire, to behold his son called to a state so intimately connected with the worship, he is not an unbiased judge, and may be opposing the will of God.

A real vocation will generally be shown by a detachment from the world, its vanities, its all-absorbing pursuits, its stupefying love of comfort; by disinterestedness, charity; by zeal for the glory of God and the salvation of men; as well as by mental gifts—science and talents to serve the Church; a love of labor and study; a spirit of retirement; courage, determination, prudence, patience, chastity, humility, docility, and a love of prayer.

Yet, even when a person seems to have marks of a real vocation and the necessary dispositions, there may be difficulties to his entrance on the ecclesiastical state, in the provisions with which the Church, for the honor and dignity of God's worship, has environed the way to the priesthood. No one whose mind or reason is in any way affected; who is possessed or subject to epileptic fits, or any disease likely to affect the mind; no one maimed, or distorted, or so disfigured by birth or accident as to repel people, can be admitted. A candidate must be born in lawful wedlock, be a free person; in the Latin Church, unmarried; and the restriction even extends so far as to exclude one who has married twice or married a widow. No one who has shed human blood, or as a judge condemned men to death; no one whose life has been infamous or shameful; no one who has been an actor or public performer for the amusement of the world, can enter the sanctuary, except in such grave cases, as rarely occur, where the Church will exert its dispensing power to

remove any of the irregularities incurred by these, in view of particular circumstances.

The candidate should be called by God, be perfect in body and mind, without a stain in the eyes of his fellow-men. The vocation generally develops in the boy; the evident call is seen, directors guide him, a Catholic college becomes his home, and his delight is to minister in the sanctuary—to bear his part, like young Samuel, in the appointed work of God's ministers at the altar. It is soon seen that he loves "the beauty of God's house, and the dwelling-place of His glory"—that His altars are the home to which he would cling as the bird to her nest.

THE TONSURE.

When, at last, he is admitted to the Seminary devoted in an especial manner to the training of young levites for the sanctuary, he undergoes a sacred and holy rite—not a Sacrament or part of Order, but a Sacramental—a preparation for it. This is the Tonsure It marks the entrance into the ecclesiastical state. The time when it is given is not determined, but is rarely given before the age of fourteen. (1) The Tonsure, or shaving of the head, was, under the Mosaic law, a mark of a vow, as we see in the Acts of the Apostles. (2) As a preparation to the Sacrament of Order, it is said to have been instituted by St. Peter, and is coeval with the establishment of the Church. The practice of wearing it is as old as the time of Pope Gregory, who lived early in the sixth century. By some it is considered to represent the royal dignity of those thus exalted; by others it is viewed as a figure of the crown of thorns which encircled the head of our Lord, that, as His cross has become a symbol of honor, His thorny crown should also be one of dignity.

In its pious signification, this thought of the Divine Master will always be, to the ecclesiastic, a source of consolation and piety. In times when the Church was the acknowledged mistress of Christendom, the Tonsure was always worn—that is, the crown of the head was kept shaved—and this mark of the

(1) Council of Trent, Session xxiii., Ch. 4. (2) Acts xxi. 24.

ecclesiastical state exempted the wearer from civil jurisdiction marking the lines of the two concurrent powers.

"The office by which our holy mother consecrates the entrance into this state is short, but exquisitely sweet." The candidate for the Tonsure appears before the bishop in a cassock or soutane, the canonical habit of ecclesiastics, with a surplice on his arm, and a wax taper in his hand. "The psalms (1) chosen are those two beautiful ones, the fifteenth and twenty-third; and wondrously does each of them shroud, in that soft, graceful disguise, which the words of an earlier dispensation throw over the truths of a later, what may be called the sentiment of the peculiar occasion. The fifteenth psalm appears to be said in the person of the candidate; it immediately precedes the act of giving the Tonsure, and embodies a prayer for help, and a pledge of fidelity. 'Preserve me, O Lord, for I have put my trust in thee! I have said to thee, thou art my God, for thou hast no need of my goods.' The key-note of this psalm, as used by the Church, is found in a verse toward its close: 'The Lord is the portion of my inheritance and of my chalice: it is thou that wilt restore my inheritance to me.'" These loving words the candidate repeats at the dictation of the bishop; for, like the Sacrament of Order itself, the Tonsure is given only by the bishop. And, while the candidate repeats them, the bishop cuts away some of the hair on the crown of the head, in the form of a cross. After a short prayer by the ordinary, that he, the hair of whose head, through divine love, has been laid aside, may remain always in the love of God, and without spot forever, the choir begins the antiphon of the following psalm, in which the Church, now speaking in her own person, pronounces her words of maternal benediction upon the child whom she has thus adopted into her closer embraces, and reminds him into what kind of privilege she has elected him. "The earth is the Lord's, and the fulness thereof: the world, and all they that dwell therein. For he hath founded it upon the seas: and hath prepared it upon the rivers. Who shall ascend into the mountain of the Lord? or who shall stand in his holy place? The innocent in hands, and the clean of heart, who

(1) Dublin Review

hath not taken his soul in vain. . . . . He shall receive a blessing from the Lord, and mercy from God his Saviour." These last are the words selected as an antiphon. Then it goes on to characterize the state: "This is the generation of them that seek him, of them that seek the face of Jacob." Nor is the concluding portion of that triumphant psalm less appropriate: "There the angels, in parted companies, like two sides of a choir, discourse with one another in notes of jubilation, upon the entrance of the King of Glory within the heavenly portals." As the chant of the psalm dies away, the bishop proceeds to invest the candidate with the garment of his state—the surplice, which, though at times allowed to those ministering in the sanctuary, is properly the robe of ecclesiastics only.

The bishop confers it with these words: "May the Lord clothe thee in the new man, who is created according to God in justice and the sanctity of truth."

The soutane worn by him shows that he has renounced the world; the taper is an offering to Jesus Christ, and the tonsured person testifies by this offering that he desires to be consumed as this taper, in the service of God. The cutting of his hair reminds him that he must be detached from this world, and divested of all superfluity; the words which he repeats are a protestation before Christ and His Church, that, in spirit, he takes God for his inheritance, and that he ardently desires to consecrate his whole life to his Lord and Saviour, in the ecclesiastical state. The white surplice, being clerical, reminds him that he is now enrolled as an ecclesiastic; and its pure white is an emblem of the innocence and virtue in which he is obliged to live. The ecclesiastic, thus enrolled, prepares, by study and prayer, for the reception of the first steps in the Sacrament of Order.

MINOR ORDERS.

OSTIARIUS, OR DOORKEEPER—LECTOR, OR READER—EXORCIST—ACOLYTE.

Understood in the strict sense, the word "order" means th disposition of superior and subordinate parts, which, when united, present a combination so harmonious as to stand in mutual and accordant relations. Comprising, then, as the ministry does, many gradations and various functions, and disposed, as all these gradations and functions are, with the greatest regularity, this Sacrament is very appropriately called "the Sacrament of Orders." The first steps toward Holy Orders are known as Minor Orders. These have not been the same in all parts of Christendom; the Oriental Church recognizing only two, while in the Latin Church these Minor or Preparatory Orders have from time immemorial been four in number. It has not been expressly defined that these Minor Orders constitute part of the Sacrament, the full and complete conferring of which is attained in the priesthood. "It is certain, however, that in one sense all the seven orders are sacramental, as making up one Sacrament, the Sacrament of Order, represented in the priesthood to which they all conspire."

"These Minor Orders in the Latin Church are the Ostiarius (doorkeeper), Lector or reader, Exorcist, and Acolyte. They are called Minor, to distinguish them from the Major or Holy Orders, by which the ecclesiastic approaches the altar more nearly, and is, in a manner, irrevocably consecrated to the Church. By the receiving of Minor Orders a return to secular life is not absolutely precluded, and no vow of celibacy is implied or made; though the Church, conferring them after long examination, presumes in the ordained a deliberate intention of persevering in the service of the sanctuary.

"The office of the Ostiary, or doorkeeper, is to open and shut the doors of the church, to guard the sanctuary from irreverent intrusion. The symbol of his function is the keys of the church, by which he is to admit the worthy and exclude the unworthy; that is, all who are not Christians, and all Christians who have

forfeited their right to enter by taking part in any heresy or schism, who are excommunicated, denounced, or interdicted. It is also his duty to prevent all from entering the sanctuary of the church who are not necessary for the divine service; to prevent females from entering the choir assigned to the clergy; to prevent noise, speaking, or other irreverence in the church; to keep all the furniture, linens, and ornaments of the altar and church in becoming and proper condition; and, finally, to ring the church bell at the proper periods. The virtues peculiar to his order are zeal, exactness, diligence, firmness, and propriety of general conduct."

Such are the duties as laid down in the Roman Pontifical, and in early times they were discharged by this ordained cleric, assigned especially to them, though some of them are no longer observed, and others discharged by laymen.

"The Lector, or reader, is ordained to read aloud or sing in the church the lessons from the Old Testament, and the writings of the Holy Fathers, which constitute a part of the office of the Church. The portion of Scripture was formerly read by the Lector, and then explained by the priest; but when a bishop officiated, the lesson of Scripture was read by a deacon. The instruction of children and the young, in the prayers and in the Christian doctrine, was also an important and holy duty of the Lectors. To fit them for this duty they were to love the Scriptures, read them with care, meditate on them, and be replenished with the truths they contain. Pupils of the clergy, they were to make a special duty of the doctrines of the Church, and learn to impart them in a manner suited to the intelligence of the young. But as human instruction avails little without God's grace, and to impress early on him this truth, so essential to his future ministry among the flock at large, the Lector was enjoined to pray fervently for the little children committed to his care.

The young ecclesiastic, having passed through the grade of Ostiarius and Lector, was next promoted to the Order of Exorcist. The relation of the Exorist to the priest is derived from his office of releasing the possessed, and thus qualifying them for the reception of the Holy Communion, from which it is the great

object of the evil spirits to debar them. And here, again, we are recalled to the early ages of Christianity, when the accursed agency of evil spirits was most evident. Practically, the work of the Exorcist in this department is now merged in that of the higher orders—in the priesthood and diaconate, to which is attached the office of baptizing. It was also the duty of the Exorcist to prepare the salt and water for the priest, who blesses them; and, bearing this holy water, to accompany the bishop or priest when they exorcise; and also to bear the holy water vase in the aspersion of the Church. The Exorcist is called upon to lead a life of purity of heart and prayer, and be both humble and mortified.

"As we ascend in the scale, the bearing of these Minor Orders on the priesthood becomes still more evident. The Acolyte, who comes next to the Exorcist, and who stands at the head of the Minor Orders, immediately below the subdeacon, obtains at his ordination the right of handling instruments and vessels which are used in the holy sacrifice, although not those which come in immediate contact with the Blessed Sacrament.

"He receives the candlestick which bears the light of Christ, and the cruets which contain the wine and water before consecration; but these are delivered to him empty, to imply that it devolves upon him to fill them. It is the duty of the Acolyte to light the candles and lamps of the church; to bear these lights during mass and the divine office on solemn occasions. At certain times he is also required to bear the censer and incense; to prepare the fire and incense for use; to prepare the wine and water for the sacrifice, and to give them at the altar to the subdeacon, who ministers them, when filled, through the deacon, to the priest. It is, finally, the duty of the Acolyte to accompany the priest, deacon, and subdeacon at the altar, and to serve them, when such service is required. The faith and the charity of the Acolyte should shine as brilliantly as the lights which he bears, that the world may be edified with the lustre and sweet odor of his life."

These constitute the Minor Orders in the Latin Church. They are conferred by a bishop only.

THE MAJOR ORDERS.

THE SUBDIACONATE.

SUBDEACONSHIP, Deaconship, and Priesthood constitute the Major or Holy Orders, and are superior in dignity and power. The young levite, who has received the tonsure and then spent years in studying in some seminary especially set apart for the education of young clergymen, receives, when his fitness and vocation are thoroughly tested, the Minor Orders of the Ostiarius, Lector, Exorcist, and Acolyte; and essays, in catechizing and instructing the ignorant, his abilities in directing and guiding others. When the study of dogmatic Theology, or the doctrines of the Church, with the authorities on which they are based, moral Theology, or the vast subject of morals which is to guide him in the Confessional; Holy Scripture; the Canon Laws governing the Church; its rites and ceremonies, has been completed, he prepares to receive the Holy Orders, and binds himself irrevocably to the service of the Church.

"Marriage has never been permitted, either in the Latin or in any of the Oriental Churches, to bishops, priests, deacons or subdeacons, after they were ordained; although, in the Oriental Churches, married men are ordained subdeacons, deacons, and priests. In the Latin Church, they can be ordained only when both man and wife promise solemnly to live separately the rest of their days after the ordination of the husband, and such ordinations are comparatively rare — the wife entering some religious community. In the Greek Church, a married priest can not be made a bishop unless he separates from his wife in this way. The Greek usage as to married priests is a relaxation of ancient discipline, introduced by what is called the Council in Trullo, held in the emperor's palace at Constantinople, in the sixth century. The Sovereign Pontiffs long opposed this innovation, but, when other matters of difference had been adjusted, yielded on this point for peace' sake, as it was not a matter pertaining to faith, and tolerate it in the Greek, Armenian, and other Oriental Churches which acknowledge the Pope. The Latin Church, however, maintains the an

cient discipline of the celibacy of the clergy, that her ecclesiastics may be more detached from the world—from the affairs, distractions, embarrassments, and cares which are inseparable from the married state—and that they may thus be enabled to give their whole heart and all their time and care to the service of God and the good of their neighbors, and be more pure to approach the altar of God and serve the Holy of Holies."

Subdeacons thus assume the duty of living in a state of celibacy; they also contract the obligation of reciting during their whole life the Divine Office for each day, as contained in the Breviary and Diurnal, the prayer-books of the clergy. This Divine Office is composed of psalms, hymns, and prayers, with lessons from the Old and New Testaments and from the Holy Fathers, and a short sketch of the life of the Saint honored on each day. This office is divided into portions corresponding with the ancient divisions of the day. They are called Matins, Lauds, Prime, Tierce, Sext, Nones, Vespers, and Complin.

"The candidate for Subdeacon's Orders should be learned, endowed with probity and the gift of continence. He must be at least in his twenty-second year, and have a title to some benefice or patrimony, unless he belongs to a religious order, or is ordained *sub titulo missionis*, for missionary labor in some country where the Catholic religion does not prevail.

"The duties of a Subdeacon are: to aid the deacon, and under him to serve in the functions of the ministry; to sing the Epistle in solemn masses; to pour the water into the wine in the chalice at the solemn mass; to take care of the holy vessels and linens used in the Holy Sacrifice; to wash the palls, purificatories, and corporals; to receive the offerings of the people; to carry the cross in processions; to hold the book of the Gospels while the deacon chants the Gospel of the day, and to present it to the bishop or priest who celebrates, to be kissed by him.

"The ordination is characterized by increased solemnity of rite. At the opening the candidate is reminded that he is still free, and, as he is on the point of surrendering his liberty, the Church urges him to reflect on the serious step he is about to take. She calls upon him to observe that the engagements he is about to

contract are final and irrevocable; and that they involve the sacrifice of the closest and most sacred of human ties. 'Thus far art thou free,' are her solemn words of admonition, 'and it is lawful for thee, at thy option, to pass to secular vows; but if thou dost assume this Order, thou canst no longer abandon thy purpose; but thou must perpetually serve God, serving whom is to be a king, and by His help it will behoove thee to preserve chastity. Therefore, while it is time, reflect.' What consequences to individuals and to the Church of God are wrapped up in that next step! What arts may not the enemy be expected to employ with the view of diverting that steady eye and causing that devoted heart to fail! But more powerful than all his crafty seductions is the memory of the words: 'Every one who leaveth house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall possess life everlasting.'"

"Angels, who have been witnesses of the conflict, are now heralds of the victory. The court of heaven has ratified the choice meanwhile the Church on earth is calling on all her glorified fellow-citizens of the heavenly Jerusalem to mingle their prayers with her own, that 'He who has begun a good work may carry it on to perfection.' Then, when those to be ordained come up, the archdeacon places them in order. The bishop kneels down and those to be ordained prostrate themselves on their faces on the ground. All others present in the sanctuary kneel, and chanters begin the Litany of the Saints, the choir answering. Just before the close of the petitions in the Litany, the bishop rises with his mitre on, and his crosier in his hand, and says impressively over those to be ordained, while they remain prostrate: 'That Thou wouldst vouchsafe to bless these chosen ones, we beseech Thee to hear us.' He repeats this prayer three times, saying in the second case 'sanctify,' and in the third 'consecrate.' The sacred vessels which are given to the Subdeacon to be touched are the chalice and paten empty, and the cruets filled. The cruets which had been delivered empty at the ordination of the acolyte are now redelivered without any form of words. In the words used in giving the chalice and paten, there is an exquisite touch of

reverence. When the symbols of the inferior orders were given their names were expressed at the time of the delivery. 'Receive the cruets,' 'Receive the candlestick,' etc. The names of the vessels, however which are to be consecrated by the sacramental presence are suppressed, as if through awe; and instead of any more definite specification, there are these words: 'See whereof the ministry is delivered unto you; therefore I admonish you, that you so demean yourself as to please God.'"

Chastity; the love of study; zeal for the house of God, the spirit of prayer; the love of penance and humility; a love for the Church; docility, and an entire submission to his bishop, with a deep respect for his superiors, the priests and deacons—these are the virtues which should mark the Subdeacon. (1)

The vestment assigned to him while ministering about the altar is the tunic. It should be longer, but not as ample as the dalmatic worn by deacons, but, in general, differs very little from it. The material and color are the same as that worn by the priest on the occasion. Under this vestment are worn the amice alb, and girdle. These were always worn by subdeacons; the tunic has been assigned to them at a comparatively late period.

At solemn high mass the Subdeacon, during a part of the ceremony, has his shoulders muffled with a species of scarf of an oblong shape, of the same material as the vestments, and known as the veil. In the primitive ages the number of those who received the Blessed Sacrament every Sunday was very great, and the paten from which the Sacramental species was distributed, was of such dimensions that convenience required it to be removed from the altar as soon as the oblation had been made. It was not brought back till the time arrived for giving communion to the people. Instead of laying the paten on a table, or carrying it to the sacristy, the Roman Ritual deemed it more decorous that it should be held by the Subdeacon. The custom of enveloping him in a veil while thus holding, was suggested by the Mosaic law which (2) prohibited the levites from touching the vessels of the sanctuary, under pain of death, until Aaron and his sons had wrapped them up. The greater reverence due the vessels used in

(1) Pouget, Institutiones Catholicæ. (2) Num. iv. 2–15.

the sacrifice of the New Law led the Church to prescribe that the Subdeacon should hold the paten with his veil. (1)

THE DIACONATE.

The priesthood is only more than the Diaconate in that it conveys that power over the real, and over the mystical power of Our Lord, to which the other Orders are, though in different degrees, but introductory and subservient. The deacon is the immediate assistant of the priest at the Holy Sacrifice. He has the plenitude of the lector's as well as of the acolyte's office; he can sing the holy Gospel. He acquires the power of preaching by the express permission of the bishop, as well as of baptizing. He also, in olden times, carried communion, in the species of bread, to the faithful who were absent from the Holy Sacrifice; he "assisted the bishop or priest in all solemn functions of the ministry; he informed the people when to kneel, fall prostrate, or move off in procession; he removed from the church the heathen, the excommunicated, those undergoing the canonical penance, and, at the proper time, the catechumens; he dismissed the people after the office; he was the officer of the bishop, his eye and his arm, in all that regarded exterior policy and the public service of the church, and acted as the almoner of the bishop in the distribution of the goods and alms of the church." In the Oriental Churches, where the laity receive communion under both kinds, the deacons bear the chalice to them. Moreover, unlike the subdeacon, he receives his commission by the imposition of hands and the conveyance of the Holy Spirit. Hence, the order is unquestionably sacramental, although this has not been defined as an article of faith.

The Acts of the Apostles record the institution of the first seven deacons, and one of this number became the protomartyr of the Church—a deacon winning the martyr's crown before priest, bishop, or apostle. Another was the instrument of the conversion of the eunuch of Queen Candace. And later, at Rome, Saint Lawrence the deacon won for the Diaconate a crown of glory.

(1) Rock's Hierurgia, 651–655.

Saint Paul exacts from deacons the same virtues as from bishops—chastity, rectitude, mortification, disinterestedness; they must be full of faith, charity, prudence, zeal, fervor, firmness, tenderness for the poor, humility, science—in a word, they were to be like the seven deacons, full of the Holy Ghost.

The ordination opens with the Benedictus. Then the Gloria in Excelsis follows, with the collects, one of them specially adapted to the occasion. When a newly ordained subdeacon has chanted the Epistle, the bishop sits down before the altar, wearing his mitre, and the candidates for the deaconship approach, in amice, alb, girdle, and maniple, with a stole in the left hand, a candle in the right hand, and a dalmatic on the left arm, and fall in a semicircle, on their knees, before the bishop. As in the previous order, the archdeacon asks their ordination: "Most reverend Father, our holy Mother, the Catholic Church, asks that thou ordain these subdeacons here present to the burthen of the Diaconate."

The bishop asks: "Dost thou know them to be worthy?" The archdeacon replies: "So far as human frailty permits us to know, I both know and attest that they are worthy of the burthen of this office."

The bishop answers: "Thanks be to God." Then, sitting down, he addresses the people, saying: "With the help of Almighty God and Our Saviour Jesus Christ, we choose these deacons here present to the Order of Deacon. If any one hath aught against them, let him, for God and for God's sake, come forth and speak; but let him be mindful of his condition." Then he addresses the candidates on the office to which they are to be raised, likening it to that of the sons of Levi, ending with these words: "And you, O beloved sons, who receive your name by paternal inheritance, be ye taken away from carnal desires, from earthly concupiscences, that war against the soul. Be ye clear, clean, pure, chaste, as becometh the ministers of Christ and dispensers of the mysteries of God, that you may be worthily added to the number of the ecclesiastical degrees—that you may merit to be a lovely inheritance and tribe of the Lord. And because you are co-ministers and co-operators of the Body and Blood of the Lord

be ye strangers to all allurements of the flesh; as the Scripture saith, be ye cleansed, ye who bear the vessels of the Lord. Think of blessed Stephen, chosen by the apostles to this office through the merit of his eminent chastity. Take heed to expound the Gospel by living works, to those to whom you announce it with the lips, that it may be said of you: 'Blessed are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things!' Have your feet shod with the examples of the saints, in the preparation of the Gospel of peace. May the Lord grant you this by His grace."

Then the Litany is said, and, during it, the bishop blesses the prostrate candidates. Then the bishop addresses the clergy and people briefly, and, rising, prays to God to bless, sanctify, and confirm them. A preface like that of the mass is then said by him, adapted to the service, and ending in these words: "Look down propitiously, O Lord, on these Thy servants, whom we suppliantly dedicate to the office of deacon, to serve at Thy sacred altars. And we, indeed, as men ignorant of the divine sense and supreme reason, estimate as we can the life of these men. But things unknown to us escape Thee not, O Lord: things secret deceive Thee not. Thou knowest all secrets; Thou art the searcher of hearts. Thou canst weigh with heavenly judgment, wherewith Thou dost ever prevail, the life of these men; judge what is admitted, and grant what is to be done."

Then the bishop alone lays his hand on the head of each, not assisted by others, as is done in conferring the priesthood. With this imposition of hands he says to each: "Receive ye the Holy Ghost, for strength to resist the devil and his temptations." Then he prays: "Send down upon them, we beseech Thee, O Lord, whereby they may be strengthened, by the gift of Thy seven-fold grace, to discharge faithfully the work of Thy ministry. May the form of every virtue abound in them—modest authority, constant modesty, the purity of innocence, and the observance of spiritual discipline. May Thy commandment shine forth in their life, that the people may acquire holy imitation by the example of His chastity; and, bearing the testimony of a good conscience, may they persevere, firm and stable in Christ, and by worthy

steps deserve, from the inferior grades, to receive, by Thy grace the more excellent."

Then resuming his seat, he takes the stole from the hand of each, and lays it on his left shoulder, saying: "Receive ✠ the white stole from the hand of God; fulfill thy ministry; for God is powerful to increase His grace in thee." As he makes the sign of the cross, the attendants turn back the stole and bind the ends under the right arm. Then the bishop vests each one in the dalmatic as far as the shoulders, if only one is used, but vesting them completely if each has his own. While conferring this, he says: "May the Lord attire thee in the garment of salvation, and the vestment of joy, and ever surround thee with the dalmatic of justice in the name of the Lord." Then he gives to each the Book of the Gospels, which they touch with the right hand. "Receive the power of reading the Gospel in the Church of God, both for the living and the dead."

Then follow two prayers, one begging God to send down the spirit of His blessing upon them, the other more extended: "O Holy Lord! Father of faith, hope, and grace, and rewarder of good: who, in the heavenly and earthly ministries of angels, disposed on all sides, diffusest through all the elements, the effect of Thy will: vouchsafe to enlighten these, Thy servants, also with spiritual affection; that, unencumbered in Thy service, they may stand at Thy altars, pure ministers; and, purer by Thy indulgence, be worthy of the rank of those whom Thy apostles guided by the Holy Ghost, chose, to the number of seven, blessed Stephen being chief and head; and may they please Thee, endowed with all virtues wherewith it behooveth to serve Thee; through our Lord Jesus Christ."

Then one of the newly-ordained deacons chants the Gospel and the mass proceeds.

The special vestment of the deacon is the dalmatic. It is a long robe, open on each side, and differs from the priest's chasuble by having a species of wide sleeve, and, instead of being marked on the back with the cross, which superseded the senatorial *latus clavus*, is ornamented with two stripes, that were originally the *angustus clavus*, worn upon their garments by the les-

dignified amongst the Roman people. This vestment came from Dalmatia, whence its name; but was a royal garment at Rome, having been worn in public by several of the Roman emperors. In the reign of Constantine the Great, Pope St. Sylvester allowed the deacons of the Roman Church to wear the dalmatic on certain occasions, instead of the colobium, the ancient deacon's vestment. Before the time of St. Gregory, its use became general in the Church. Its original color was white, and the stripes scarlet, but by the tenth century it was made of the same color as the priest's vestments of the day. (1)

THE PRIESTHOOD.

The Priesthood, as described in Scripture, is two-fold, internal and external. The internal Priesthood extends to all the faithful, particularly to the just. Through faith inflamed by charity, they offer spiritual sacrifices to God on the altar of their hearts. The Apocalypse says: "Christ hath washed us from our sins in His own blood, and hath made us priests." The external Priesthood does not extend indiscriminately to the great body of the faithful; it is appropriated to a certain class of persons, who, being invested with this august character and consecrated to God by the lawful imposition of hands, are devoted to some particular office in the ministry. It is of this external Priesthood that we here speak.

"The Priesthood is the crown of the Orders. In it the Sacrament of Holy Orders culminates. In conferring the Priesthood, the Church comes forth in the plenitude of her greatness. What earthly power shall presume to vie with that which Saint John Chrysostom rates above the dignity of angels? The angels, indeed, see their Lord face to face, but to them is not given, as to the priests, the control of his very Body. He vouchsafes, of His abundant condescension, to obey the bidding of His creatures; to descend at their word upon our altars; to contract Himself within the limits of space. He, the incomprehensible and infinite, to be handled by human hands, and to dispense Himself among His people! This is the climax of charity—the lowest depth of His

(1) Rock's Hierurgia.

humiliation. In the incarnation He veiled His Deity, but in the sacrifice to be offered by the hand of His minister even His humanity lies hid, as the hymn expresses it. And as if it were not enough to disrobe Himself of power and beauty, and all for love of us—as if it were a small thing to repose so meekly upon our altars, it is in this Sacrament, more than in any other part of His dispensation to mankind, that He sustains an almost ceaseless infliction of affront and blasphemy. The sufferings of the cross are perpetuated from age to age in the mystery which gives to men the proof and relish of its blessedness. But no! here is still a difference. When the cross was endured, no man stood with the Redeemer to comfort Him; none was there to sympathize with His sorrows, but blessed Mary, His Mother, and faithful John, His friend, and loving Magdalene, His disciple; and even they were debarred the privilege of ministering to Him, and soothing His griefs. It is not so in what He suffers now. The Blessed Sacrament, though it be the provocative of the keenest insults, is also the incentive to the tenderest affection that awe permits."

"The Church, full of this thought, would impress on us her sense of the majesty of those functions with which her priests are charged, by the character of the rite through which she conveys them. It is the longest of the ordination services, the most varied in its features, the most arresting in its tone, the most awful in its accompaniments."

The Ember days of Advent are especially set apart for this important rite—the conferring of this great Sacrament, exalting man to a privilege which human intelligence never could have ventured to conceive.

The bishop, attired in his robes and mitre, seated at the Epistle side of the altar, with chaplains holding the book and candle, reads the Tract and Prose of the Holy Ghost. Then the archdeacon summons, in a loud voice, the candidates for the Priesthood. They advance as named, clad in amice, alb, stole, and maniple, holding a folded chasuble over the left arm, and a candle and linen bands in the right hand. As they form in a circle around the bishop, the archdeacon, in the name of the

faithful, solicits their ordination, saying: "Most reverend Father, our holy Mother, the Catholic Church, asks that these deacons here present be ordained by thee to the burthen of the priesthood.' As in previous ordinations, he assures himself of their worthiness. Then he addresses the people, calling upon them to bring forward anything that may justly be deemed a bar to their exaltation to so high and so vital a dignity, on which the salvation of souls depend. As no voice rises to convict any of unworthiness, the bishop turns to those about to enter the Priesthood, and, in earnest words, warns them:

"Dearly beloved sons, about to be consecrated to the office of the Priesthood—endeavor to receive it worthily, and, when received, to fulfill it in a praiseworthy manner. For it behooveth the priest to offer sacrifice, to bless, to govern, preach, baptize. With deep fear, then, should you ascend to so great a degree, and care is to be taken that heavenly wisdom, pure morals, and a long practice of righteousness, commend those chosen for it. Hence, when the Lord commanded Moses to elect to his assistance seventy men out of all Israel, with whom he should communicate the gifts of the Holy Ghost, added: 'Whom thou knowest that they be elders of the people.' You, indeed, are signed with the seventy men and elders, if, keeping the decalogue of the law through the seven-fold spirit, you shall be upright and mature alike in knowledge and in work. Under the same mystery and the same figure, our Lord, in the New Testament, chose seventy-two, and sent them, two by two, before His face to preach, that He might teach both by word and deed, that they ought to be perfect ministers of His Church, by faith and work, or endowed with the virtue of the two-fold love, that is, of God and their neighbor. Such, therefore, study to be, that you may avail, by God's grace, to be chosen to the aid of Moses and the twelve apostles, to wit, of the Catholic bishops, who are duly prefigured by Moses and the apostles. By this wonderful variety the holy Church is surrounded, adorned, and ruled; inasmuch as, in her, men are consecrated to various orders; some bishops, some of inferior order, priests, deacons, and subdeacons; that, of many members of different dignity, the one body of Christ is formed. Therefore, dearly be-

loved sons, whom the judgment of our brethren has chosen to be consecrated to assist us, preserve in your manners the integrity of a chaste and holy life. Mark what you do; imitate what you handle; that, celebrating the mystery of the Lord's death, you may endeavor to mortify your members from all vice and concupiscences. Let your doctrine be a spiritual medicine for God's people: may the odor of your life be the delight of Christ's Church; that, by preaching and example, you may edify the house, that is, the family of God; that neither we may deserve to be condemned by the Lord for advancing you, nor you for undertaking so great an office, but that we, rather, may merit reward. May He grant it to us by His grace!"

Then is the Litany chánted, to invoke not only the Holy Trinity to confirm the work, but all the angelic choirs and the blessed in heaven, to intercede at the throne of the Most High. Next all rise, and the candidates approach the bishop two by two. As they kneel, the successor of the apostles imposes both hands on the head of each in silence; and the attending priests, vested as for mass, do the same. Then while the bishop and the priests hold their hands extended over the new priests, he says: "Let us pray, dearest brethren, to God, the Father Almighty, that He will multiply His heavenly gifts in these His servants, whom He hath chosen to the ministry of the Priesthood; and that what they receive through His condescension they may accomplish by His aid."

Then is chanted a preface, recalling the Levitical ministry and Priesthood of Aaron, and the call of the seventy, and closing with the prayer: "Grant, we beseech Thee, Almighty Father, to these Thy servants, the dignity of the Priesthood; renew in their bowels the spirit of sanctity, that they may obtain from Thee, O God, the accepted gift of consequent merit, and insinuate a scrutiny of morality by the example of their conversation. May they be prudent co-operators of our order; may the form of all justice shine forth in them, that, giving hereafter a good account of the dispensing committed to them, they may attain the rewards of eternal bliss."

Then the bishop, seated, crosses the stole on the breast of each

one, saying: "Receive the yoke of the Lord, for my yoke is sweet, and my burthen light." Then he puts on each the chasuble, doubled to the shoulder, saying: "Receive the sacerdotal vestment, by which is understood charity; for God is powerful to increase in thee charity and a perfect work."

Again, in solemn prayer, he invokes the aid of the Almighty in the great act he is performing, exercising a mighty power, yet conscious of man's infirmity:

"O God! author of all sanctification, of whom is true consecration and full benediction, do Thou, O Lord, pour forth the gifts of Thy blessing on these Thy servants, whom we dedicate to the honor of the Priesthood, that they may prove themselves elders by the gravity of their actions and their unimpeachable life, trained in those instructions which Paul gave to Titus and Timothy; that, meditating night and day on Thy law, they may believe what they read; teach what they believe; imitate what they teach; display in themselves justice, constancy, mercy, fortitude, and all other virtues; preach them by example; confirm them by admonition; and keep the gift of their ministry pure and immaculate; and, for the service of Thy people, by immaculate blessing, transform bread and wine into the Body and Blood of Thy Son; and, by a pure conscience, true faith, and inviolable charity, rise again, full of the Holy Ghost, unto a perfect man, to the measure of the fullness of Christ, in the day of the just and eternal judgment of God."

Then the "Veni Creator" resounds, and the bishop anoints, with the oil of catechumens, the palm of each hand of the new priest, saying: "Vouchsafe, O Lord, to consecrate and sanctify these hands by this unction and our blessing," and, making the sign of the cross, "That whatever they bless may be blessed, and whatever they consecrate may be consecrated and sanctified, in the name of our Lord Jesus Christ."

Then he closes the hands of each one together, and an attendant binds them together with a linen cloth, reminding one of the moment recorded in the Acts of the Apostles, where in a figure the prophet Agabus bound his hands with Paul's girdle.

The new priests have been vested in the vestments of their

order, as Eleazar was in those of Aaron; the sacred vessels are next confided to them. The bishop hands to each, in succession, the chalice, containing wine and water, with the paten lying on it, holding a host. The meaning of this ceremony and its power is shown in the words uttered by the bishop: "Receive power to offer sacrifice to God and celebrate masses, both for the living and the dead, in the name of the Lord."

Then the mass proceeds, one of the newly-ordained saying the prayer *Munda cor meum*, and chanting the Gospel. At the offertory they offer to the bishop their lighted candles; and, as the mass goes on, they repeat the words of the bishop. This is a remnant, and a touching one, of the ancient discipline of the Church. Then, when the bishop celebrated, all the priests of the particular church celebrated with him, as a mark of their union with their immediate head, and to testify that the sacrifice is offered, not for the celebrant alone, but for all who assist. They receive the kiss of peace at the pax; and all communicate at the hands of the bishop.

At the close, they recite the Apostles' Creed, to make a solemn profession of that faith which they are to announce to the people, on the part of God and His Church. When they have thus proclaimed the faith, the bishop again imposes both hands on the head of each, saying, in the words of Jesus Christ: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." Then, as the fullness of the power is bestowed, the chasuble, hitherto folded up to the shoulder, is now let down, with the words: "May the Lord clothe thee with the stole of innocence."

Then, as discipline and order are essential to the government of the Church, he asks each one: "Dost thou promise reverence and obedience to me and my successors?" and, entering the ranks of the clergy of the diocese, the new priest promises fidelity in all that regards the ecclesiastical ministry.

To show that this sway is to be one of love, not of severity, the Christian bishop, holding the hands of each between his own, kisses him, saying: "The peace of our Lord be ever with thee."

Such is the venerable, touching rite of ordination of a priest

in the holy Catholic Church, on which emperors, and kings, and parliaments, and reichstags, have felt themselves at liberty to lay their rude and sacrilegious hands.

"The whole rite is constructed upon a high and mysterious view of the sacerdotal dignity. It differs from the rite of ordaining to the inferior degrees, in the double, or rather triple, imposition of hands—that is to say: once, when the bishop imposes his hands in silence; then, when he extends his hands together with the priests who are present, saying at the same time an appointed prayer; and, lastly, in the bestowal of the power of the keys at the end; in the consecration of the hands; in the delivery of the sacred vessels, duly prepared for the holy sacrifice; in the investiture with the stole and chasuble; in the profession of faith; in the promise of canonical obedience; and in the act of concelebration with the bishop."

THE VESTMENTS OF THE PRIEST AT MASS.

The vestments in which the priest, deacon, and subdeacon are attired in their ordination are those worn by them in their respective parts at the celebration of mass.

The AMICE, the first of these, is a piece of fine linen, of an oblong square form, which is worn on the shoulders, and crossed over in front. It was formerly a hood, thrown back during service, and is still so used by the priests of some orders, as the Dominicans and Capuchins, and by the clergy of some particular churches in Europe. In putting it on, the priest places it first on his head, and alludes to this in his prayer: "Place upon my head, O Lord, the helmet of salvation, that I may be enabled to repel all the fiery darts of the wicked one." The Amice is like the ephod of the Jewish priest, and is not without its mystic signification in the use to which the Church applies it.

The ALB is an ample linen tunic, so called from the Latin word *alba* (white). This ancient linen tunic, once the general garb, in the days of our Lord, is retained by the Church to the use of her priests, deacons, and subdeacons, when ministering at the altars. The lower part of the Alb was anciently ornamented with scarlet stripes, or fringed with gold. It is in use, not only in the Latin

but in the Greek, Syriac, Coptic, and other Oriental Churches. This snow-white garment is beautifully emblematic of that spotless purity which should characterize all who approach the altar of God. The priest, alluding to the Apocalypse (Apoc. xxii. 14), says, while putting on this garment: "Cleanse me, O Lord, and purify my soul, that, sprinkled with the blood of the Lamb, it may be fitted for eternal felicity."

The GIRDLE. The tunic was always girt by a cincture, and the Church retains it most appropriately, as our Lord and His apostles make a spiritual reference to the custom (St. Luke xii. 35; Eph. vi. 14). As in olden times the loosely girt were deemed dissipated, so the girded loins betokened a pure life. Hence, the priest, putting it on, says: "Gird my reins, O Lord, with the girdle of purity; extinguish in my heart the fire of concupiscence; and may the flames of Thy holy love consume every earthly affection, everything therein that is unworthy of Thee."

The MANIPLE, now an embroidered vestment, worn on the left arm, was originally a linen handkerchief. The name means also a sheaf, and the prayer used in putting it on shows the spiritual meaning attached to it: "O Lord, may I be found worthy to bear the maniple of sorrow and affliction, that I may reap with joy the reward of my labors"—an allusion to Ps. cxxv. 6, 7.

The STOLE was originally, according to some, the Laticlavus, a mark of honor; and has its antecedent in the veil worn by the Jews at prayer, the subdeacon's veil having a similar character. The mystic signification is beautifully expressed in the words of the prayer used in assuming it: "Restore to me, O Lord, the robe of immortality which was forfeited by the prevarication of our first parents; and, though unworthy to celebrate so august a mystery, grant that I may attain to everlasting glory." The stole is worn around the neck, the ends being crossed on the breast; but a bishop wears it hanging down on each side.

The CHASUBLE. Over these the priest, when preparing to celebrate mass, puts the chasuble. This was originally, like the tunic of the Jewish high-priest's ephod, a square or round cloth with a hole in the center for the head. The chasuble worn to this day in the Greek Church is of this form; and it falls around the whole

person, unless the arms are kept up so as to be free. This requires, at times, the assistance of attendants. In the Latin Church, from its greater missionary field and the necessity of priests' frequently traveling, and with few clerics to attend them, the sides were cut open to give play to the hands, and the garment gradually trimmed down to the present shape. For more than a thousand years, the chasuble has been the characteristic vestment of the priest, assigned to him at his ordination, as the habit peculiar to his order when about to offer up the holy Eucharistic Sacrifice. The cross was early marked upon it in embroidery, though the position varies. In this country, following the usage of France, Belgium, England, and Ireland, the cross is on the back of the chasuble, while, in Italy and other countries, it is on the front.

More than one spiritual signification has been attached to the chasuble. Alcuin, in A.D. 800, regards it as emblematical of charity, and this idea is conveyed in the ordination service; St. Germain of Auxerre says that it represents the purple garment in which our Lord was attired. It is also said to express the yoke of obedience and the burthen of the priesthood; and this is implied in the following prayer, said by the priest when putting it on: "O Lord, Thou hast declared that Thy yoke is sweet and Thy burthen light; grant that I may carry that which Thou dost now impose upon my shoulders, in such a manner as to merit Thy grace." (1)

In Catholic countries, where canon law prevails, the people or faithful are divided into fixed and proper parishes, and to each parish is assigned its own perpetual and peculiar parish priest, from whom alone the faithful may, as a rule, lawfully receive the Sacraments. He is assisted by as many curates or assistants as are necessary for the wants of the parish. He is, as a rule, appointed for life, and is, generally speaking, removable only for causes expressly stated in law and after due trial. In the United States, and generally in missionary countries where the diocesan government is not yet fully and perfectly organized, congregations are considered merely as missions, not canonically established

(1) Rock's Hierurgia, 611, 645.

parishes, and the pastors appointed to them are removable, generally speaking, at the pleasure of the bishop.

The priests serving the churches under the bishop, and doing the parochial duty, or otherwise employed by him or directly under his jurisdiction, are called secular priests. Those who belong to monastic or other religious orders are known as regular priests.

THE OFFICE AND DIGNITY OF BISHOPS.

FORM OF CONSECRATION.

The bishops of the Church are the direct successors of the apostles, holding the fullness of all sacerdotal powers, and are a degree superior to the priests. This the Council of Trent defines without distinctly stating that the Episcopate is an order, properly so called, or the consecration conferred on a bishop an ordination. But, while the question may be debated among scholastics, the general teaching has always been that the rite is sacramental.

Bishops were instituted in various parts by the apostles, as converts were gained by their preaching. They were themselves the first bishops of the Church, and the doctrine of apostolic succession was shown in the case of Judas Iscariot, whose dignity, forfeited by his sin and death, is expressly called a bishopric, by St. Luke, in the first chapter of the Acts of the Apostles. Almost every one of the apostles is known as the bishop of some fixed see; Saint Peter, of Antioch and Rome; Saint John, of Ephesus; Saint James, of Jerusalem; Saint Paul, who was in a manner missionary bishop to the gentiles, did not fix himself in any city, but consecrated bishops in various parts (Acts xx. 28; Philip. i. 1; 1 Tim. iii. 2; 2 Tim. i. 6; Tit. i. 7). The early fathers and ecclesiastical historians give the succession of bishops in many of these sees, from the apostels' to their time; and especially of that of Rome, where Saint Peter fixed his see, and which became, from his superior dignity, the head and mother of all the Churches.

Bishops receive their appointment from the Pope, as representing Saint Peter; and representing not only his primacy, but his apostleship.

The manner of selecting the candidate for the Episcopate has differed at different times, and the Popes have, in some cases, conceded to the civil power the privilege of nominating subjects whom they deemed worthy; but this has often created manifold embarrassments for the Church. Where the Church is perfectly free, the selection for the successor of a deceased bishop is made by the chapter of the Cathedral Church, or by the clergy of the diocese at large, or by the bishops of the province to which the bishop belonged. In some countries nominations are made both by clergy and bishops. There are generally three names selected, and marked as *dignus*, worthy; *dignior*, more worthy; *dignissimus*, most worthy. These nominations are laid before the Pope, and after inquiry into the fitness of the candidates, the Sovereign Pontiff selects one of the three, or, if he deem best, some other, and appoints him bishop of the see. The appointments to the Episcopate are from time to time officially proclaimed, or, as it is called, preconized at Rome by the Pope in consistory. An official letter, called a bull, from the round seal attached to it, is sent to the bishop elect, and he is then consecrated.

Three bishops are required, by the ancient canons, and by the general practice of the Church, for the consecration; though, in some instances, the places of the two assistant bishops are filled by priests, by a special dispensation of the Apostolic See. This was the case in this country when the Rt. Rev. Leonard Neale was consecrated by Bishop Carroll, who was the only bishop in the United States, and of course could not obtain the assistance of two other bishops without sending out of the country to Canada or the Spanish provinces.

At the time appointed for the consecration, the bishops, with the elect, go in procession to the church, and the Consecrator is vested in full pontificals, as are the assistants in rochets, stoles, capes, and mitres; and the elect puts on the amice, alb, cincture, and stole, crossed on his breast as a priest. Then the Consecrator sits at the altar, and the elect, wearing his small cap, is led to

him by the assistant bishops; and, after saluting him, they sit down, the assistant bishops on either side of the elect.

The senior assistant then addresses the Consecrator: "Most reverend Father, our holy Mother, the Catholic Church, requires of you to raise this priest, here present, to the burthen of a bishop."

The consecratory bishop asks whether they have the Apostolic Commission, and requests that it be read. When the notary has publicly read the document, the bishop elect, kneeling before the consecrator, recites the following oath of duty and fidelity:

"I, N., elect of the Church of N., will be, from this hour henceforward, obedient to blessed Peter the Apostle, and to the holy Roman Church, and to the most blessed Father, Pope N., and to his successor canonically chosen. I will assist them to retain and defend, against any man whatever, the Roman Popedom, without prejudice to my rank. I will take care to preserve, defend, and promote the rights, honors, privileges, and authority of the Holy Roman Church, of the Pope, and of his successors, as aforesaid. With my whole strength I will observe, and cause to be observed by others, the rules of the holy Fathers, the decrees, ordinances or dispositions, and mandates of the Apostolic See. When called to a synod I will come, unless I be prevented by a canonical impediment. I will personally visit the Apostolic See once every ten years, and render an account to our most blessed Father N., and his successors as aforesaid, of my whole pastoral office, and of everything in any way appertaining to the estate of my Church, to the discipline of the clergy and people, and to the salvation of the souls entrusted to my care; and I will humbly receive, in return, the Apostolic mandates, and most diligently execute them. But if I be prevented by a lawful impediment, I will perform all the things aforesaid by a certain messenger, specially authorized for this purpose, a priest of the diocese, or by some other secular or regular priest of tried virtue and piety, well instructed on all the above subjects.

"I will not sell nor give away, nor mortgage, enfeoff anew, nor in any way alienate the possessions belonging to my table, without the leave of the Roman Pontiff. And should I proceed to

any alienation of them, I am willing to incur *ipso facto* the penalties specified in the constitution published on this subject.'

When the formulary has been recited, the Consecrator, holding with both his hands the Book of the Gospels, open in his lap, the elect still kneeling before him, touches the sacred text with both hands, and says: "So may God help me, and these holy Gospels of God." Then the Consecrator says: "Thanks be to God."

Then follows the examination, which is made in almost the identical words prescribed by the fourth Council of Carthage.

These turn upon the duties of the episcopal office, and to each question the bishop elect answers: "I will." Then follows a series of questions, embracing the creed and profession of faith, to which he answers: "I believe."

Then he approaches and kisses his hand. After this, the Consecrator, laying aside his mitre, begins the mass, which continues in the usual form to the end of the tract after the Epistle —a collect appropriate to the occasion being introduced—the elect, who has laid aside the cope and assumed the pectoral cross, assisting the Consecrator, in tunic, dalmatic, and chasuble, with stole uncrossed. Then the Consecrator again takes his seat at the altar, and states the duties of the Episcopacy in these simple terms: "It behooves a bishop to judge, interpret, consecrate, ordain, baptize, and confirm." Then, he invites the faithful present to pray, the elect prostrates himself on the left of the Consecrator, and all but the Consecrator kneel, while the Litany of the Saints is sung. Toward the end, the Consecrator pronounces a clause of blessing thrice over the elect, who still remains in a prostrate position, emblematic of the interior humiliation of the soul in the presence of the infinite majesty of God. This is one of those grand and touching rites whose effect can not easily be described. Whilst all the congregation and clergy are kneeling, the Consecrator rises, and, with his crosier in his left hand turned toward them, prays: "That God may vouchsafe to bless—to bless ✠ and sanctify—to bless ✠ and sanctify ✠ and consecrate ✠ this elect here present."

After the Litany is ended, the Consecrator, with the aid of the assistant bishops, places the Book of the Gospel open on the

shoulders of the elect, where it is sustained by one of the chaplains until it is delivered into his hands at a subsequent part of the ceremony.

"The instruction conveyed by this rite is easily perceived. The Gospel must not be a sealed book to the bishop, for woe to him unless he preach the Gospel! This rite is very ancient, being found in all the ancient rituals, Latin, Greek, and Syriac.

"Next follows the imposition of hands. The Consecrator and the assistant bishops lay their hands upon the head of the elect, each of them touching the head with both hands, saying: 'Receive thou the Holy Ghost.'

"Then the Consecrator, standing, prays: 'Be propitious, O Lord, to our supplications; and, inclining over this, Thy servant, the horn of priestly grace, pour out upon him the virtue of Thy blessing.'"

He next intones a sacred canticle, resembling, in its style, the preface used at mass, that ancient form still discernible in Jewish rites, and here specially adapted to the occasion. The typical signification of the vesture of the ancient priesthood is beautifully set forth, and it is observed that the splendor of the soul must be the chief ornament of a Christian Pontiff.

"The Consecrator then, on bended knees, invokes the Holy Ghost in the *Veni Creator Spiritus*, and, at the end of the first verse, seats himself, and, assuming the mitre, makes the sign of the cross on the head of the bishop elect with holy chrism, and anoints the whole tonsure, saying: 'May thy head be anointed and consecrated with a heavenly benediction in the Pontifical Order, in the name of the Father, and of the Son, and of the Holy Ghost.' This unction is intended to signify the interior unction of the Holy Spirit. It is a rite of high antiquity in the Latin Church, according to Morini, and is found in the *Ordo Romanus*. A prayer full of beauty, asking God to bestow His graces on the new bishop, follows, and the 132d psalm, describing the consecration of Aaron, is sung. Then follows the anointing of the hands, which the elect, kneeling before the Consecrator extends side by side. They are thrice anointed with chrism, with these words: 'May those hands be anointed with consecrated oil

and the chrism of sanctification; as Samuel anointed David king and prophet, so may they be anointed and consecrated.' He prays, too, that whatever the new bishop shall bless, may be blessed and whatsoever he shall sanctify, may be sanctified."

The next ceremony is the blessing of the Crosier, or Pastoral Staff. It is intended to signify that the power and grace of the pastoral office must be derived from God, the supporter of human weakness. The admonition that is given with this emblem of authority is as follows: "Receive the staff of the pastoral offices, that thou mayest be piously severe in the correction of vices, exercising judgment without wrath, soothing the minds of the hearers in cherishing virtue, not abandoning a just severity in mildness."

The ring, which is blessed and placed on the right hand of the new bishop, is an emblem of the fidelity which he owes the Church: "Take this ring, as the seal of faith, that, being adorned with inviolate faith, thou mayest, without stain, guard the spouse of God, to wit, His Holy Church."

An offering is then made by the new bishop, consisting of two lighted torches, two loaves, and two ornamented small barrels of wine. This is a relic of ancient discipline.

Then the mass proceeds with some additional prayers for the occasion, and the new bishop communicates in both kinds with the Consecrator. After the solemn benediction, the Consecrator blesses the mitre, and puts it on the head of the new bishop, saying: "We place, O Lord, on the head of this prelate and combatant, the helmet of protection and salvation." The gloves are then blessed and put on the hands of the new bishop, and their mystical signification explained.

The ceremony of placing the new bishop on the Episcopal chair is next performed. Then the *Te Deum* is sung, and during the chant the new bishop makes the circuit of the church, giving the pontifical blessing.

The Gospel of St. John then closes the mass, in the usual way.

THE MITRE, CROSIER, RING, ETC.

The peculiar marks of the Episcopal rank are the mitre, crosier ring, and gloves. The MITRE had its origin in the metal plate

worn on the forehead by the Jewish high-priest. The historian Eusebius, and St. Epiphanius, tell us that the apostles St. John and St. James wore similar marks of the Pontificate. In the fourth century, bishops are described as wearing a kind of crown. (1) This, by the tenth century, had assumed the form of the present mitre, but it was low. It was first used by the Roman Pontiffs, who permitted its use to bishops; thus Innocent II. placed his own mitre on the head of St. Malachy, archbishop of Armagh. Gradually it was made higher, till it attained its present form about the sixteenth century. (2)

The CROSIER, or pastoral staff, is intended to signify that the power and grace of the pastoral office must be derived from God, the supporter of human weakness. It is called in ancient writers "*baculus pastoralis*," "*ferula*," "*pedum*," "*cambuta*," etc. It is mentioned at an early date, by St. Remigius, bishop of Rheims, in the fifth century; by the biographers of St. Patrick, who flourished in that century; by Saint Gregory and Saint Isidore. In time it became large, of rich material, and highly ornamented. The crosier of an archbishop is not a hooked crosier, but a cross; a patriarch or primate has two cross-bars, and the Pope's crosier three.

The RING was, among the ancients. a sign of authority, and was early adopted by the Church; it is mentioned as an emblem of Episcopal authority as early as the fourth Council of Toledo, in the sixth century.

In time, the mitre and crosier were granted to certain abbots; but their mitre is properly of the second or third order, and the crosier has a veil or banner, and, when used, has the crook turned toward the abbot—not toward the people, as a bishop holds his. (3)

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(1) Eusebius, St. Gregory Nazianzen, Ammianus Marcellinus

(2) Milner. (3) Milner.

THE ARCHIEPISCOPATE.

THE PALLIUM.

The consecration of an archbishop is similar to that of a bishop, but he is not fully inducted into the archiepiscopate till he receives the pallium, the special mark of that dignity. The pallium is a vestment made of lambs' wool, dotted with purple crosses; it is worn on the shoulders, with a lapel hanging down the breast and back. It is a token of the spiritual jurisdiction of metropolitans over the Churches of their whole province. On the feast of Saint Agnes, the abbot of Saint Peter's ad Vincula blesses, in the Church of Saint Agnes on the Nomentan road, two lambs, which are then carried to the Pope and blessed by him. The lambs are next sent to the nuns of San Lorenzo in Panisperna, or the Capuchin nuns, who shear them and make the palliums, which are laid on the tomb of Saint Peter the night preceding his feast, and are then blessed by the Pope. The pallium is an emblem of humility, charity, meekness, purity, and innocence, and serves to put the prelate in mind that he is bound to seek out, like the good shepherd, and carry home on his shoulders, the strayed sheep of his flock. (1)

The archbishop, or metropolitan, governs his own diocese as a bishop; but has certain jurisdiction over a number of other dioceses which form his province, the bishops of which are called his suffragans; and in provincial councils, where the bishops of those sees assemble, he presides. In some countries, where there are several archbishops, one see is often, from its antiquity, or some other reason, regarded as the first in dignity, and the archbishop of that see is called the primate of the country. A few archbishops are also known by the title of patriarchs. Archbishops date back to the time of the apostles Saint Timothy exercised such jurisdiction over all the churches of Asia Minor; Saint Titus over those of Crete. (2)

(1) Butler, Jan. 21, June 8, notes. (2) Butler, Sept. 5, note.

THE PAPACY.

THE CARDINALS OR COUNCIL OF THE POPE—MODE OF ELECTION OF A POPE—CORONATION—POWERS OF THE POPE IN GOVERNING THE CHURCH—POWERS IN DEFINING THE FAITH AND CONDEMNING ERROR—INFALLIBILITY—COUNCILS.

At the head of the whole Catholic hierarchy stands the Pope; the successor of Saint Peter, and Vicar of Christ, from whom primates, archbishops, and bishops receive appointment and powers. The Pope, in the government of the Church, is assisted by the College of Cardinals, whose number was fixed by Pope Paul IV. and Pope Sixtus V. at seventy—six Cardinal bishops, fifty Cardinal priests, and fourteen Cardinal deacons. Cardinals were, originally, the regionary bishops and clergy of the city of Rome, and Cardinal bishops and priests always have the title of some church in Rome. The Cardinalate is not sacramental, and the conferring of the dignity is not Holy Orders. When the Pope has selected a person, his name is in time announced in a consistory, and this is styled a promotion of Cardinals. The red calotte, a skull-cap, is then dispatched to the new Cardinal by a member of the Pope's nobleguard, and if he be not a resident of Rome, an ablegate with a brief and credentials is sent with the biretta, which is formally presented to the Cardinal, generally in the Cathedral Church. Within a year he must proceed to Rome to receive the other insignia. The closing and opening of the mouth of new cardinals is the first ceremony. The ring and title are conferred together, after the unsealing of the mouth. The Cardinal, kneeling before the Pope, receives the gold ring, set with a sapphire, which the Pope places on his finger and commits the titular church to his care.

The consigning of the Pontifical hat is the last of the ceremonies.

"Innocent IV., at the Council of Lyons in 1245, bestowed the red hat upon Cardinals, as a token that they should be ever ready to shed their blood for the defense of the liberties of the Church and of Christian nations. In placing the hat upon the head of

the new Cardinal, the Sovereign Pontiff addresses him in these words: 'To the praise of God Almighty, and for the ornament of the Holy Apostolic See, receive this red hat, special insignia of the dignity of the Cardinalate; by it is expressed that thou shouldst show thyself intrepid unto death, and even unto the shedding of blood, for the exaltation of the Holy Faith, for the peace and tranquillity of Christian nations, for the increase and the prosperity of the Holy Roman Church.'

"This hat is of red cloth, lined with red silk, with a red silk cord around the crown, and tassels of red silk in five rows. It is merely one of the insignia, and is not worn. Each Cardinal priest is assigned to a church in Rome, which becomes his titular church.

"The Cardinals are at the head of all the departments in the government of the Church, and to them is confined the election of a Pope; the Cardinal Camerlingo, with three others, administering the government till an election is had.

"After the burial of a deceased Pope, the Cardinals assemble in a church, and walk in procession with their conclavists, a secretary, and a chaplain, to the great gate of the palace, in which one will remain as Sovereign Pontiff. Should two-thirds of the votes center in any person, he is at once Pope, beyond the reach of any exterior influence; but certain Catholic States, represented in the conclave by Cardinals, have long claimed a kind of veto; and when the votes seem accumulating on one obnoxious to any of these, an objection is raised on the part of the State he represents. The Cardinals meet twice a day in the chapel belonging to the palace, and vote by ballot, the ballots being burned each time, if no election is attained.

"When a Pope is chosen, a door leading out on a balcony previously walled up, is broken open, and the first Cardinal Deacon steps through and announces the result: 'I give you tidings of great joy: we have as Pope the most Eminent and Reverend Lord ———, Cardinal of the Holy Roman Church ———, of the title of St. ———, who has assumed the name of ———.'

"If the newly-elected Pope is not a bishop, he is consecrated a bishop and crowned with the triple crown. From his election he

is head of the Church—can decree, rule, name or depose bishops, and exercise every duty of pontifical jurisdiction; but he can not ordain or consecrate till he has received the imposition of hands from bishops inferior to himself." (1)

THE INFALLIBILITY OF THE POPE.

The Pope has always been the head of the Church, exercising a primacy and governing power over bishops, priests, and people. He has been in all ages the supreme judge of matters of faith, condemning all errors, and excluding from the communion of the Church those who propagated or professed them. Still, questions had arisen whether the power of deciding infallibly on matters of faith was vested in the Pope alone; or the Pope, supported by the consent of the Catholic Episcopate throughout the world; or in the Pope, acting with a general council convened by him.

All these questions were forever closed by the Council of the Vatican, in the fourth session of which the following Constitution was promulgated on the 18th of July, 1870:

"The eternal Pastor and Bishop of our souls, in order to continue for all time the life-giving work of His Redemption, determined to build up the Holy Church, wherein, as in the house of the living God, all who believe might be united in the bond of one faith and one charity. Wherefore, before He entered into the glory, He prayed unto the Father, not for the apostles only, but for those also who, through their preaching, should come to believe in Him, that all might be one, even as He, the Son, and the Father are one (St. John xvii. 21). As then, He sent the apostles whom He had chosen to Himself from the world, as He Himself had been sent by the Father, so He willed that there should ever be pastors and teachers in His Church to the end of the world. And in order that the episcopate also might be one and undivided, and that by means of a closely united priesthood, the multitude of the faithful might be kept secure in the oneness of faith and communion, He set blessed Peter over the rest of the apostles, and fixed in him the abiding principle of

(1) Cardinal Wiseman's Recollections of the Last Four Popes.

this two-fold unity and its visible foundation, in the strength of which the everlasting temple should arise, and the Church, in the firmness of that faith, should lift her majestic front to heaven. (1) And seeing that the gates of hell, with daily increase of hatred are gathering their strength on every side to upheave the foundation laid by God's own hand, and so, if that might be, to overthrow the Church, we, therefore, for the preservation, safe-keeping, and increase of the Catholic flock, with the approval of the Sacred Council, do judge it to be necessary to propose to the belief and acceptance of all the faithful, in accordance with the ancient and constant faith of the Universal Church, the doctrine touching the institution, perpetuity, and nature of the Sacred Apostolic Primacy, in which is found the strength and solidity of the entire Church, and at the same time to proscribe and condemn the contrary errors, so hurtful to the flock of Christ.

OF THE INSTITUTION OF THE APOSTOLIC PRIMACY IN BLESSED PETER.

"We, therefore, teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the Universal Church of God, was immediately and directly promised and given to Blessed Peter the Apostle, by Christ Our Lord. For it was to Simon alone, to whom He had already said: 'Thou shalt be called Cephas' (St. John i. 42), that the Lord after the confession made by him, saying: 'Thou art the Christ, the Son of the living God,' addressed these solemn words: 'Blessed art thou Simon Bar-jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven: And I say to thee that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will to thee the Keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven' (St. Matt. xvi. 16–19). And it was upon Simon alone, that Jesus, after His resurrection, bestowed the jurisdiction of Chief

(1) St. Leo the Great (A. D. 440), Serm. IV., ch. 2. In diem Natalis. See Ed. Ballerini, Venice, 1753, Vol. I., p. 17. Read in Breviary Feb. 22 at Feast of St. Peter's chair at Antioch.

Pastor and Ruler over all His fold, in the words: 'Feed my lambs, feed my sheep' (St. John xxi. 15–17). At open variance with this clear doctrine of Holy Scripture, as it has been ever understood by the Catholic Church, are the perverse opinions of those who, while they distort the form of government established by Christ the Lord in His Church, deny that Peter in his single person, preferably to all the other apostles, whether taken separately or together, was endowed by Christ with a true and proper primacy of jurisdiction; or of those who assert that the same primacy was not bestowed immediately and directly upon blessed Peter himself, but upon the Church, and through the Church on Peter as her minister.

"If any one, therefore, shall deny that Blessed Peter the Apostle was not appointed the Prince of all the Apostles, and the visible Head of the whole Church militant; or that the same directly and immediately received from the same, Our Lord Jesus Christ, a primacy of honor only, and not of true and proper jurisdiction, let him be anathema.

ON THE PERPETUITY OF THE PRIMACY OF BLESSED PETER IN THE ROMAN PONTIFFS.

"That which the Prince of Shepherds and great Shepherd of the sheep, Jesus Christ, Our Lord, established in the person of the Blessed Apostle Peter, to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly in the Church, which being founded upon the Rock, will stand firm to the end of the world. For none can doubt, and it is known to all ages, that the holy and blessed Peter, the Prince and Chief of the apostles, the pillar of the faith and foundation of the Catholic Church, received the keys of the kingdom from Our Lord Jesus Christ, the Saviour and Redeemer of mankind, and lives, presides, and judges to this day, and always, in his successors, the Bishops of the Holy See of Rome which was founded by Him and consecrated by His blood. (1) Whence, whosoever succeeds to Peter in this See,

(1) Acts Third Gen. Council of Ephesus (A.D. 431), Sess. iii. Labbe's Councils (Venice, 1728), Vol. III., p. 1154. St. Peter Chrysologus, Ep. ad Eutychem, Presbyt (Opera, Venice, 1750), p. 13.

does by the institution of Christ himself, obtain the Primacy of Peter over the whole Church. The disposition made by Incarnate Truth therefore remains, and Blessed Peter, abiding through the strength of the Rock in the power that he received, has not abandoned the direction of the Church. (1) Wherefore, it has at all times been necessary that every particular Church—that is to say, the faithful throughout the world—should agree with the Roman Church, on account of the greater authority of the princedom which this has received; that all being associated in the unity of that See, whence the rights of communion spread to all, might grow together as members of one Head in the compact unity of the body. (2)

"If, then, any should deny that it is by the institution of Christ the Lord, or by divine right, that Blessed Peter should have a perpetual line of successors in the Primacy, over the Universal Church, or that the Roman Pontiff is the successor of Blessed Peter in this Primacy, let him be anathema.

OF THE POWER AND NATURE OF THE PRIMACY OF THE ROMAN PONTIFF.

"Wherefore, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees, both of our predecessors, the Roman Pontiffs, and of the General Councils, we renew the definition of the Œcumenical Council of Florence, in virtue of which all the faithful of Christ must believe that the Holy Apostolic See and the Roman Pontiff possesses the primacy over the whole world, and that the Roman Pontiff is the successor of Blessed Peter, Prince of the Apostles, and is true Vicar of Christ, and Head of the Whole Church, and Father and Teacher of all Christians; and that full power was given to him in Blessed Peter to rule, feed, and govern the Universal Church by Jesus Christ Our Lord, as is also contained in the Acts of the General Councils, and in the Sacred Canons.

"Hence we teach and declare that by the appointment of Our

(1) St. Leo the Great, Serm. III., ch. 3 (Opera, Vol. I., p. 12).

(2) St. Irenæus against Heresies, Bk. II., ch. 111, p. 175, Benedictine Edition, Venice 1734. Acts of Synod of Aquilea, A.D. 381. Labbe's Councils, Vol. II., p. 185.

Lord, the Roman Church possesses a superiority of ordinary power over all other Churches, and that this power of jurisdiction of the Roman Pontiff, which is truly Episcopal, is immediate; to which all, of whatever rite or dignity, both pastors and faithful, both individually and collectively, are bound by their duty of hierarchical subordination, and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world; so that the Church of Christ may be one flock, under one supreme pastor, through the preservation of unity both of communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth from which no one can deviate without loss of faith and of salvation.

"But so far is this power of the Supreme Pontiff from being any prejudice to the ordinary and immediate power of Episcopal jurisdiction, by which bishops, who have been set by the Holy Ghost to succeed and hold the place of the apostles, (1) feed and govern each his own flock, as true pastors, that this their Episcopal authority is really asserted, strengthened, and protected by the supreme and universal pastor; in accordance with the words of Saint Gregory the Great: 'My honor is the honor of the whole Church. My honor is the firm strength of my brethren. I am truly honored when the honor due to each and all is not withheld.'" (2)

"Further, from this supreme power possessed by the Roman Pontiffs, of governing the Universal Church, it follows that he has the right of free communication with the pastors of the whole Church, and with their flocks, that these may be taught and ruled by him in the way of salvation. Wherefore we condemn and reject the opinions of those who hold that the communication between this supreme Head and the Pastors and their flocks can lawfully be impeded; or who make this communication subject to the will of the secular power, so as to maintain that whatever is done by the Apostolic See, or by its authority, for the govern-

(1) Council of Trent, Of the Ecclesiastical Hierarchy, Sess. xxiii., ch. 4.

(2) St. Gregory the Great, Epist., Bk. VIII 30. Bened. Ed. Paris, 1705, Vol. II., p. 919

ment of the Church, can not have force or value unless it be confirmed by the assent of the secular power. And since, by the divine right of Apostolic Primacy, the Roman Pontiff is placed above the Universal Church, we further teach and declare that he is the supreme judge of the faithful, (1) and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal; (2) and that none may reopen the judgment of the Apostolic See, the authority of which is greater than all other; nor can any lawfully review its judgment. (3) Wherefore, they err from the right course who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an Œcumenical Council, as to an authority higher than that of the Roman Pontiff.

"If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the Universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power, or that this power which he enjoys is not ordinary and immediate, both over each and all the Churches, and over each and all the pastors and of the faithful; let him be anathema.

CONCERNING THE INFALLIBLE TEACHING OF THE ROMAN PONTIFF.

"Moreover, that the supreme power of teaching is also included in the apostolic primacy, which the Roman Pontiff, as the successor of Peter, Prince of the Apostles, possesses over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and also Œcumenical Councils have declared, especially those on which the East, with the West, met in the union of faith and charity. For the Fathers of the Fourth Council of Constantinople, following in the footsteps of their predecessors, gave forth this solemn profession: 'The first condi

(1) Pope Pius VI., Brief *Super Solidítate*, 28, Nov., 1786.

(2) Acts of Gen. Council of Lyons (A.D. 1274); Labbe, Councils, Vol. XIV., p. 512.

(3) Ep. vii. of Pope Nicolas I. to the Emperor Michael (A.D. 858). Ib., Vol. IX., pp 389, 1570.

tion of salvation is to keep the rule of the true faith. And because the sentence of our Lord Jesus Christ can not be passed by who said: "Thou art Peter, and upon this Rock I will build my Church" (St. Matt. xvi. 18), these things which have been said are approved by events; because in the Holy Apostolic See the Catholic religion and her holy and well-known doctrine has always been kept undefiled. Desiring, therefore, not to be in the least degree separated from the faith and doctrine of that See, we hope that we may deserve to be in the one communion, which the Apostolic See preaches, and in which is the entire and true solidity of the Christian religion.' (1) And with the approval of the second Council of Lyons, the Greeks professed that the Holy Roman Church enjoys supreme and full primacy, and pre-eminence over the whole Catholic Church, which it truly and humbly acknowledges that it has received, with the plenitude of power, from our Lord himself, in the person of blessed Peter, Prince or Head of the Apostles, whose successor the Roman Pontiff is, and as the Apostolic See is bound before all others to defend the truth of faith, so also if any questions regarding faith shall arise, they must be defined by its judgment. (2) Finally, the Council of Florence defined, (3) 'that the Roman Pontiff is the true Vicar of Christ and the Head of the whole Church, and the Father and Teacher of all Christians; and that to him, in blessed Peter, was delivered, by our Lord Jesus Christ, the full power of feeding, ruling, and governing the whole Church' (St. John xxi. 15, 17).

"To satisfy this pastoral duty, our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth, and with equal care watched that it might be preserved genuine and pure where it had been received. Therefore, the bishops of the whole world, now singly, now assembled in synod, following the long-established custom of churches, (4) and the form of the ancient

(1) Formula of St. Hormisdas, subscribed by the Fathers of the 8th Gen. Council, 4th of Constantinople (A.D. 869). Labbé's Councils, Vol. V., pp. 583, 622.

(2) Acts 14th Gen. Council, 2d of Lyons (A.D. 1274). Ib., Vol. XIV., p. 512.

(3) Acts 17th Gen. Council (Florence, 1438). Ib., Vol. XVIII., p. 526.

(4) Ep. St. Cyril of Alexandria to Pope St. Celestine I. (A.D. 422. E. Paris, 1638 Vol. VI., part 2, p. 36.)

rule, (1) sent now to this Apostolic See of those dangers especially which sprang up in matters of faith, that there the losses of faith might be most effectually repaired where the faith can not fail. (2)

"And the Roman Pontiffs, according to the exigencies of times and circumstances, sometimes assembling Œcumenical Councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular synods, sometimes using other helps which Divine Providence supplied, defined as to be held, those things which, with the help of God, they had recognized as conformable with the Sacred Scriptures and Apostolic Traditions. For the Holy Spirit was not promised to the successors of Peter that by his revelation they might make known new doctrine, but that by his assistance they might inviolably keep, and faithfully expound, the revelation or deposit of faith delivered through the apostles. And, indeed, all the venerable Fathers have embraced, and the holy orthodox Doctors have venerated and followed their apostolic doctrine; knowing most fully that the See of holy Peter remains ever free from all blemish of error, according to the divine promise of the Lord our Saviour made to the Prince of His disciples: 'I have prayed for thee that thy faith fail not, and when thou art converted, confirm thy brethren' (3) (St. Luke xxii. 32).

"This gift, then, of truth and never-failing faith was conferred by heaven upon Peter, and his successors in this chair, that they might perform their high office for the salvation of all; that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture of heavenly doctrine; that the occasion of schism being removed, the whole Church might be kept one, and, resting on its foundation, might stand firm against the gates of hell.

"But since in this very age in which the salutary efficacy of the apostolic office is most of all required, not a few are found

(1) St. Innocent I., Rescript to Council of Milevis (A.D. 402). Labbé, Ib. iii., p. 47.

(2) St. Bernard, Ep. to Pope Innocent II., 1330. Epist. 191. Opera (Paris, 1742) Vol. IV., p. 433.

(3) Acts 6th Gen Council, A.D. 680. Abbé, Vol. VII., p. 659.

who take away from its authority, we judge it altogether neces sary solemnly to assert the prerogative which the only begotten Son of God vouchsafed to join with the supreme pastoral office.

"Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving, We teach and define that it is a dogma divinely revealed: That the Roman Pontiff, when he speaks *ex cathedra*—that is, when, in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed, for defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiff are irreformable (1) of themselves, and not from the consent of the Church."

The whole structure of the Church, its government and mission, are thus indissolubly connected with the sacrament of Holy Orders. "What a complication of graces is implied in ordination," says Faber, "and then, also, what a magnificence of powers! It is a manifold Sacrament. Its unity is a three-fold unity in Bishops, Priests, and Deacons—a shadow of unutterable divine grandeurs! It is, as it were, the sacred vessel in which the other six Sacraments are kept, and out of which they radiate their glory and their life." (2)

THE SACRAMENT OF MATRIMONY.

St. Paul says: "I would that all men were even as myself;" that is, that all embraced the virtue of continence. In fact, if there be any one blessing superior to any other, it surely falls to

(1) In the words used by Pope Nicolas I. (ante), and in the Synod of Quedlinburg, A.D. 1085, "it is allowed to none to revise its judgment and to sit in judgment upon what it has judged." Labbé, Vol. XII., p. 679.

(2) The Precious Blood, p. 292.

the lot of him who, unfettered by the distracting cares of the world, the turbulence of passion tranquilized, the unruly desires of the flesh extinguished, reposes in the practice of piety and the contemplation of heavenly things. But as, according to the same apostle, every one has his proper gift from God, one after this manner, another after that, and as marriage is gifted with many divine blessings, holding, as it does, a place amongst the Sacraments of the Church, it becomes our duty to describe, not only the dignity, but also the duties of the married state.

"How beautiful are the graces of the Sacrament of Marriage! Full of human tenderness, yet so softly insinuating the sovereign love of God; teeming with habitual self-sacrifice, yet filling the sacrifice with such sweetness, that it becomes not painless only, but a joy; breeding in young hearts such a gravity of new, heavenly duties, and yet flinging over life the lustre of an additional light; hardening the changeful heart with a supernatural preparation of perseverance, and yet softening every harshness, and making every sensitiveness more exquisitely keen; fortifying the soul with boldness to do right, at the very moment it is gracing it with all the bashful timidities of love; elevating affection into devotedness, and giving therewith a beautifulness of purity which is akin to the white innocence of virginity;—these are the graces of the Sacrament of Marriage, and they are all creations of the Precious Blood. They are all of them working daily in millions of hearts, hearts in sorrow, and hearts in joy; and their life is in the throbbing and pulsation of the Precious Blood." (1)

If, before the Redeemer came, a wise man had been asked where this coming regenerator should pour most freely out his graces to renew and raise a fallen world, and train the coming generations to virtue, he would surely have said: "Upon marriage. Sanctify marriage, and, in the regenerate home, the new generations will be a blessing to earth."

Society could not be regenerated but in its source. Divine Wisdom elevated the union of man and wife to be a Sacrament. He made a channel of graces for the individuals themselves, and for those to spring from them—Christian marriage, sacramental-

(1) Faber, Precious Blood, p. 219.

ized, reforming society, and, through it, the nations. At the unhappy revolt of the sixteenth century, which tore so many from the Church, paganism, reasserting itself, attacked Christian marriage. They spurned the Sacrament, and all that was supernatural. They descended to the natural, the animal. But practice was stronger than new doctrines. Woman, elevated by the Catholic Church, clung to what she could of the past; but, gradually, paganism gained ground till, now, States deny Christ, and deny His influence and graces in marriage, and decree that it must be heathenish. Can we wonder at the widespread misery that overflows the world, at the breaking up of all the family ties, at the looseness of thoughts and words in regard to that union on which society depends?

There is but one hope—the Catholic doctrine of the Sacrament of Matrimony. And Catholics should feel how much they have reason to thank God for this Sacrament, and how they should prize its graces.

The holy Council of Trent, even before that flood of iniquity had overflowed the world, thus defines the Catholic doctrine on the Sacrament of Matrimony:

"The first parent of the human race, under the influence of the Divine Spirit, pronounced the bond of Matrimony perpetual and indissoluble when he said: 'This, now, is bone of my bones, and flesh of my flesh. Wherefore, a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh' (Gen. ii. 23, 24); but that by this bond two only are united and joined together, our Lord taught more plainly, when, rehearsing those last words as having been uttered by God, He said: 'Therefore, now they are not two, but one flesh' (St. Matt. xix 6), and straightway confirmed the firmness of that tie, proclaimed so long before by Adam, by these words: 'What, therefore, God hath joined together, let no man put asunder.' But the grace which might perfect that natural love, and confirm that indissoluble union, and sanctify the married, Christ himself, the institutor and perfecter of the venerable Sacrament, merited for us by His passion, as the Apostle Paul intimates, saying: 'Husbands, love your wives as Christ also loved the Church, and de-

livered himself up for it,' adding, shortly after: 'This is a great Sacrament, but I speak in Christ and in the Church' (Ephes. v 25, 32). Whereas, therefore, Matrimony, in the evangelical law excels, in grace through Christ, the ancient marriages, with reason have our holy Fathers, the Councils, and the tradition of the universal Church, always taught that it is to be numbered among the Sacraments of the New Law, against which impious men of this age, raging, have not only had false notions touching this venerable Sacrament, but introducing, according to their wont, under the pretext of the Gospel, a carnal liberty, they have, by word and writing, asserted, not without great injury to the faithful of Christ, many things alien from the sentiment of the Catholic Church, and from the usage approved of since the times of the apostles." (1)

Marriage, as a Sacrament, signifies the union of Christ with His Church; and as Christ never separates Himself from His Church, so a wife, as far as regards the tie of marriage, can never be separated from her husband, nor a husband from his wife. The bond of marriage can be dissolved by death alone. The principles of "free love" are condemned alike by natural and supernatural law. And it is to be sincerely regretted that no small number, even of Catholics, in the United States have become infatuated with the erroneous impression that the bond of matrimony can be totally severed in such manner as to allow those who are separated by divorce to enter upon a new marriage. Divorces granted by the civil authorities can never justify parties who were properly married to proceed to a new marriage.

Persons who intend to enter the holy state of Matrimony should present themselves before the priest who is to celebrate the marriage, in time to have the banns properly published, and inquiry made whether any impediments exist. The most usual of these arise from relationship or difference of religion. The Church tolerates, but does not favor, mixed marriages, and warns her children against them. The warning is often unheeded, but the bitter results are known to many an aching heart, unbuoyed by any aid amid trials that were blindly courted.

(1) Canons of the Council of Trent. Sess. XXIV. (Nov. 11, 1563.)

It is most in accordance with the intention of the Church, that Mass should be celebrated at the time of marriage; but this condition is too often omitted, and Catholics are often married, as it were, by stealth, in the evening; as though it were a crime, that needed the darkness to cover it, when it is in fact a glorious Sacrament, that should be received before God's altar in all the glory of day. The Church provides even a special votive Mass, the Missa pro Sponso et Sponsa, a Mass of singular beauty, for the celebration of marriage; and when the Mass of a festival supersedes this Mass, its distinctive parts are introduced into the more solemn service.

The bride and bridegroom, with their friends, having taken their places near the altar (the bridegroom standing at the right hand of the bride), the priest, vested in surplice and white stole (over which he may wear a white or gold cope), proceeds with his attendants to the altar, where, after a short preliminary prayer, he turns to the bride and bridegroom, and interrogates them each as to their consent: "N., Wilt thou then take N., here present, for thy lawful wife, according to the rite of our Holy Mother, the Church?" When he answers, "I will," the priest puts a similar question to the bride. Then they join hands, and the priest says: "I join you together in marriage, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then he sprinkles them with holy water. This done, the bridegroom lays the wedding-ring on the book, and the priest, after a few versicles and responses, prays: "Bless, O Lord, this ring, which we bless in Thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in Thy peace and will, and ever live in mutual charity. Through Christ our Lord." The priest then sprinkles it with holy water, and gives it into the hand of the bridegroom, instructing him to say the words in which he declares that he weds the bride with that ring: "In the name of the Father, and of the Son, and of the Holy Ghost." As the bridegroom says "Amen," he should place the ring on her fourth finger. The priest then turns to the altar, and says certain versicles, with the Kyrie eleison, and Lord's prayer, and this prayer: "Look, O Lord, we beseech Thee, upon these Thy serv-

ants, and graciously assist Thine own institution, whereby Thou hast ordained the propagation of mankind, that they who are joined together by Thy authority may be preserved by Thy help Through Christ our Lord." After which, if Mass be celebrated, he puts on the sacerdotal vestments, and begins the Mass.

The Mass has a special Collect, and the Epistle is taken from St. Paul's Epistle to the Ephesians (v. 22, 23), where husbands are exhorted to love their wives, as Christ also loved the Church; and women are exhorted to be subject to their husbands, as to the Lord; and in which the holy apostle says: "This is a great Sacrament; but I speak in Christ and in the Church." The Gospel is from St. Matthew (xix. 3–6), where our Lord declares the indissolubility of marriage.

After the Pater Noster, the priest, standing at the Epistle side of the altar, and turning to the bride and bridegroom kneeling before him, says a short prayer, like that before the Mass, and then this more solemn one: "O God, who, by the might of Thy power, didst create all things out of nothing; who, when the beginnings of the universe were set in order, and man was made in the image of God, didst ordain the inseparable assistance of woman, in such wise that Thou gavest beginning to her body out of the flesh of man, teaching thereby that what it had pleased Thee should be formed of one it should never be lawful to put asunder; O God, who hast consecrated the bond of Matrimony by such an excellent mystery, that, in the covenant of marriage, Thou wouldst signify the Sacrament of Christ and His Church; O God, by whom woman is joined to man, and society, as ordaind from the beginning, is furnished with a blessing which alone was not removed, either in punishment of original sin, or by the sentence of the deluge: look mercifully upon this Thy handmaid, who, being now to be joined in wedlock, earnestly desires to be fortified with Thy protection. May it be to her a yoke of love and peace; may she marry in Christ, faithful and chaste, and remain a follower of holy women; may she be amiable to her husband, like Rachel; wise, like Rebecca; long-lived and faithful, like Sara. In none of her deeds may that author of deceit have any power over her; may she abide firmly knit to the faith

and the commandments; joined unto one bed, may she fly all unlawful approaches; may she fortify her weakness by the strength of discipline; may she be in shamefacedness, grave; in modesty, venerable; in heavenly doctrines, learned; may she be fruitful in offspring, approved and innocent, and attain unto the rest of the blessed, and unto the heavenly kingdom; that they both may see their children's children, to the third and fourth generation, and arrive at a desired old age. Through the same Christ, our Lord."

Immediately before the benediction of the people, at the end of the Mass, the priest turns again to the bride and bridegroom, and says: "May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and Himself fulfill His blessing upon you, that you may see your children's children unto the third and fourth generation, and may afterward have everlasting life, without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen." Then he sprinkles them with holy water, and concludes the Mass.

THE SACRAMENTALS.

Sacramentals, like the Sacraments, have an outward sign or sensible element; but while the Sacraments were instituted by our Lord Jesus Christ himself, outward signs with an inward grace, the Sacramentals are, for the most part, of ecclesiastical origin, instituted by the Church in her great work for the renovation and salvation of man. They do not, of their own power, infuse grace into the soul, but they excite the soul to desires, through which it may obtain, from the gratuitous mercy of God, the special grace signified, or an increase of it. Thus, Holy Water is a Sacramental. It does not, of its own nature, wash the soul from sin and infuse grace, as the Sacrament of Baptism does; but, by reason of the Church's blessing attached to it, Holy Water aids the will to form pious desires.

In general terms, the Sacramentals include the prayers of the Church and the Blessings of the Church. All the prayers of the Church said by the priest in the Mass, the psalms sung in the divine Office, the forms of prayer used in the administration of the Sacraments, in the consecration of bishops, the consecration and blessing of churches, of bells, vestments, crosses, rosaries, and of pictures, are Sacramentals. The books containing these official prayers are:

THE MISSAL, or Mass-Book. This contains the Ordinary of the Mass, which is the unalterable portion, and also the Introits, Collects, Epistles, Tracts, Graduals, Sequences, Epistles and Gospels, Offertories, Secrets, Prefaces, Communicantes, Communions, and Post-communions, for the various feasts and ferias of the ecclesiastical year; with a variety of votive Masses which may be said at option on certain days—the Mass of Marriage, Dedication of Churches, and the Masses of Requiem or Masses for the Dead. At one time, many countries, and even parts of countries, had Missals varying somewhat; but in later years these have gradually been laid aside, and the Roman Missal is now in almost universal use, although each country has a Proper of its own, containing services for special feasts, to which the people of that country have particular devotion, such as of saints who have flourished in the country, or feasts which have become in some way patronal.

THE BREVIARY, or Office Book of the Church, with the DIURNAL, contains the Church prayers for the different hours of the day, according to the ancient division of time and the custom of the East. These are Matins; Lauds; Prime, so called from being said at the first hour; Tierce, said at the third hour; Sext, at the sixth; None, at the ninth; Vespers, or the Evening Service; and Compline, or the concluding service of the day. Each of these parts contains some of the psalms of David, with extracts from other parts of the Bible, or from the Fathers, or an account of the feast or saint honored on the day; canticles from the Scriptures, hymns, and prayers. The Breviary is divided into four parts, corresponding to the seasons—a division evidently of Jewish origin, as their prayer-books to this day are similarly divided

Every priest is bound to recite each day the divine office, and in the older monastic orders it was chanted in choir.

Of these offices, Vespers is the only one in which the people now generally take part, on Sundays. It is composed of the 109th, 110th, 111th, 112th, and 113th Psalms, a hymn, the Magnificat, or Canticle of the Blessed Virgin, from St. Luke, and the Collects. During Holy Week, the Matins and Lauds of Thursday, Friday, and Saturday are said publicly on the preceding evenings, instead of at midnight, and form the touching service known popularly as Tenebræ. Besides the general offices of the Breviary, there is the Office of the Dead, said by many out of devotion, especially in confraternities. A shorter office, known as the Little Office of the Blessed Virgin, is also used in some religious orders and associations.

The Ritual is a book containing the form of administering many of the Sacraments, the funeral service, various benedictions and minor services; while those peculiar to bishops are given in the Pontifical.

The Itinerary is a Church prayer of remarkable beauty. It opens with the Canticle of Zachary, father of St. John the Baptist, followed by this anthem: "In the way of peace and prosperity may the Lord, Almighty and merciful, direct our steps; and may the angel Raphael accompany us on the way, that we may return to our home in peace, safety, and joy." Then follow the Kyrie, Lord's Prayer, and versicles, leading our thoughts from the ways of earth to the ways of salvation. "Show us Thy ways, O Lord." "And teach us Thy paths." "Oh that our ways were directed." "To keep Thy justifications." Then follows a prayer, which, after alluding to the passage of the Red Sea by the Children of Israel, and to the journey of the three Wise Men, proceeds: "Grant to us, we beseech Thee, a prosperous journey, and calm weather, that, attended by Thy holy angel, we may happily arrive at that place whither we are journeying, and finally at the haven of eternal salvation." Three other prayers follow, all full of beauty and unction, which no one can recite amid the vicissitudes of travel without a feeling of sweet confidence and trust.

THE FUNERAL SERVICE. It has been said of the Puritans of New England, that they were married and buried without the presence of a minister of religion. Such was not the thought of the Catholic Church. Every step in life finds her ready to bless, encourage, strengthen; and, after fortifying the soul for its last struggle, the Church waits to give the funeral rite her distinctive and touching character. Christian burial! Even over those who mock and disbelieve, it has a power; men who cut themselves off from the Church by their lives are anxious to have Christian burial. Let us examine the rite which seems to have such a hold on the minds of men who set all the laws and government of the Church at defiance, but yet—as has been seen in a neighboring province—invoke the mighty power of England to compel Catholic clergy, by force, to pronounce it over one of their number whose life, under the Council of Lateran, had cut him off from the fold.

In its full rite, the funeral service begins at the house of the departed. The priest, in surplice and black stole, before the body is borne out, sprinkles it with holy water, and intones the 129th Psalm, "De Profundis," which the Church has adopted as the cry of the departed. It closes, as do all in the service of the dead: "Eternal rest give them, O Lord, and let perpetual light shine on them." The antiphon is the verse: "If thou, O Lord, wilt mark iniquities, Lord, who shall stand?" Then the body is borne out, and when the priest pronounces the antiphon, the chanters begin the Miserere (Ps. 50). As they enter the church, the prayer of mercy gives place to one of hope, inspired by the house of God. The chanters intone the antiphon: "The bones that are humbled shall rejoice." Then: "Come to his assistance, ye saints of God; come forth to meet him, ye angels of the Lord, receiving his soul, offering it in the sight of the Most High." "May Christ receive thee, who called thee, and angels conduct thee to Abraham's bosom."

The corpse is placed in the middle of the church, with the feet to the altar, if a layman; but if a priest, with his head toward it. Tapers are lighted around the body. Then the Funeral Mass is said, after which the priest, taking off his chasuble and man

iple, moves processionally to the coffin, the subdeacon, if one is present, leading with the cross, and taking his position at the head of the departed Christian, an acolyte on either hand bearing tapers, while the priest stands at the foot, with attendants bearing a censer and holy-water vessel. Then the priest begins. "Enter not into judgment with Thy servant, O Lord! for in Thy sight shall no man be justified, unless through Thee the remission of all his sins be granted unto him. Let not, therefore, we beseech Thee, the sentence of Thy judgment weigh upon him whom the true supplication of Christian faith doth commend unto Thee; but, by the succor of Thy grace, may he merit to escape the judgment of vengeance, who, while he lived, was marked with the seal of the Holy Trinity: who livest and reignest forever and ever. Amen."

Then, a chorister beginning, the clergy standing round chant the response:

"Deliver me, O Lord, from eternal death, in that tremendous day: when the heavens shall be moved, and the earth: when Thou shalt come to judge the world by fire. V. I am in fear and trembling, until the trial cometh, and the wrath to come. R. When the heavens shall be moved, and the earth: when Thou shalt come to judge the world by fire. V. That day, a day of wrath, calamity, and misery; a day great and very bitter. R. When Thou shalt come to judge the world by fire. Eternal rest give unto him, O Lord, and let perpetual light shine upon him. V. Deliver me, O Lord, from eternal death, in that tremendous day: when the heavens shall be moved, and the earth: when Thou shalt come to judge the world by fire. Lord, have mercy. Christ, have mercy. Lord, have mercy." Then, repeating the prayer of our Lord, so often in life on the lips now cold in death, the priest sprinkles the lifeless body with holy-water, and then incenses it. That body is a temple of the Holy Ghost, consecrated by the Sacraments, by chrism and holy oil, by the coming of the Holy Ghost in Confirmation, by the Body and Blood of the Word made Man. Then the priest prays: "From the gate of hell, deliver his soul, O Lord." "May he rest in peace. Amen." "O Lord, hear my prayer." "And let my cry come unto Thee." "The Lord be

with thee." "And with thy spirit." "O God, whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant, which Thou hast this day commanded to depart out of this world: that Thou deliver it not into the hands of the enemy, nor forget it unto the end: but command it to be received by the holy angels and conducted into Paradise, our true country; that, as it trusted and believed in Thee, it may not suffer the pains of hell, but attain unto everlasting joys." "Amen."

This is the prayer of Absolution, and, in the case of a deceased bishop, is given by several bishops in succession.

The body is then borne out, the choir chanting: "May the angels conduct thee into Paradise; at Thy coming may the martyrs receive thee, and lead thee to Jerusalem, the holy city. May the angelic choir receive thee, and with Lazarus, once a beggar, mayest thou have eternal rest."

On arriving at the grave, opened in consecrated ground, to receive the body of one who has died in the communion of the Church, the corpse is placed beside it; the priest again sprinkles and incenses the body and the grave, and recites the Canticle of Zachary: "Benedictus," followed by the antiphon: "I am the resurrection and the life: he that believeth in me, although he be dead, shall live: and every one that liveth and believeth in me shall not die forever." The corpse has been lowered into the grave, and earth cast on it. Again the Kyrie resounds; again the Our Father is said, and, after some versicles and responses, comes the final prayer: "Grant, O Lord, we beseech Thee, this mercy unto Thy servant deceased, that, having in intention kept Thy will, he may not suffer in requital of his deeds; but that as, here, a true faith joined him unto the company of the faithful, so, there, Thy compassion may associate him with the choirs of angels, through Christ our Lord. Amen." "Eternal rest give unto him, O Lord. And let perpetual light shine upon him. May he rest in peace. Amen. May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen." The grave is then filled up, and the priest, returning to the church, again recites the "De Profundis."

Such is the burial service of those who have attained the age of reason, and entered on the spiritual combat—the warfare upon earth; but when the innocent child is to be buried, still wearing its baptismal robe of innocence, the service is entirely changed. The priest, in surplice and white stole, with no sign of mourning, sprinkles the corpse, and intones the 112th Psalm: "Praise, ye children, the Lord," followed by the 118th. At the church, the 23d Psalm, the triumphant entry of Jesus Christ into heaven, is said, followed by the Kyrie and Lord's Prayer, with the versicle: "Thou hast upheld me by reason of my innocence, and hast established me in thy sight forever" (Ps. xl. 13). The prayer is as follows: "Almighty and most benignant God, who at once bestowest eternal life on all little children regenerated in the waters of Baptism, when they depart from this life, without any merits of theirs, as we believe Thee to have done to the soul of this little child to-day; grant us, we beseech Thee, O Lord, by the intercession of the Blessed Mary ever Virgin, and of all Thy saints, to serve Thee here with purified minds, and to be associated in Paradise forever with the blessed little ones. Through Christ our Lord." Then the 148th Psalm is recited, with versicles and this prayer: "Almighty, eternal God, lover of holy purity, who hast this day mercifully vouchsafed to call the soul of this little child to the kingdom of heaven, vouchsafe also, O Lord, to deal mercifully with us; that, by the merits of Thy most holy Passion, and the intercession of the Blessed Mary ever Virgin, and of all Thy saints, Thou mayest make us ever rejoice in the same kingdom with all Thy saints and elect. Amen." Then the body and grave are sprinkled and incensed.

Returning from the grave, the priest recites the Canticle of the Three Children, with the Collect of the Holy Angels.

While for the mature we pray and mourn, in the case of children we rejoice: they need no prayers; their triumph is assured —their victory won Praise and thanksgiving are the only offerings of our heart. Around such a coffin, the flowers of joy are strewn; but, alas! on ours, rue and wormwood would be more befitting.

Litanies. Among the prayers of the Church in common use

by the faithful, are: the Litany of the Saints, an extremely ancient form of prayer, which was used as far back as the year 350; the Litany of the Blessed Virgin, which dates back to the primitive Church; the Litany of the Holy Name of Jesus, which has been long in use, but was not approved till our own times under Pius IX.

The Angelus. This beautiful devotion, enriched with many indulgences by the sovereign Pontiffs, was instituted to honor the Incarnation of the Son of God. It is said at morning, noon, and night, and in Catholic countries the bell is rung to give notice of the time, and, in ages of faith, all labor and conversation was suspended to recite it. Its form is this: "The angel of the Lord declared unto Mary, and she conceived by the Holy Ghost" Then the Hail Mary is recited: "Behold the handmaid of the Lord, may it be done unto me according to Thy word." Then follows a second Hail Mary: "And the Word was made flesh and dwelt among us." A third Hail Mary, with the prayer: "Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His resurrection, through Christ our Lord. Amen." As faith in the Incarnation declined, this devotion became vital, and in our own day, when the spirit of anti-Christ, which denies that Jesus is the Son of God, prevails, Catholics should more assiduously cultivate this beautiful devotion.

Blessed Candles. We have alluded already to the use of candles in the Church service. The Jews connected lights with their public and private devotions. The lighting of the Sabbath lamp was a devotional act. That the Church used lights from the beginning we know by the attacks of heretics. As far back as the fourth century, Vigilantius attacked the use of lights in churches, and St. Jerome defended it. On Candlemas day, where the service calls our Lord, with holy Simeon: "A Light to the revelation of the Gentiles," the Church blesses candles for us children of the Gentiles, to hold while worshiping and acknowledging Him who is our Light and the light of the world. These

candles are then carried home; and we place confidence in them, for the prayers of the Church have ascended to God that He would bless and sanctify them for the service of men and for the good of their bodies and souls in all places." The Paschal Candle is a large candle blessed with solemn rite on Holy Saturday. It is kept on the Epistle side of the altar, and lighted from the Elevation, from Easter during the Paschal season. It is mentioned as early as the year 417, as a thing already in use. We may light them in any danger or peril; but, above all, let the holy candle burn beside the bed of the sick or dying Catholic, to banish by its holy gleam the shades of trouble and doubt that may assail the soul in its last hour. The candle was placed in our hands at baptism; the blessed candle should be at our hand in death.

Blessed or Holy Water. Holy Water entered into the ceremonial of the Old Law, and the very term is used in Numbers v. 17, in all versions. A sacred laver of water stood between the altar and the tabernacle: there was a water of expiation; a water of jealousy; and there were sprinklings appointed. The custom of blessing water for the use of the faithful is very ancient. As far back as the year 109–119, Pope St. Alexander I. speaks of it as an established custom—so that it must have been coeval with the establishment of Christianity. There are three kinds of holy water: Baptismal water, blessed on Holy Saturday; Pontifical water, blessed by a bishop and used in consecrating churches or reconciling churches which have been profaned; common holy water, which a priest may bless. In the ritual for blessing it, water and salt (the symbol of wisdom) are both exorcised before being blessed. Beautiful prayers are then recited to express the spiritual effects which the Church wishes them to produce, and which, in virtue of her benediction, they will produce, unless the unworthy dispositions of the faithful prevent. As we have seen, the Church uses holy water in nearly all her benedictions, and in many of the Sacraments; she places it at the door of her temples, that all who enter the courts of the Lord, or depart from them, may use it. For use in the trials of life, before prayer, in sickness, and especially when the priest is to come

to administer the Sacraments, we should always have holy water in our houses, in a vessel devoted especially to that use.

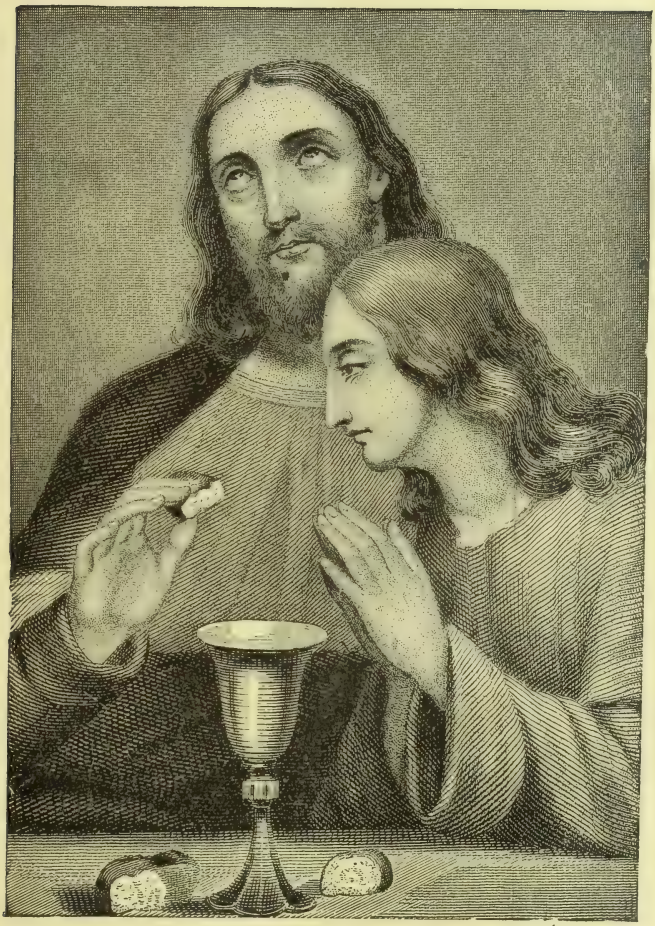
Holy Ashes. On Ash Wednesday the Church blesses ashes, and puts them on the forehead of her children, to remind them that they are only dust and ashes. The palms blessed on Palm Sunday in the preceding year are burned; and the ashes, blessed, are put on the foreheads of the faithful by the priest, saying: "Remember, man, that thou art dust, unto dust thou shalt return."

The Cross and the Crucifix.—Sign of the Cross. The cross, as the copy of that on which our Lord died, was an object of reverence from the first, and was made on the person with the words: "In the name of the Father, and of the Son, and of the Holy Ghost." The crucifix, a cross with the effigy of our Lord nailed to it, was introduced when idolatry was overthrown. In the service of the Church, special honor is paid to the crucifix on Good Friday. She places the cross on the spires, which show that she looks up to heaven; she places the crucifix above her altar, and in the hands of her dying children; she makes the sign of the cross at all times. The sign of the cross, which begins all prayers and devotions, is made by drawing the hand from the forehead to the breast and then from the left to the right shoulder. How old the usage is, may be seen in Tertullian, who, writing in the second century, says: "At every step and movement, whenever we come in or go out, when we dress and put on our shoes, at bath, at table, when lights are brought in, on lying or sitting down—whatever employment engages our attention, we make the sign of the cross upon our foreheads." The Church encourages the use of crucifixes by indulgences conferred on those who devoutly use those blessed with that view. The cross is, in a special manner, the symbol of our faith, and should be the pride of every Catholic. It is the sign of the Son of man, which none should blush at or be ashamed of, unless he wishes Jesus Christ to be ashamed of him at the last day. Nor was it without design that this, of all instruments of punishment used by man, is the only one that could be introduced into architecture and art—the only one to be readily grasped in the hands of the dying, or to glitter in the diadem of kings

Connected with the cross are two feasts of the Church: the Invention (*i. e.*, Finding) of the Holy Cross, celebrated on the 3d of May, to commemorate the discovery of the True Cross at Jerusalem, by the Empress Saint Helena, mother of Constantine the Great; and the Exaltation of the Holy Cross, celebrated on the 14th of September, to commemorate the recovery of the True Cross from Chosroes, king of Persia, by the Emperor Heraclius, and its solemn restoration and exaltation on Mount Calvary.

The great Catholic devotion connected with the cross is the Stations, or Holy Way of the Cross. It is a devotional exercise, in which the Passion, Death, and Sepulture of the Son of God pass before us in a series of fourteen pictures; and in which the faithful meditate upon them, passing from station to station, in memory of His sad and bitter passage from the tribunal of Pilate to the tomb. Constant tradition attests, that from the very first, devotion led the followers of our Lord to tread that path, and bedew with their tears and prayers the Way which He had hallowed with His precious blood. As the Church spread, pilgrims came from afar to perform the same devotion. When in time Jerusalem fell into the hands of infidels, so that it was unsafe for many to venture thither, the Franciscan Fathers, to whom especially the guardianship of the holy places was assigned, began to set up in their churches in Europe, fourteen crosses, with as many pictures, representing the various stages of that dolorous Way, that the faithful, meditating before them, might in spirit accompany the pilgrims to Jerusalem on their way to Calvary. This devotion was a great consolation to the pious, who could step out of the busy world into the quiet church, and pass from station to station, meditating sweetly on all that a loving Saviour had undergone, thus learning from His example deepest lessons of submission to God's will, patience, long-suffering, charity, forgiveness, humility.

This devotion is often performed in the penitential times of Lent and Advent; and crosses are specially blessed to enable those prevented by illness from performing the devotion before stations canonically set up, to obtain the same spiritual favors by going through the devotion in their own homes.



CHRIST'S PRAYER.

Holy Oils. We have seen the frequent use made by the Church of the holy oils in her administration of the Sacraments. These oils are of three kinds: the Oil of the Sick, Chrism, and the Oil of the Catechumens. Chrism is used in the ceremonies of Baptism, as well as in the preparation of baptismal water; in Confirmation; at the consecration of a bishop, and likewise of churches, altars, and chalices; and in the consecration of church bells. The Oil of the Catechumens is used in Baptism, in the preparation of baptismal water, the ordination of priests, and the coronation of sovereigns. The Oil of the Sick is the sacramental matter of Extreme Unction, and is used in no other rite, except the consecration of church bells, which toll for the passing soul. These holy oils are blessed by a bishop or archbishop on Maundy-Thursday, for use during the ensuing year. The use of oil in consecrating persons and things to God's service was expressly enjoined in the Old Law (Ex. xxx.); and our Lord's name, Christ, means in Greek, the Anointed. The Oil of the Sick and the Oil of Catechumens are olive oil; but, in Chrism, balsam is added. The olive is the symbol of peace, and it is connected with our thoughts of the eve of our Saviour's passion in the Garden of Olives.

Blessed Palm. In commemoration of our Lord's triumphal entry into Jerusalem, when the people strewed palms in the way, the Church, on the Sunday before the commemoration of His death, blesses branches of palm; it is, too, a sign of victory, and should be the symbol of our victory over sin. We should receive the blessed palm, to show our fidelity to Jesus Christ, and as a protest that we will not, like the Jews, soon turn against Him; but keep it as a pledge of our fidelity and of the crown to which we aspire.

The Agnus Dei is a cake of wax, bearing on it the image of a lamb surmounted by the cross. It is blessed by the Pope, on the Low Sunday after his elevation to the See of Peter, and on every seventh Low Sunday. The use of it, among the faithful, is very ancient. The blessings attached to the Agnus Dei are enumerated in the prayer of the Pope: "O God, author of all sanctity, Lord and ruler, whose fatherly love and care we ever experience, deign

to bless, sanctify, and consecrate, by the invocation of Thy Holy Name, these cakes of wax, stamped with the image of the most innocent Lamb, that, by seeing and touching them, the faithful may be invited to praise Thee; that they may escape the fury of whirlwinds and tempests and danger from hail and thunder; that the evil spirits may tremble and fly when they behold the standard of the sacred cross impressed on the wax." And he prays that all who devoutly use the Agnus Dei may be freed from pestilence, shipwreck, fire, from the dangers of childbirth, and sudden death. It should be worn devoutly, in the belief that the prayer of the Vicar of Our Lord avails much. The prayer usually said with it is as follows: "O my Lord Jesus Christ, the true Lamb, that takest away the sins of the world! by Thy mercy, which is infinite, pardon my iniquities; and by Thy sacred passion preserve me this day from all sin and evil. I carry about me this holy Agnus Dei in Thy honor, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility, and innocence, which Thou hast taught. I offer myself up to Thee as an entire oblation, and in memory of that sacrifice of love which Thou offeredst for me on the cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to Thee in the odor of sweetness. Amen."

Blessings. The Church has blessings for all that man lawfully has or uses. She blesses the church in which he worships God; she blesses the altar, vestments, altar vessels—all that is connected with the worship in that temple where he is baptized and receives many of the other Sacraments in life—where he is brought after death; she blesses the grave in which he is to lie; she blesses the house in which he dwells; the ship or railroad by which he travels; the field he tills, and the food he enjoys. They all come from God, and the Church asks His blessing that all may conduce to his salvation. And still more does she bless rosaries, pictures, crosses, and medals, that serve to keep alive his faith and piety. Some of these forms of benediction are full of beauty, especially the solemn rites, such as the Blessing of a Corner-stone, or the Dedication of a Church.

The Rosary. There is no devotion not connected with the Liturgy or Office of the Church which has been more widely extended, or been taken up, age after age, by persons of every rank and station, the great and the lowly, the learned and the ignorant, than the Rosary of the Blessed Virgin Mary. In its present form it was instituted by the great Saint Dominic de Guzman, the founder of the Order of Friars Preachers. But it grew out of a devotion older than Christianity, and a mode of prayer that dates back to a very early period. The Psalms of David were in constant use as prayers among the Jews; the primitive Christians adopted them, and the pious, as well as all who, as hermits or monks, sought religious perfection, recited the whole hundred and fifty psalms daily. Of this there are constant proofs in the early ages. Some, who could not read and were too dull to remember so much, were allowed to recite, instead, the Lord's Prayer the same number of times; later, the Angelical Salutation was substituted for the Lord's Prayer. To keep the record of these prayers, belts or strings of beads were used; in fact, our word bead is from the same source as the German *beten*, and means to pray.

That the mind should not be unoccupied during the recital of these prayers, the Life of our Lord and His Blessed Virgin was commended as a matter of meditation. Saint Dominic divided the hundred and fifty beads into three parts, each containing five decades of ten beads, and assigned to each part five mysteries of the life of our Lord. The Joyful Mysteries were the Annunciation, the Visitation, the Nativity of our Lord, His Presentation in the Temple, and His Finding in the Temple. The Sorrowful Mysteries, forming the second part, included His Bloody Sweat, His Scourging, His Crowning with Thorns, the Carriage of the Cross, His Crucifixion. The Glorious Mysteries, which were the subject of the third part, were the Resurrection of our Lord, His Ascension, the Descent of the Holy Ghost, His Assumption of His Blessed Mother into Heaven, and her Coronation. The division was simple, easily grasped, full of pious thought, and kept before the people the chief events in the history of our Redemption. It is no wonder that, in a time when books were few, a devotion that embraced so much spread rapidly. It became the

general devotion in all countries of Europe, and the rosary was said by all, from the king on his throne to the leper and beggar by the wayside.

The full fifteen decades form a rosary; that in general use, called a chaplet or pair of beads, consists of five decades, each of a large bead for the Our Father and ten smaller ones for the Hail Marys; where the ends join, the chain is continued by three small beads and two larger, a crucifix or medal being attached to the end. These are for introductory prayers, the Creed, Our Father, and three Hail Marys, with a Glory be to the Father, etc. These form no part of the rosary properly so called.

It is usual, when the rosary is said in public, to call the several mysteries to mind by a few preliminary words. When the rosary is said with others, the leader or person saying it, who need not even be a cleric, recites half of each prayer, and the rest recite the other half. After the five decades are said, it is usual to sing or recite the Litany of the Blessed Virgin.

Saint Dominic, who had labored almost in vain to convert the Albigenses, had no sooner introduced this devotion than a change was at once seen. Hearts that no arguments could move were attracted by this devotion; the work of conversion was rapid. St. Dominic reaped a harvest of souls, and the Blessed Virgin a harvest of glory.

From that day to this the devotion of the rosary has never lost its hold on the affections of the faithful. It became the prayer in which they were gathered together for general or particular wants. When Europe was menaced by the Turks the rosary was said with fervor, and while the Sodality of the Rosary were walking in solemn procession through the streets of Rome, praying for victory to the Christian army, the battle was raging at Lepanto, October 7, 1571, and the Turkish power on the seas was broken forever. It was not the band of men that broke the power which had so long threatened Europe; it was the hand of God, put forth in answer to the prayers of the Confraternity of the Rosary.

The reigning Pontiff, St. Pius V., in gratitude for so signal a favor, ordered the first Sunday in October to be observed as an

nual commemoration in the Church of St. Mary of Victory; this feast was extended to other churches and countries by other Popes, till at last, after another victory, Clement XI., in 1716, made the Festival of the Rosary a feast for the universal Church.

There are few devotions to which the Holy See has granted so many indulgences as to the rosary: one hundred days for each Our Father and Hail Mary, and a plenary indulgence once a year to those who approach the Sacrament of Penance, receive Holy Communion, and pray for the wants of the Church. To gain these indulgences, the beads must be blessed by a priest who has received faculties from the Pope, and the person must say the rosary, meditating on the mystery assigned to each decade.

Besides the Confraternity of the Rosary, another has been established in this century. This is the Confraternity of the Living Rosary. In this, five persons are associated, each saying one decade each day, so that the five say the whole chaplet; two similar bands, with them, will thus recite the whole rosary daily. This is called the Living Rosary, and the fruits produced by it have been so great and manifest, that the holy Fathers have enriched it with many indulgences.

Nothing should deter Catholics from adhering to a devotion so holy, so consoling. Many, indeed, think it one for the ignorant only; but this is a grave error. Meditation on the life of our Lord is something to occupy the most exalted and most cultivated minds, and give them light and strength. The example of officers in the army and navy, who faithfully adhered to this pious practice, would alone suffice to show that the greatest ability and learning are found among the faithful adherents to this devotion, which is, in itself, an almost certain test of real Catholicity.

The Scapular of our Lady of Mount Carmel. This is another widespread devotion among Catholics, in honor of the Blessed Virgin. Its origin and meaning need some explanation: As religious orders spread in the Church, and gathered into cloisters and convents many who were called by God to the way of perfection, by the practice of the evangelical counsels, they, in turn, exerted an influence on the pious among the laity, many of

whom were, by marriage, or the duties of their state of life, unable to devote their lives to God's service in religious orders, and who had, in fact, not been called by Providence to that state. Still, piety led them to desire to be associated with the holy religious whom they revered. Hence sprang up forms of affiliation, to satisfy the piety of the faithful. The Franciscans have a third order, instituted by their seraphic founder himself, for persons living in the world, who receive a habit, and follow the rule modified to suit their condition in life. Then, too, they instituted the Confraternity of the Cord of St. Francis—not an order, but a simple association, without the obligations attached to the third order. This confraternity, like the third order, has been approved by many Popes, and indulgences have been granted to the members.

The Dominicans have also their third order, and similar confraternities; but while the affiliations of these two orders, sharing in the prayers, masses, labors, and austerities of the Sons of St. Francis and St. Dominic, have numbered thousands, the confraternity connected with the order of Friars of our Lady of Mount Carmel numbers its associates among the faithful by millions, and has them in all lands; so that it has become, we may say, less a confraternity than a general devotion. The order of Mount Carmel, claiming in a manner descent from the Prophets Elias and Eliseus and their disciples, received a rule from the Blessed Albert, Patriarch of Jerusalem, in the year 1209; and, after its approbation by the Holy See, the order spread over Western Europe. One of the most illustrious generals of this order was Saint Simon Stock, an Englishman, noted for his tender piety, and his devotion to the Blessed Virgin. His piety was rewarded by a vision, in which she appeared to him, and handed to him the brown scapular, similar in color and material to that worn by his order, promising special graces to those who should wear it devoutly. The new devotion was not adopted without examination; the facts were submitted to learned theologians, and evidence that would convince any jury of reasonable men convinced these pious and learned men that the vision was authentic. The Sovereign Pontiffs authorized the use of this new devotion

The fruits of salvation that attended it proved that the finger of God was really there, and it was encouraged, not only by grants of indulgences, but by the establishment of a festival in honor of Our Lady, under this title.

"The advantages which we derive from wearing the scapular are three-fold: It puts us under the particular protection of Mary; it makes us participants in all the good works of the Carmelite order; and places within our reach numerous indulgences." (1)

To participate in the benefit of the confraternity, it is necessary to be received into it by a priest duly empowered. He delivers to the new member a scapular, consisting of two pieces of brown woolen cloth connected by bands, which he blesses. This must be worn so that the ends are on the breast and back, and must be worn constantly. If the first one is worn out or lost, another can be obtained, when needed, and will not require to be blessed. There is a plenary indulgence granted to each one on the day he enters the confraternity, and at the hour of death, and every year on the feast of Our Lady of Mount Carmel, as well as many partial indulgences.

THE SCAPULAR OF THE PASSION AND OF THE SACRED HEARTS OF JESUS AND MARY.

This scapular has, on one side, the figure of our Lord on the Cross, surrounded by the instruments of His Passion; and, on the other side, the hearts of Jesus and Mary. This scapular arose from a series of visions to a Sister of Charity, and was approved by Pope Pius IX., in 1847.

THE SCAPULAR OF THE SACRED HEART.

Of the more recent scapulars, one of the most cherished is the Scapular of the Sacred Heart, to which the pilgrimages have given a great impulse. It may be said to have originated with the Holy Father, Pope Pius IX., himself. A Roman lady of great piety having made a scapular of the kind, presented it her

(1) The Sacramentals of the Holy Catholic Church, or Flowers from the Garden of the Liturgy, by Rev. William J. Barry; an excellent work, which we have used freely in this portion of our subject.

self to the Sovereign Pontiff. Taking it in his hand, he reflected for a moment, and then said: "Madame, this is a thought from heaven;" and, after a little further reflection, he added: "With all my heart I bless this little Heart, and I will that all those which may be made after this model, shall receive my blessing, without it being necessary for any other priest to give it. Moreover, I will that in noways shall the devil have power to hurt those who shall wear this little Heart." He then directed the following prayer to be written, and to be used especially in time of calamity:

"Open to me Thy Sacred Heart, O Jesus! show me its charms, and unite me with it forever; may every breath and every pulsation of my heart, which cease not during my sleep, be to Thee a testimony of my love, and say to Thee unceasingly: 'Yes, Lord, I love Thee.' Accept the little good I do; grant me grace to repair my evil ways, that I may praise in time, and bless Thee for all eternity."

CRUCIFIXES, MEDALS, AND CROSSES

are blessed by priests having the faculty, and those who wear them piously obtain, under the grants of the Sovereign Pontiffs, numerous indulgences. One of these medals, that has a world-wide fame among Catholics, is the medal of the Immaculate Conception, which bears, on one side, the Blessed Virgin, represented under that title, with the words: "Mary, conceived without sin, pray for us," and on the other, the monogram "A. M.," surmounted by a cross and surrounded by stars. This medal owes its origin to a holy Sister of Charity, and the graces obtained by the devout wearers of it, especially in connection with the recitation of the Memorare, have won for it the common title of Miraculous Medal, by which it is generally known. The sudden and remarkable conversion of Ratisbonne, at Rome, through this medal, is one of the most authentic and indisputable miracles of our times.

The favors obtained through the use of other medals, such as those of St. Benedict, St. Ignatius, etc., are well authenticated, and should inspire confidence. It is not that the objects have in themselves any virtue as amulets or charms, but they are a pro-

fession of our faith, of our hope, confidence, and trust in God's mercy and goodness, and of our charity and love, by which, in spite of all our frailty and shortcomings, we wish sincerely, and really to serve God in life, and be with Him in eternity.

We have thus rapidly treated of the Sacraments and Sacramentals of the Catholic Church, in a popular form, giving the reader a view of the whole government of the Church, its hierarchy, from the Sovereign Pontiff to the tonsured clerk serving in the sanctuary; of its public worship, that august Sacrifice which has, and can have, no equal on earth, and which, in its imposing liturgy and ritual, commands the respect and awe of all.

We have seen how the Church, in her Sacraments, guides the Christian from the cradle till the earth closes above his grave—nor leaves it then to forget him, but is mindful of her children, even when the world, that flatters and seduces, has ceased to think of the departed. And in her Sacramentals are further aids, showing how she takes occasion, from all around us, to raise our thoughts to heaven and secure the one thing necessary.

THE DOGMA OF THE IMMACULATE CONCEPTION.

Letters Apostolic

OF

OUR MOST HOLY LORD PIUS IX.,

BY DIVINE PROVIDENCE POPE,

CONCERNING THE DOGMATIC DEFINITION OF THE IMMACULATE CONCEPTION OF THE VIRGIN MOTHER OF GOD.

[TRANSLATION.]

Pius, Bishop, Servant of the Servants of God: for the perpetual remembrance of the thing.

THE Ineffable God, whose ways are mercy and truth, whose will is omnipotence, and whose wisdom reaches powerfully from end to end, and disposes all things sweetly, when he foresaw from all eternity the most sorrowful ruin of the entire human race to follow from the transgression of Adam, and in a mystery hidden from ages determined to complete, through the incarnation of the Word, in a more hidden sacrament the first work of His goodness, so that man, led into sin by the craft of diabolical iniquity, should not perish contrary to his merciful design, and that what was about to befall in the first Adam should be restored more happily in the second; from the beginning and before ages, chose and ordained a mother for His only-begotten Son, of whom, made flesh, He should be born in the blessed plenitude of time, and followed her with so great love before all creatures that in her alone He pleased Himself with a most benign complacency. Wherefore, far before all the angelic spirits and all the Saints, He so wonderfully endowed her with the abun

dance of all heavenly gifts, drawn from the treasure of divinity, that she might be ever free from every stain of sin, and, all fair and perfect, would bear before her that plenitude of innocence and holiness than which, under God, none greater is understood, and which except God, no one can reach, even in thought. And, indeed, it was most becoming that she should shine always adorned with the splendor of the most perfect holiness, and, free even from the stain of original sin, she should have the most complete triumph over the ancient serpent—that Mother so venerable, to whom God the Father willed to give his only Son, begotten of His heart, equal to Himself, and whom He loves as Himself; and to give Him in such a manner that He is by nature one and the same common Son of God the Father and of the Virgin, and whom the Son chose substantially to be His Mother, and of whom the Holy Ghost willed that, by His operation, He, from whom He Himself proceeds, should be conceived and born.

Which original innocence of the august Virgin agreeing completely with her admirable holiness, and with the most excellent dignity of the Mother of God, the Catholic Church, which, ever taught by the Holy Spirit, is the pillar and ground of truth, as possessing a doctrine divinely received, and comprehended in the deposit of heavenly revelation, has never ceased to lay down, to cherish, and to illustrate continually by numerous proofs, and daily more and more by conspicuous facts. For this doctrine, flourishing from the most ancient times, and implanted in the minds of the faithful, and by the care and zeal of the Holy Pontiffs wonderfully propagated, the Church herself has most clearly pointed out when she did not hesitate to propose the conception of the same Virgin for the public devotion and veneration of the faithful. By which illustrious act she pointed out the conception of the Virgin as singular, wonderful, and very different from the origin of the rest of mankind, and to be venerated as entirely holy, since the Church celebrates by festivals only that which is holy. And, therefore, the very words in which the Sacred Scriptures speak of uncreated Wisdom and represent His eternal origin, she has been accustomed to use not only in the offices of the Church, but also in the holy liturgy, and to transfer to the origin of that Virgin, which was pre-ordained by

one and the same decree with the incarnation of Divine Wisdom.

But though all those things everywhere justly received amongst the faithful show with what zeal the Roman Church, the mother and mistress of all churches, has supported the doctrine of the Immaculate Conception of the Virgin, yet the illustrious acts of this Church are evidently worthy that they should be reviewed in detail; since so great is the dignity and authority of the same Church, so much is due to her who is the centre of Catholic truth and unity, in whom alone religion has been inviolably guarded, and from whom it is right that all the Churches should receive the tradition of faith.

Thus the same Roman Church had nothing more at heart than to assert, to protect, to promote, and to vindicate in the most eloquent manner the Immaculate Conception of the Virgin, its devotion and doctrine, which fact is attested and proclaimed by so many illustrious acts of the Roman Pontiffs, Our predecessors, to whom, in the person of the Prince of the Apostles, was divinely committed by Christ Our Lord the supreme care and power of feeding lambs and sheep, of confirming the brethren, and of ruling and governing the Universal Church.

Indeed, Our predecessors have ever gloried in instituting in the Roman Church by their own Apostolic authority the Feast of the Conception, and to augment, ennoble, and promote with all their power the devotion thus instituted, by a proper Office and a proper Mass, by which the prerogative of immunity from hereditary stain was most manifestly asserted; to increase it either by indulgences granted, or by leave given to states, provinces, and kingdoms, that they might choose as their patron the Mother of God, under the title of the Immaculate Conception; or by approved sodalities, congregations, and religious families instituted to the honor of the Immaculate Conception; or by praises given to the piety of those who have erected monasteries, hospitals, or churches, under the title of the Immaculate Conception, or who have bound themselves by a religious vow to defend strenuously the Immaculate Conception of the Mother of God. Above all, they were happy to ordain that the Feast of the Conception should be celebrated through the whole Church as that of the Nativity; and, in fine, that it should be celebrated with an Octave in the Universal Church as it was placed in

the rank of the festivals which are commanded to be kept holy; also, that a Pontifical service in our Patriarchal Liberian Basilica should be performed yearly on the day sacred to the Conception of the Virgin; and desiring to cherish daily more and more in the minds of the Faithful this doctrine of the Immaculate Conception of the Mother of God, and to excite their piety in worshipping and venerating the Virgin conceived without original sin, they have rejoiced most freely to give leave that in the Litany of Loretto, and in the Preface of the Mass itself, the Immaculate Conception of the same Virgin should be proclaimed, and that thus the law of faith should be established by the very law of supplication. We ourselves, treading in the footsteps of so many predecessors, have not only received and approved what had been most wisely and piously established and appointed by them, but also mindful of the institution of Sixtus IV., We have appointed by Our authority a proper Office for the Immaculate Conception, and with a most joyful mind have granted the use of it to the Universal Church.

But since those things which pertain to worship are evidently bound by an intimate chord to its object, and cannot remain fixed and determined, if it be doubtful, and placed in uncertainty, therefore our predecessors, the Roman Pontiffs, increasing with all their care the devotion of the Conception, studied most especially to declare and inculcate its object and doctrine; for they taught clearly and openly that the festival was celebrated for the Conception of the Virgin, and they proscribed as false and most foreign to the intention of the Church the opinion of those who considered and affirmed that it was not the Conception itself, but the sanctification, to which devotion was paid by the Church. Nor did they think of treating more indulgently those who, in order to weaken the doctrine of the Immaculate Conception, drawing a distinction between the first and second instant and moment of the Conception, asserted that the Conception was indeed celebrated, but not for the first instant and moment; for Our predecessors themselves thought it their duty to protect and defend with all zeal both the feast of the Conception of the Most Blessed Virgin, and the Conception from the first instant as the true object of devotion. Hence the words, evidently decretive, in which Alexander VII. declared the true in

tention of the Church, saying: "Certainly, it is the ancient piety of the faithful of Christ towards His Most Blessed Mother the Virgin Mary, believing that her soul, in the first instant of creation, and of infusion into the body, was by a special grace and privilege of God, in virtue of the merits of Jesus Christ her Son the Redeemer of mankind, preserved free from the stain of original sin, and in this sense they keep and celebrate with solemn rites the Festival of her Conception."

And to the same, Our predecessors, this also was most especially a duty to preserve from contention the doctrine of the Immaculate Conception of the Mother of God, guarded and protected with all care and zeal. For not only have they never suffered that this doctrine should ever be censured or traduced in any way, or by any one, but they have gone much farther, and in clear declarations on repeated occasions they have proclaimed that the doctrine in which we confess the Immaculate Conception of the Virgin is, and by its own merit, held evidently consistent with Ecclesiastical worship, that it is ancient and nearly universal, and of the same sort as that which the Roman Church has undertaken to cherish and protect, and, above all, worthy to be placed in its sacred liturgy and its solemn prayers. Nor content with this, in order that the doctrine of the Immaculate Conception of the Virgin should remain inviolate, they have most severely prohibited the opinion adverse to this doctrine to be defended either in public or in private, and they have wished to crush it, as it were, by repeated blows. To which reiterated and most clear declarations, lest they might appear empty, they added a sanction; all which things Our illustrious predecessor, Alexander VII., embraced in these words:—

"Considering that the Holy Roman Church solemnly celebrates the festival of the Conception of the Immaculate and Ever-Blessed Virgin, and has appointed for this a special and proper office according to the pious, devout, and laudable institution which emanated from Our predecessor, Sixtus IV., and wishing, after the example of the Roman Pontiffs, Our predecessors, to favor this laudable piety devotion, and festival, and the reverence shown towards it, never changed in the Roman Church since the institution of the worship itself; also in order to protect the piety and devotion of venerating

and celebrating the Most Blessed Virgin, preserved from original sin by the preventing grace of the Holy Ghost, and desiring to preserve in the flock of Christ unity of spirit in the bond of peace, removing offences, and brawls, and scandals; at the instance and prayers of the said Bishops, with the Chapters of their churches, and of King Philip and his kingdoms,—we renew the constitutions and decrees issued by the Roman Pontiffs, Our predecessors, and especially by Sixtus IV., Paul V., and Gregory XV., in favor of asserting the opinion that the soul of the Blessed Virgin, in its creation and infusion into the body, was endowed with the grace of the Holy Ghost, and preserved from original sin; likewise, also, in favor of the festival of the same Virgin Mother of God, celebrated according to that pious belief which is recited above, and We command that it shall be observed under the censures and punishments contained in the same constitutions.

"And against all and each of those who try to interpret the aforesaid constitutions or decrees so that they may frustrate the favor shown through these to the said belief and to the festival or worship celebrated according to it, or who try to recall into dispute the same belief, festival, or worship, or against these in any manner, either directly or indirectly, and on any pretext, even that of examining the grounds of defining it, or of explaining or interpreting the Sacred Scriptures or the Holy Fathers or Doctors; in fine, who should dare under any pretext or on any occasion whatsoever, to say either in writing or in speech, to preach, to treat, to dispute, by determining or asserting anything against these, or by bringing arguments against them and leaving these arguments unanswered, or by expressing dissent in any other possible manner; besides the punishments and censures contained in the constitutions of Sixtus IV., to which we desire to add, and by these presents do add, those We will that they should be deprived *ipso facto*, and without other declaration, of the faculty of preaching, of reading in public, or of teaching and interpreting, and also of their voice, whether active or passive, in elections; from which censures they cannot be absolved, nor obtain dispensation, unless from Us, or Our successors, the Roman Pontiffs; likewise We wish to subject, and We hereby do subject, the same persons to other penalties to be inflicted at Our will

and at that of the same Roman Pontiffs, Our successors, renewing the constitutions or decrees of Paul IV. and Gregory XV., above referred to.

"And We prohibit, under the penalties and censures contained in the Index of Prohibited Books, and We will and declare that they should be esteemed prohibited *ipso facto*, and without other declaration, books in which the aforesaid belief and the festival or devotion celebrated according to it is recalled into dispute, or in which anything whatever is written or read against these, or lectures, sermons, treatises, and disputations against the same, published after the decree of Paul V. above mentioned, or to be published at any future time."

All are aware with how much zeal this doctrine of the Immaculate Conception of the Mother of God has been handed down, asserted and propagated by the most distinguished religious Orders, the most celebrated theological academies, and the most eminent doctors of the science of Divinity. All know likewise how anxious have been the Bishops openly and publicly to profess, even in the Ecclesiastical assemblies themselves, that the Most Holy Mother of God, the Virgin Mary, by virtue of the merits of Christ Our Lord, the Saviour of mankind, never lay under original sin, but was preserved free from the original stain, and thus was redeemed in a more sublime manner. To which, lastly, is added this fact, most grave, and, in an especial manner, most important of all, that the Council of Trent itself, when it promulgated the dogmatic decree concerning original sin, in which, according to the testimonies of the Sacred Scriptures, of the Holy Fathers, and of the most approved councils, it determined and defined that all mankind are born under original sin; solemnly declared, however, that it was not its intention to include in the decree itself, and in the amplitude of its definition, the Blessed and Immaculate Virgin Mary, Mother of God. Indeed, by this declaration, the Tridentine Fathers have asserted, according to the times and the circumstances of affairs, that the Blessed Virgin Mary was free from the original stain, and thus clearly signified that nothing could be justly adduced from the sacred writings, nor from the authority of the Fathers, which would in any way gainsay so great a prerogative of the Virgin.

And, in real truth, illustrious monuments of a venerated antiquity of the Eastern and of the Western Church most powerfully testify that this doctrine of the Immaculate Conception of the Most Blessed Virgin, every day more and more so splendidly explained and confirmed by the highest authority, teaching, zeal, science, and wisdom of the Church, and so wonderfully propagated amongst all the nations and peoples of the Catholic world, always existed in the Church as received by Our ancestors, and stamped with the character of a divine revelation. For the Church of Christ, careful guardian and defender of the dogmas deposited with her, changes nothing in them, diminishes nothing, adds nothing, but, with all industry, by faithfully and wisely treating ancient things, if they are handed down from antiquity, so studies to eliminate, to clear them up, that these ancient dogmas of heavenly faith may receive evidence, light, distinction, but still may retain their fulness, integrity, propriety, and may increase only in their own kind—that is, in the same dogma, the same sense, and the same belief.

The Fathers and writers of the Church, taught by the heavenly writings, had nothing more at heart, in the books written to explain the Scriptures, to vindicate the dogmas, and to instruct the faithful, than emulously to declare and exhibit in many and wonderful ways the Virgin's most high sanctity, dignity, and freedom from all stain of original sin, and her renowned victory over the most foul enemy of the human race. Wherefore, repeating the words in which, at the beginning of the world, the Almighty, announcing the remedies of his mercy, prepared for regenerating mankind, crushed the audacity of the lying Serpent, and wonderfully raised up the hope of our race, saying, "I will place enmity between thee and the woman, thy seed and hers," they taught that in this divine oracle was clearly and openly pointed out the merciful Redeemer of the human race—the only-begotten Son of God, Christ Jesus, and that his Most Blessed Mother, the Virgin Mary, was designated, and a the same time that the enmity of both against the Serpent was sig nally expressed. Wherefore, as Christ, the mediator of God and men, having assumed human nature, blotting out the handwriting of the decree which stood against us, fastened it triumphantly to the Cross, so the Most Holy Virgin, bound by a most close and n

dissoluable chain with Him, exercising with Him and through Him eternal enmity against the malignant Serpent, and triumphing most amply over the same, has crushed his head with her Immaculate foot.

This illustrious and singular triumph of the Virgin, and her most exalted innocence, purity, and holiness, her freedom from all stain of sin, and ineffable abundance and greatness of all heavenly graces, virtues, and privileges, the same Fathers beheld in that ark of Noah, which, divinely appointed, escaped safe and sound from the common shipwreck of the whole world; also in that ladder which Jacob beheld reaching from earth to heaven, by whose steps the Angels of God ascended and descended, on whose top leaned God himself; also in that bush which, in the holy place, Moses beheld blaze on every side, and amidst the crackling flames neither to be consumed nor to suffer the least injury, but to grow green and to blossom fairly; also in that impregnable tower in front of the enemy, on which are hung a thousand bucklers and all the armor of the brave; also in that garden fenced round about, which cannot be violated nor corrupted by any schemes of fraud; also in that brilliant city of God, whose foundations are in the holy mounts; also in that most august temple of God, which, shining with divine splendor, is filled with the glory of God; likewise in many other things of this kind which the Fathers have handed down, that the exalted dignity of the Mother of God, and her spotless innocence, and her holiness, obnoxious to no blemish, have been signally pre-announced.

To describe the same totality, as it were, of divine gifts, and the original integrity of the Virgin of whom Jesus was born, the same Fathers, using the eloquence of the Prophets, celebrate the august Virgin as the spotless dove, the holy Jerusalem, the exalted throne of God, the ark and house of sanctification, which Eternal Wisdom built for itself; and as that Queen who, abounding in delights and leaning on her beloved, came forth entirely perfect from the mouth of the Most High, fair and most dear to God, and never stained with the least spot. But when the same Fathers and the writers of the Church revolved in their hearts and minds that the Most Blessed Virgin, in the name and by the order of God himself, was proclaimed full of grace by the Angel Gabriel, when announcing her most sub

time dignity of the Mother of God, they taught that, by this singular and solemn salutation, never heard on any other occasion, is shown that the Mother of God is the seat of all divine graces, and adorned with all the gifts of the Holy Ghost—yea, the infinite store house and inexhaustible abyss of the same gifts; so that, never subjected to malediction, and alone with her Son partaker of perpetual benediction, she deserved to hear from Elizabeth, inspired by the Holy Ghost: "Blessed art thou amongst women, and blessed is the fruit of thy womb."

Hence it is the clear and unanimous opinion of the same that the Most Glorious Virgin, for whom He who is powerful has done great things, has shone with such a brilliancy of all heavenly gifts, such fulness of grace, and such innocence, that she has been an ineffable miracle of the Almighty, yea, the crown of all miracles, and worthy Mother of God; that she approaches as nearly to God as created nature can do, and is far above the praise of men or angels.

And, therefore, to vindicate the original innocence and justice of the Mother of God, they not only compared her to Eve, as yet virgin, as yet innocent, as yet incorrupted, and not yet deceived by the most deadly snares of the most treacherous serpent, but they have preferred her with a wonderful variety of thought and expression. For Eve, miserably obeying the serpent, fell from original innocence, and became his slave, but the Most Blessed Virgin, ever increasing her original gift, not only never leant an ear to the serpent, but by a virtue divinely received utterly broke his power.

Wherefore they have never ceased to call the Mother of God the lily amongst the thorns, earth entirely untouched, virgin, undefiled, immaculate, ever blessed, and free from all contagion of sin, from which was formed the new Adam, a reproachless, most sweet paradise of innocence, immortality, and delights, planted by God himself, and fenced from all snares of the malignant Serpent, incorruptible branch that the worm of sin has never injured; fountain ever clear and marked by the virtue of the Holy Ghost, a most divine temple, or treasure of immortality, or the sole and only daughter not of death but of life, the seed not of enmity but of grace, which by the singular providence of God has always flourished, springing from a corrupt and imperfect root, contrary to the settled and common

laws. But if these encomiums, though most splendid, were not sufficient, they proclaimed in proper and defined opinions that when sin was to be treated of, no question should be entertained concerning the Holy Virgin Mary, to whom an abundance of grace was given to conquer sin completely. They also declared that the Most Glorious Virgin was the reparatrix of her parents, the vivifier of posterity, chosen from the ages, prepared for himself by the Most High, predicted by God when he said to the serpent, "I will place enmity between thee and the woman," who undoubtedly has crushed the poisonous head of the same serpent; and therefore they affirm that the same Blessed Virgin was through grace perfectly free from every stain of sin, and from all contagion of body and soul and mind, and always conversant with God, and united with him in an eternal covenant, never was in darkness, but always in light, and therefore was plainly a fit habitation for Christ, not on account of her bodily state, but on account of her original grace.

To these things are added the noble words in which, speaking of the Conception of the Virgin, they have testified that nature yielded to grace and stood trembling, not being able to proceed further; fo it was to be that the Virgin Mother of God should not be conceived by Anna before grace should bear fruit. For she ought thus to be conceived as the first born, from whom should be conceived the first born of every creature. They have testified that the flesh of the Virgin, taken from Adam, did not admit the stains of Adam, and on this account that the Most Blessed Virgin was the tabernacle created by God himself, formed by the Holy Spirit, truly enriched with purple which that new Beseleel made, adorned and woven with gold; and that this same Virgin is, and deservedly is celebrated as she who was the first and the peculiar work of God, escaped from the fiery weapons of evil, and fair by nature, and entirely free from all stain, came into the world all shining like the morn in her Immaculate Conception; nor, truly, was it right that this vessel of election should be assailed by common injuries, since, differing very much from others, she had community with them only in their nature, not in their fault.

Moreover, it was right that, as the Only Begotten had a Father in heaven whom the seraphim proclaim thrice holy, so he should

have a Mother on the earth, who should never want the splendor of holiness. And this doctrine indeed, so filled the minds and souls of our forefathers, that a marvellous and singular form of speech prevailed with them, in which they very frequently called the Mother of God immaculate and entirely immaculate, innocent and most innocent, spotless, holy, and most distant from every stain of sin, all pure, all perfect, the type and model of purity and innocence, more beautiful than beauty, more gracious than grace, more holy than holiness, and alone holy, and most pure in soul and body, who has surpassed all perfectitude and all virginity, and has become the dwelling-place of all the graces of the Most Holy Spirit, and who, God alone excepted, is superior to all, and by nature fairer, more beautiful, and more holy than the cherubim and seraphim; she whom all the tongues of heaven and earth do not suffice to extol. No one is ignorant that these forms of speech have passed, as it were, spontaneously into the monuments of the most holy liturgy, and the Offices of the Church, and that they occur often in them and abound amply; and that the Mother of God is invoked and named in them as a spotless dove of beauty, as a rose ever blooming and perfectly pure, and ever spotless and ever blessed, and is celebrated as innocence which was never wounded, and a second Eve who brought forth Emmanuel.

It is no wonder, then, if the Pastors of the Church and the faithful people have daily more and more gloried to profess with so much piety and fervor this doctrine of the Immaculate Conception of the Virgin Mother of God, pointed out in the Sacred Scriptures, according to the judgment of the Fathers, handed down in so many mighty testimonies of the same, expressed and celebrated in so many illustrious monuments of a revered antiquity, and proposed and with great piety confirmed, by the greatest and highest judgment of the Church; so that nothing would be more dear, more pleasing to the same, than everywhere to worship, venerate, invoke, and proclaim the Virgin Mother of God conceived without original stain. Wherefore, from the ancient times, the Princes of the Church Ecclesiastics, and even emperors and kings themselves, have earnestly entreated of this Apostolic See that the Immaculate Conception of the Most Holy Mother of God should be defined as a dogma

of Catholic faith. Which entreaties were renewed also in these Our times, and especially were addressed to Gregory XVI. Our predecessor of happy memory, and to Ourselves, not only by Bishops, but by the secular clergy, religious Orders, by the greatest princes, and by the faithful people.

Therefore, with singular joy of mind, well knowing all these things, and seriously considering them, scarcely had We, though unworthy, been raised by a mysterious dispensation of Divine Providence to the exalted Chair of Peter, and undertaken the government of the whole Church, than, following the veneration, the piety, and love We had entertained for the Blessed Virgin from Our tender years, We had nothing at heart more than to accomplish all these things which as yet were amongst the ardent wishes of the Church, that the honor of the Most Blessed Virgin should be increased, and her prerogatives should shine with a fuller light. But wishing to bring to this full maturity We appointed a special congregation of our venerable brothers, the Cardinals of the Holy Roman Church, illustrious by their piety, their wisdom, and their knowledge of the sacred sciences, and We also selected Ecclesiastics, both secular and regular, well trained in theological discipline, that they should most carefully weigh all those things which relate to the Immaculate Conception of the Virgin, and report to Us their opinion. And, although from the entreaties lately received by Us for at length defining the Immaculate Conception of the Virgin, the opinions of most of the Bishops of the Church were understood; however, We sent Encyclic Letters, dated at Gaeta, the 2d day of February, in the year 1849, to all our Venerable Brethren the Bishops of all the Catholic world, in order that having offered prayers to God they might signify to Us, in writing, what was the piety and devotion of their flocks towards the Immaculate Conception of the Mother of God, and especially what the Bishops themselves thought about promulgating the definition, or what they desired in order that We might pronounce Our supreme judgment as solemnly as possible.

Certainly we were filled with no slight consolation when the replies of our Venerable Brethren came to Us. For, with an incredible joyfulness, gladness, and zeal, they not only confirmed their own singular piety, and that of their clergy and faithful people, towards

the Immaculate Conception of the Most Blessed Virgin, but they even entreated of Us with a common voice that the Immaculate Conception of the Virgin should be defined by Our supreme judgment and authority. Nor, indeed, were We filled with less joy when our venerable brothers, the Cardinals of the Special Congregation aforesaid, and the consulting theologians chosen by Us, after a diligent examination demanded from Us with equal alacrity and zeal this definition of the Immaculate Conception of the Mother of God.

Afterwards walking in the illustrious footsteps of Our predecessors, and desiring to proceed duly and properly, We proclaimed and held a Consistory, in which We addressed Our Brethren, the Cardinals of the Holy Roman Church, and with the greatest consolation of mind We heard them entreat of Us that We should promulgate the dogmatic definition of the Immaculate Conception of the Virgin Mother of God.

Therefore having full trust in the Lord that the opportune time had come for defining the Immaculate Conception of the Virgin Mary Mother of God, which the Divine words, venerable tradition the perpetual opinion of the Church, the singular agreement of Catholic Prelates and Faithful, and the signal acts and constitutions of Our predecessors wonderfully illustrate and proclaim; having most diligently weighed all things, and poured forth to God assiduous and fervent prayers, We resolved that We would no longer delay to sanction and define, by Our supreme authority, the Immaculate Conception of the Virgin, and thus to satisfy the most pious desires of the Catholic world and Our own piety towards the Most Holy Virgin, and, at the same time, to honor more and more the only-begotten Son Jesus Christ Our Lord, since whatever honor and praise is given to the Mother redounds to the Son.

Wherefore, after We had unceasingly, in humility and fasting, offered our own prayers and the public prayers of the Church to God the Father, through his Son, that He would deign to direct and confirm Our mind by the power of the Holy Ghost, and implored the aid of the entire heavenly host, and invoked the Paraclete with sighs, and He thus inspiring, to the honor of the Holy and undivided Trinity, to the glory and ornament of the Virgin Mother of God, to the exaltation of the Catholic faith and the increase of the Catholic

religion, by the authority of Jesus Christ Our Lord, of the Blessed Apostles, Peter and Paul, We declare, pronounce, and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of th Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful. Wherefore, if any shall dare —which God forbid—to think otherwise than as it has been defined by Us, they should know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the Church; and besides, by their own act they subject themselves to the penalties justly established, if what they think they should dare to signify by word, writing, or any other outward means.

Our mouth is filled with joy, and Our tongue with exultation, and We return, and shall ever return, the most humble and the greatest thanks to Jesus Christ Our Lord, because through his singular beneficence He has granted to Us, though unworthy, to offer and decree this honor, glory, and praise, to His Most Holy Mother; but We rest in the most certain hope and confidence that this Most Blessed Virgin, who, all fair and immaculate, has bruised the poisonous head of the most malignant Serpent, and brought salvation to the world, who is the praise of the Prophets and the Apostles, the honor of the Martyrs, and the crown and joy of all the Saints—who is the safest refuge and most faithful helper of all who are in danger, and the most powerful mediatrix and conciliatrix with the only-begotten Son of the whole world, and the most illustrious glory and ornament, and most firm guardian of the Holy Church, who has destroyed all heresies, and snatched from the greatest calamities of all kinds the faithful peoples and nations, and delivered Us from so many threatening dangers, will effect by her most powerful patronage that, all difficulties being removed, and all errors dissipated, Our Holy Mother the Catholic Church may flourish daily more and more throughout all nations and countries, and may reign from sea to sea to the ends of the earth, and may enjoy all peace, tranquillity, and liberty; that the sinner may obtain pardon, the sick healing, the weak strength

of heart, the afflicted consolation, and that all who are in error, their spiritual blindness being dissipated, may return to the path of truth and justice, and may become one flock and one shepherd.

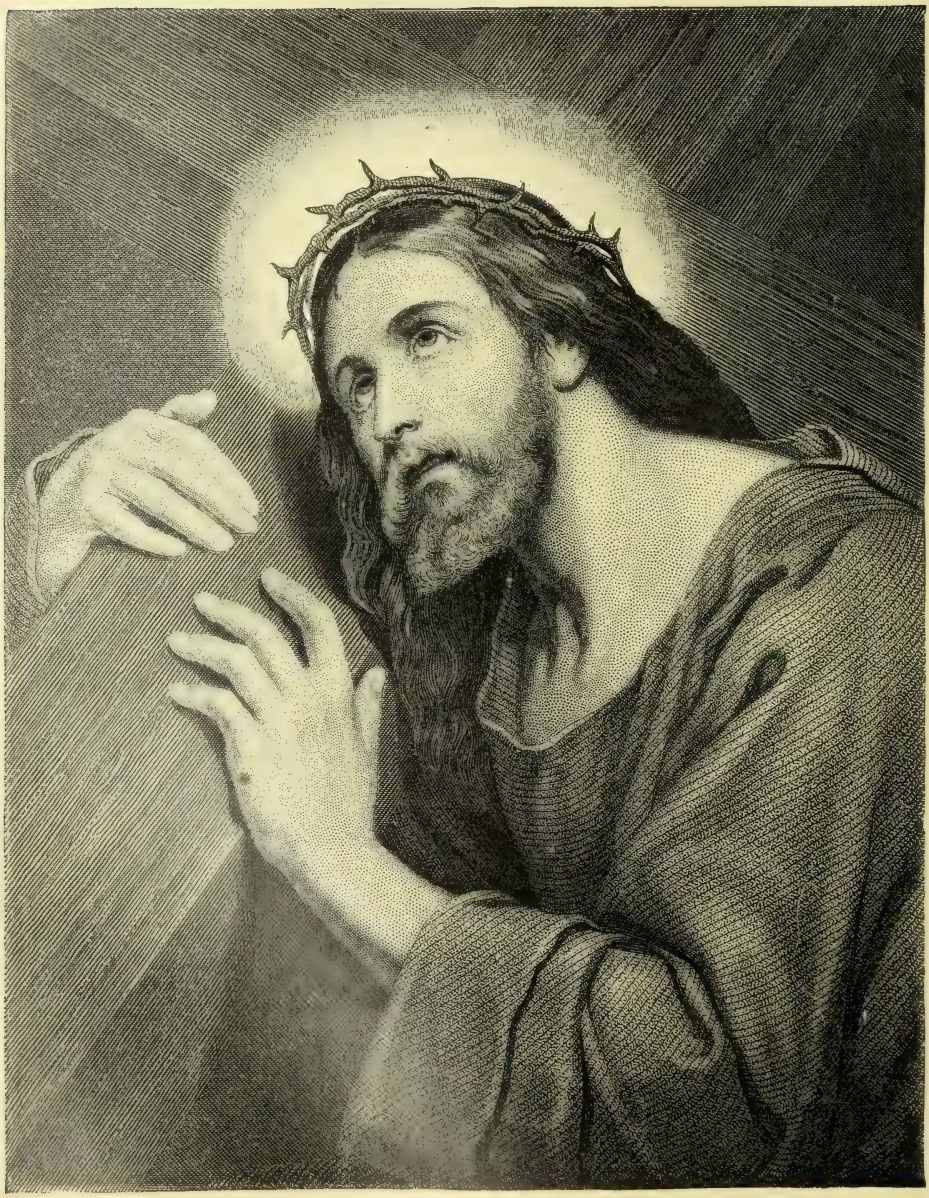
Let all the children of the Catholic Church most dear to Us hear these Our words, and, with a more ardent zeal of piety, religion, and love, proceed to worship, invoke, and pray to the Most Blessed Virgin Mary, Mother of God, conceived without original sin, and let them fly with entire confidence to this most sweet Mother of Mercy and Grace in all dangers, difficulties, doubts, and fears. For nothing is to be feared, and nothing is to be despaired of under her guidance, under her auspices, under her favor, under her protection, who, bearing towards us a maternal affection, and taking up the business of our salvation, is solicitous for the whole human race, and, appointed by God the Queen of Heaven and Earth, and exalted above all the choirs of Angels, and orders of Saints, standing at the right hand of the only-begotten Son, Jesus Christ Our Lord, intercedes most powerfully, and obtains what she asks, and cannot be frustrated.

Finally, in order that this Our definition of the Immaculate Conception of the Most Blessed Virgin Mary may be brought to the knowledge of the Universal Church, We will these Letters Apostolic to stand for a perpetual remembrance of the thing, commanding that to transcripts or printed copies, subscribed by the hand of some notary public, and authenticated by the seal of a person of Ecclesiastical rank, appointed for the purpose, the same faith shall be paid which would be paid to those presents if they were exhibited or shown.

Let no man interfere with this Our declaration, pronunciation, and definition, or oppose and contradict it with presumptuous rashness. If any should presume to assail it, let him know that he will incur the indignation of the Omnipotent God and of His blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's, in the year of the Incarnation of Our Lord 1854, the sixth of the Ides of December, in the ninth year of Our Pontificate.

PIUS IX., Pope.



Christ Bearing His Cross.

THE TEACHINGS AND ACTS

OF THE DIVINE FOUNDER OF THE HOLY CATHOLIC CHURCH,

OUR

LORD AND SAVIOUR JESUS CHRIST,

FROM HIS INCARNATION TO HIS ASCENSION.

PART I.

FROM THE INCARNATION OF THE WORD UNTIL THE CURE OF THE MAN BORN BLIND.

CHAPTER I.

PREFACE OF SAINT LUKE.—ETERNAL GENERATION OF THE WORD AND HIS INCARNATION. —TESTIMONY RENDERED TO HIM BY SAINT JOHN THE BAPTIST.—THE HOLY PRECURSOR ANNOUNCED AND PROMISED.

(*a*) "THE beginning of the Gospel of Jesus Christ the Son of God."

(*b*) "Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us, according as they have delivered them unto us who from the beginning were eye-witnesses and ministers of the Word; it seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, that thou mayest know the verity of those words in which thou hast been instructed."

Thus speaks Saint Luke; and Saint Mark, the other disciple, might have used the same language. Nay, both evangelists could have said what, in point of fact, Saint John has declared: (*c*) "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and

(*a*) St. Mark, i. 1. (*b*) St. Luke, i. 1. (*c*) I. St. John, i. 1, 3.

our hands have handled, of the Word of life.....We declare unto you; that you also may have fellowship with us, and our fellowship may be with the Father and his Son Jesus Christ." Viz.: whilst some recount what they actually saw, others relate what they heard from those who had viewed the facts; the first class of evangelists being intelligent witnesses, and the latter attentive hearers, all were faithful historians. The coincidences of their statements are so perfect, that no inconsistency can possibly be detected, and there is just enough of variation in the details to rebut the slightest presumption of collusion or conspiracy. Through all these minute differences we may recognize the organs of the same spirit, just as in the varieties of family features we acknowledge the offspring of the same father. We shall now enter on their narrative, by stating what was before the origin of time, this Eternal Word, whose temporal life is the subject of this History.

(*a*) "In the beginning was (1) the Word (2), and the Word was with God, and the Word was God (3); the same was in the beginning with God (4). All things were made by him (5); and without him was made nothing that was made.

(*a*) St. John, i. 1–18.

(1) The word of the Father; the interior expression of his intelligence; the eternal and infinite production of his infinite knowledge. The term of this knowledge is a divine person distinct from the divine person which produces it. If undoubtedly this is a great mystery, may we not add that it is the only mystery here? For that this person must be consubstantial and coeternal with his principle, is as evident as that the knowledge, reason, and wisdom of the Godhead cannot be of any other substance or of shorter duration than God himself. We must needs say the same of the Holy Ghost, who is the substantial love of the Father and the Son.

(2) When every object which had a beginning began its existence, the Word was already: hence he is without beginning; hence he is eternal.

(3) Skeptics might perhaps cavil at the other expressions in this verse which declare the divinity of the Word, but this proposition narrows them explicitly to the sense of divinity strictly speaking; for is it possible to say more precisely that the Word was God, than by saying *the Word was God?*

(4) This resumption represents, if we may presume to use such a form of expression, the situation of the Word during that eternity which preceded creation. He dwelt shrouded in the bosom of his Father: as yet he had not been produced, or, as we might say, brought forward to view; he was displayed by the creation and incarnation. This may be considered as an abstract of what the Evangelist states and is going to state concerning him.

(5) God made all things by his word, since he created them by his intelligence;

"In him was life (6), and the life was the light of men (7). The light shineth in darkness, and the darkness did not comprehend it (8). There was a man sent from God whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. *The word* was the true light which enlighteneth every man that cometh into this world."

"He was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (9). AND THE WORD WAS MADE FLESH (10).

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hence we say (and in as strict a sense of the Word as of the Father) that all things were made by him. The Arians concluded from this that the Son was inferior to the Father, since he acted in the subordinate character of his instrument at the creation. Yet the intelligence which actuates was never denominated an instrument; and supposing the denomination were correct, we must admit that such an instrument should be coequal to his employer. For who ever advanced or thought that an intelligent being, no matter what that might be, was greater than his own intelligence, or somewhat less than himself?

(6) He was the author and the meritorious cause of the life of grace to be followed by an eternal life of glory. This meaning explains the passage of Saint John, by Saint John himself, who says, Epistle I. John, v. 11, "God has given to us eternal life, *and this life is in his Son.*" Here, alluding to the Son, he says, "*In him was life.*" Both expressions convey obviously the same meaning.

(7) The Word gave life to men by irradiating their souls, and that light referred to here is the light of faith, and not, as many say, the natural light of reason. This is deducible from many reasons. The following is conclusive: The Evangelist speaks here of that light to which he is just going to state that Saint John the Baptist gave testimony. Now, the direct object of Saint John the Baptist's testimony was not Jesus Christ as author of the light of reason, but Jesus Christ as author of the Christian faith and evangelical law.

(8) Mankind were immersed in the darkness of ignorance and error. They could not discern the light, because they did not wish to discern it. Those who bandage their own eyes cannot see the light of day. Ought they, therefore, to blame the sun?

(9) Here the Evangelist speaks simultaneously of the incarnation of the word, and the spiritual birth of the children of God, as the first is the meritorious cause, and also the evidence of the latter. At least it is a further argument, inasmuch as it is more difficult to believe that the word of God was made flesh, than that flesh and blood could become the adopted child of God.

(10) That is to say, that he was made man. The evangelist names the part for the whole: and that, too, the most despicable part, to impress us more deeply with

"He dwelt among us full of grace and truth; and we have seen his glory (11), the glory as it were of the only begotten of the Father.

"John beareth witness of him, and crieth out, saying: This was he of whom I spoke, he that shall come after me is preferred before me, because he was before me, Of his fulness we all have received (12), and grace (13) for grace. For the law was given by Moses, grace and truth came by Jesus Christ."

Let none be surprised at our descanting on matters rising so high above the sphere of human understanding. They may be heard with astonishment, but our testimony is not the less admissible. "No man, *it is true*, hath seen God; *but* the only begotten Son, who is in the bosom of the Father, he hath declared him *to us*."

The most obvious characteristics should designate that man who was commissioned to point out first to the world the incarnate word. Nothing else could give irresistible weight to his testimony. God provided for this emergency, and we shall now see that at the out-

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the prodigious humiliation of the Son of God. There is great energy in the juxtaposition of the two terms the *word* was made *flesh*. Hence, some of the earlier heretics took occasion to say that the word merely assumed the flesh, which he animated as its soul. Jesus Christ anticipated them by saying, "*My soul* is troubled; *my soul* is sorrowful unto death; Father, into thy hands I commend *my spirit*." Supposing even that he had not spoken thus, he is styled man more than once in Scripture, which is quite enough to clear up all doubts of his having assumed a rational soul. A human body without a soul would no more be a man than a tree is; and if its soul was irrational, such an object would differ in figure only from the brute. This observation is directed against the heretic Appollonarius, who attributed mere sensation, or a sensitive soul, to Jesus Christ, and not a rational soul. It would be an endless task to review all the impious absurdities and fanciful visions which the heretics ran into with reference to the Incarnation. We evince our faith and good sense by thoroughly acquiescing in all that it has pleased God to reveal to us on the subject.

(11) His glory was made manifest by his miracles. Saint John had the further advantage of having been one of those three who had seen him in his transfiguration.

(12) All graces come from the plenitude of Jesus Christ, as the showers which fertilize the earth are exhaled from the ocean, and the rivers roll back again the mass of waters which they derived from that mighty element.

(13) The law of grace as contradistinguished from the grace of the law; for this really was a grace; but the latter is so superior to the former, that, when spoken of by way of comparison, the first might simply be called *the law*, and the second *the grace*; the more so, as all the grace of the old law sprang from the grace of the new law, which gushed forth by anticipation.

set such an individual attracted the attention of all Judea by the prodigies which preceded and accompanied his birth.

(*a*) "There was in the days of Herod (14), the king of Judea, a certain priest named Zachary of the course of Abia (15), and his wife was of the daughters of Aaron, and her name Elizabeth. They were both just before God, walking in all the commandments and justifications of the Lord, without blame. They had no son, for that Elizabeth was barren, and they both were well advanced in years. It came to pass that while Zachary executed the priestly office before God in the order of his course, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord (16); and all the multitude of the people was praying without at the hour of incense (17). In the mean while there appeared to him an angel of the Lord, standing on the right side of the altar of incense. Zachary seeing him, was troubled, and fear fell upon him. But the angel said to him: Fear not, Zachary; for thy prayer is heard, and thy wife Elizabeth shall bear thee a son,

(*a*) St. Luke, i. 5–25.

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(14) We find three Herods mentioned in the New Testament. This Herod, an Idumean by birth, and surnamed Herod the Great, was the first of his family who reigned in Judea. His jurisdiction extended over the whole country, and it was he who ordered the massacre of the innocents. The second was Antipas, son of the former Herod: he was Tetrarch of Galilee, and, having contracted an incestuous marriage with Herodias, murdered Saint John the Baptist. This was the man who sent Jesus Christ to Pilate, and had him robed in derision with a white garment. A third Herod, surnamed Agrippa, is spoken of in the Acts of the Apostles. He was the son of Aristobulus, who, together with his brother Alexander, was put to death by Herod the Great, their father. Mariamne was their mother. It was he who caused Saint James to be beheaded; who cast Saint Peter into prison; who was at length stricken by an angel, and died, gnawed by worms, because he had not referred the glory to God when a fawning multitude cried out: "His voice is the voice of God, not of man." He was the father of that Agrippa before whom Saint Paul pleaded his own cause.

(15) David had divided all the sacerdotal order into families or societies, each of which was distinguished by the surname of its chief or head. They performed service by turns, and the peculiar functions of each priest were assigned to him by lot.

(16) In the part of the temple where the altar of incense was erected; this was separated by a veil from the more inward recess, called the Holy of Holies, into which the high priest alone was admissible, and that but once a year.

(17) In the vestibule, or lobby, where the people staid praying. Priests alone were allowed to enter that part where the altar of incense was.

and thou shalt call his name John (18). Thou shalt have joy and gladness, and many shall rejoice at his birth; For he shall be great before the Lord. He shall drink no wine or strong drink; and he shall be filled with the Holy Ghost even from his mother's womb (19). He shall convert many of the children of Israel to the Lord their God (20): And he shall go before him in the spirit and power of Elias, that he may turn the hearts of the fathers to the children (21), and the incredulous to the wisdom of the just, to prepare for the Lord a perfect people.

"Zachary said to the angel, Whereby shall I know this? for I am an old man, and my wife is advanced in years.

"The angel answering said to him: I am Gabriel, who stand before God. I am sent to speak to thee, and to bring thee these

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(18) The words *thy prayer is heard* being followed immediately by the prediction, *thy wife Elizabeth shall bear thee a son,* would at first sight lead us to infer that the object of Zachary's prayer was to have a son; yet had he made this his petition, he would scarcely have been incredulous to the voice of an angel promising fulfilment, unless we assume that he made a request which he thought that he never could obtain, which, indeed, would be a very unreasonable request. It is highly probable that he prayed for the coming of the liberator of Israel, sole object of the vows and prayers of the just of the old law. The birth of a son was evidence to Zachary that his prayer was favorably heard; therefore the discourse of the angel bears the following explanation: your prayer to accelerate the coming of the Messiah is heard, and the proof I give you is, that you yourself shall have a son, and that son shall be his precursor.

(19) Saint Augustine says that Saint John had not been sanctified, that is, purified from original sin from his mother's womb, but merely that he had been thenceforth destined to the office of precursor much in the same sense as Saint Paul said of himself, that God had separated him, that is, chosen him for the apostleship, from his mother's womb. The words now before us, *he shall be filled with the Holy Ghost even from his mother's womb,* would seem to refute this sentiment, the plenitude of the Holy Ghost being incompatible with the state of sin.

(20) Never, perhaps, at any former period were the Jews more scrupulously attached to the adoration of one God the Creator, than at the period of the coming of Christ; so that the Lord their God, to whom Saint John converted many of the children of Israel, can be no other than Jesus Christ. Besides, it is added that he shall go before him (the Lord their God), that is to say, be his precursor. Now, of whom was Saint John precursor, if not of Jesus Christ? Wherefore Jesus Christ is not different from the Lord God, and this is an unanswerable proof of his divinity.

(21) The patriarchs who shall rejoice to behold their posterity imitating their faith and piety. Other interpreters construe the passage thus: *to give to the children the hearts of their fathers,* that is, upright and virtuous hearts, like those of their fathers. Both meanings are good—the first is most generally followed.

good tidings;" and, as a token both to punish and to cure your incredulity, "behold thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass; because thou hast not believed my (22) words which shall be fulfilled in their time.

"The people were waiting for Zachary, and they wondered that he staid so long in the temple. When he came out, he could not speak to them; and they understood that he had seen a vision, *for* he made signs to them, and remained dumb. After the days of his office were accomplished, he departed to his own house. And after those days his wife Elizabeth conceived and hid herself five months (23). Thus," said she, concealing her secret joy within herself, "Thus hath the Lord dealt with me, in the days wherein he hath had regard to take away my reproach among men."

CHAPTER II.

ANNUNCIATION.—VISITATION.—BIRTH OF SAINT JOHN THE BAPTIST.—CANTICLE OF ZACHARY.

THE time was fulfilled, and all was prepared for the incarnation of the word, when, "in the sixth month" after the conception of the divine Precursor, (*a*) "the angel Gabriel was sent from God into a

(*a*) St. Luke, i. 26–30.

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(22) Zachary, it seems, was merely in doubt; yet to doubt is not to believe, and the word of the angel is exact. However, call it doubt or incredulity, it was reprehensible, and was justly punished: some say he sinned mortally, but such is not the general opinion; surprise and want of thought give a complexion to his incredulity similar to the fault of Moses, which did not deprive him of grace, though it entailed exclusion from the land of promise.

(23) Elizabeth was unwilling to expose to public derision the first signs of a pregnancy which might at least seem equivocal in a woman so far advanced in years. She felt no uneasiness at being seen when her pregnancy became a fact so incontestible as to challenge surprise and admiration. This is the most likely reason that can be assigned for her conduct under these circumstances.

city of Galilee called Nazareth, to a virgin espoused (1) to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. The angel being come in, said unto her, Hail full of grace; the Lord is with thee; blessed art thou among women. When she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be. Fear not, Mary, the angel said to her; for thou hast found grace with God. Behold, thou shalt conceive in thy womb; and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the son of the Most High; the Lord God shall give unto him the throne of David (2) his father; he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end (3).

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(1) There are several reasons assigned why God wished that the Virgin who was to be the mother of God, should be espoused. The following may be considered as the principal reason: mankind could not recognize the virginity of Mary until they had first recognized Christ to be the Messiah. It would have been monstrous indecency that until then he might pass for illegitimate, and his mother for an indifferent character.

The Latin word *desponsata* of the Vulgate, which the Douay version as well as our author translates by the word *espoused, avait pour époux*, may signify *affianced* as well as *espoused*. Our author states that this induced many holy doctors to say that Joseph and Mary were merely affianced, but that the great majority hold that they were really espoused; and for a very good reason. To ward off all suspicion injurious to the mother and son by the veil of a marriage, it was imperative that Joseph and Mary should be publicly recognized as espoused, at least nine months before the birth of Christ.

(2) The throne of which that of David was merely the figure. Yet this may be called the Throne of David, and we may add, as did the angel, that Jesus Christ shall reign in the House of David, which was originally formed from the children of David, who recognized the Redeemer, and ranged themselves under his laws. Those who rejected him no longer constituted the true Israel, being no longer a part of the people of God. They lopped themselves off from the parent stem, the Gentiles took their place, and formed, with the posterity of Jacob, one undivided people, of whom Jacob is the common stem to which all the branches are united, whether they spring from or are engrafted on it. Such is the comparison of Saint Paul, which likens the people of God to an immense trunk that has always subsisted, and during the lapse of centuries has but lost some branches to acquire others.

(3) The kingdom of Christ on earth, which is the visible church, shall not end like all the monarchies which have successively appeared on earth; but it shall last as long as the world. The universal dominion which Jesus Christ exercises over all nature, he of whom it is written that every knee shall bend, in heaven, on earth, and in hell—this empire, I say, shall last as long as God himself. In both these senses the angel saith here, of his kingdom there shall be no end.

Mary said to the angel, How shall this be done (4), because I know not man (5)? The angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. Therefore (6) also the Holy which shall be born of thee shall be called the Son of God. Behold thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth month with her that is called barren; because no word shall be impossible with God. Mary *then* said, Behold the handmaid of the Lord; be it done to me according to thy word. *Then* the angel departed from her," and Mary found she was pregnant of the man God, whom the Holy Ghost formed in her sacred womb directly when she gave her consent to this great mystery.

Having had intelligence from the angel of the event which had occurred to Elizabeth, and docile to the inspiration which taught her the duties she had to perform, "Mary rising up, went into the

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(4) Mary was not in any doubt, but she wished to be enlightened as to the manner in which the words of the angel were to be accomplished. The sequel explains the reason.

(5) This would not be a proper saying had not Mary made a vow, or at least an unchangeable resolution to remain always a virgin. She was too judicious not to perceive that it might be answered to her: That which has not been may be, and then you shall conceive a son. Wherefore when she said, I know not man, we must construe: I know not and I never shall know man. No other meaning can be reasonably assigned to her reply. We thus see the reason why the Fathers availed themselves of it against those heretics who dared to assert that after the birth of Jesus Christ, Mary had known Joseph, and had children by him. What great motive or powerful interest could induce her to change a resolution which she alleged as a hindrance to the choice which God had made of her to be the mother of the Messiah?

(6) It did not *necessarily* follow from the fact of a virgin conceiving by virtue of the Holy Ghost, that the son she should bear must be truly God. Adam was not God, although he was the immediate production of Almighty power. Hence, to understand this *and therefore*, that is, to know the connection between this proposition *the Holy Ghost shall come upon thee*, &c., and this other, *the Holy which shall be born of thee shall be called the Son of God*, observe that two things were foretold: one, that a virgin should conceive without losing her virginity; the other, that the son she should bring forth was to be truly God. We must presume that Mary, enlightened as she was, had not been ignorant of the prophecies: but supposing she were ignorant, this *and therefore* may still be explained. The discourse of the angel signifies, You are the Virgin of whom it is foretold that she shall conceive without the agency of man; *and therefore*, the child which shall be born of you is he of whom it is foretold that he shall be verily God. Wherefore the Divinity of Christ is not a *necessary* sequel of his birth by a virgin, though it is an infallible sequel, inasmuch as all that God foretold must happen.

hill country with haste, into a city of Juda. She entered into the house of Zachary, and saluted Elizabeth. When Elizabeth heard the salutation of Mary, the infant leaped in her womb (7), and Elizabeth was filled with the Holy Ghost, and she cried out with a loud voice, Blessed art thou among women, and blessed is the fruit of thy womb. Whence is this to me that the mother of my Lord should come to me (8)? for behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy (9). Blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. Mary said *then:* My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour, because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed, because he that is mighty hath done great things to me (10). Holy is his name, and his mercy is from generation unto generation to them that fear him." Cease to be surprised at such a wonderful sight. He has showed the might in his arm; and in exalting my lowliness to such a prodigious degree, he has merely acted in unison with his usual course of proceeding. His ordinary conduct is to elevate the lowly, to humble the proud and the great. We know that at all times "he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seats, and hath exalted

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(7) This was the moment of the sanctification of Saint John the Baptist. This sanctification was the first fruit of the Incarnation of the Word. Mary's voice was the instrument, and, as it were, the sensible sign of the invisible operation of grace. It is a motive of confidence in Mary, to find her assisting in the first application that was made of the merits of Jesus Christ, after his incarnation, and in the sanctification of the holiest of the children of women.

(8) Had Saint Joseph made the joruney, and further, had he been present at this interview, he would have been instructed in that mystery, by his ignorance of which he was subsequently thrown into such great perplexities. This note regards painters, who, in their pictures of the Visitation, scarcely ever fail to represent Saint Joseph.

(9) Joy seems to include knowledge. Such knowledge, it is generally believed, was imparted to Saint John, with the enlightened sentiment of the incarnate Word's presence and of the miracle of sanctification, which the Holy Ghost, whose plenitude he then received, worked within him.

(10) By this canticle it is visible that Mary dwelt alone upon the power and goodness of God—the lowliness and happiness of herself. Saint Ambrose calls this the ecstasy of her humility.

the humble. He hath filled the hungry with good things, and the rich he hath sent away empty."

Thus his fidelity and goodness appear with no less lustre than his power. By performing that which now makes the subject of your admiration, "He hath received Israel his servant, being mindful of his mercy as he spoke to our fathers, to Abraham, and to his seed for ever."

"Mary abode with Elizabeth about three months, and she returned to her own house (11)."

"Now Elizabeth's full time of being delivered was come, and she brought forth a son. Her neighbors and kinsfolk heard that the Lord had shewed his great mercy towards her, and they congratulated with her. On the eighth day they came to circumcise the child, and they called him by his father's name (12), Zachary. Not so, said his mother, but he shall be called John. They said to her. There is none of thy kindred that is called by this name. And they made signs (13) to his father how he would have him called. Demanding a writing-table, he wrote, saying: John is his name; and they all wondered. Immediately his mouth was opened and his tongue loosed; he spoke, blessing God. Fear came upon all their neighbors; and all these things were noised abroad over all the hill country of Judea. All they that heard them laid them up in their heart, saying: What a one think ye shall this child be? for the hand of the Lord was with him." This was the moment which God had chosen to accumulate his choicest blessings on this happy family. He gave to Zachary in addition to his speech, which he recovers by

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(11) Without waiting for Elizabeth's confinement, although many other writers come to a different conclusion, and seem to think that Mary must have been present at the birth of Saint John. But besides that the Evangelist's recital naturally inclines us to believe that her departure was precedent, does it not seem that the absence was much more likely than the presence of the purest of virgins?

(12) The name was not conferred until the eighth day, and after the circumcision, for by circumcision alone the child was incorporated into the society of the people of God. 'Tis apparently for the same reason that, in Christianity, the name is given to the child when baptized.

(13) This statement gives us to understand that Zachary had also been rendered deaf, for had he been simply dumb, it would not have been necessary to speak to him by signs.

miracle, the gift of prophecy. This holy old man was filled with the Holy Ghost, and he poured forth that divine Canticle which comprises the entire plan of the Gospel, and a description of the Church in its sunniest days.

"Blessed be the Lord, God of Israel, because he hath visited and wrought the redemption of his people; and hath raised up a horn of salvation to us in the house of David his servant."

"As he spoke by the mouth of his holy prophets who are from the beginning, salvation from our enemies, and from the hand of all that hate us."

"To perform mercy to our fathers, and to remember his holy testament, the oath which he swore to Abraham our father, that he would grant to us; that being delivered from the hand of our enemies, we may serve him without fear in holiness and justice before him, all our days."

Zachary, foreseeing the high destinies of his son, turns to him then, and addresses to him the sublime words, which the child of eight days old heard and understood: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways, to give knowledge of salvation to his people, unto the remission of their sins."

So great a favor cannot be deserved; but it shall come to us "through the bowels of the mercy of our God, in which the Orient from on high hath visited us, to enlighten them that sit in darkness and in the shadow of death, to direct our feet in the way of peace." Therefore the Messiah as represented here is not what the Jews represented to themselves—a warrior king and a conqueror; he is a Saviour, who, without a single motive but his mercy, and without a single interest but our salvation, brings down to us the remission of our sins. Thenceforth a new order of things succeeds to the ancient dispensation. Fear is replaced by love, and the just man passes his days in holiness and innocence. He enjoys the peace of a pure and tranquil conscience—a peace superior to all others, and which leads him by the only true happiness we can relish in this life to that eternal happiness which the Messiah has merited for us, and which, properly speaking, is the conquest he has made. Such is the picture which Zachary has drawn of the Messiah's reign. The apostles,

after the descent of the Holy Ghost, had not a more just idea of the subject, nor one more free from vulgar prejudices.

"Meantime the" miraculous "child grew up and was strengthened in spirit, and was in the deserts, where he remained until the day of his manifestation to Israel (14)," which did not occur until the time when the Messiah was himself on the point of manifesting his presence. For the preaching of the Precursor was to be directly followed by the preaching of the Saviour, as his birth shortly preceded the birth of Christ. (*a*) "Now the birth of Christ was thus."

CHAPTER III.

DOUBT OF SAINT JOSEPH.—BIRTH OF JESUS CHRIST.—HIS CIRCUMCISION.—HIS GENEALOGY.

(*b*) "When Mary, his Mother, was espoused to Joseph [*we have seen that*], before they came together, she was found with child of the Holy Ghost. Whereupon Joseph (1), her husband, being a just man (2), and not willing publicly to expose her, was minded to put

(*a*) St. Matthew, i. 18. (*b*) St. Matthew, i. 18–25.

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(14) We do not precisely know at what age he retired into the desert. It was *from his tender years*, according to the general impression which appears to have been adopted by the Church. We must not inquire whether he had sufficient discretion to guide himself, he to whom God had granted the use of this faculty in his mother's womb ! The Holy Ghost, who had conducted him into solitude, continued still to be his director and master. There he led an evangelical life ; and with good reason was he reckoned by the ancient Solitaries as their leader, and in some sort the founder of the anchorite life. Thus it was that he disposed himself for the sublime ministry to which he was destined, and warned those who were to follow him that the mould for forming apostolic men is the mortification of the solitary life.

(1) Mary had not informed him of any thing. There were two causes for her silence: 1st, her confidence in God, in whose care for her reputation she reposed entire confidence ; 2d, her prudence : an occurrence of this nature could not be credited on her report ; heaven must speak to make it credible.

(2) Had he denounced her, it seems that he would not have been unjust. But he liked better not to avail himself of the right given to him by appearances. He deemed a mild and moderate demeanor preferable, under these circumstances, to rig-

her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of (3) the Holy Ghost. She shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."

This supernatural conception had been foretold. Had Joseph been but slightly versed in the knowledge of the Holy Scriptures, he ought not have been ignorant of it, and such knowledge served

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orous justice. Besides, the quality of the just man given to him in the Gospel does not merely signify an equitable man; it expresses the assemblage of all virtues in a most exalted degree. Another cause, which is more than likely, is given for this proceeding. The virtue of his incomparable wife was of so unequivocal a character, that when confronting it, if we may venture so to speak, with what he perceived, he knew not what to believe or what to disbelieve. Wherefore he endeavored to reconcile both things by separating from her, on account of the semblance of crime, and by saving her honor, on account of the persuasion of her virtue, which was so forcible as to counterbalance in his mind such appearances.

(3) Every thing which God performs outside of his essence (ad extra) is common to the three divine persons. Nevertheless, the Incarnation is attributed to the Holy Ghost, because it is a work of love and goodness.

The Holy Ghost, ought not, however, to be called the father of Jesus Christ, because, when forming his body, he furnished nothing from his own substance.

In this work there was no fresh creation. The entire matter which served to form the body of Jesus Christ was extracted from the blood of Mary. On this account we may say correctly, that she contributed more than any other mother to the formation of the body of her son.

It does not follow from this that Mary, who certainly was Jesus Christ's mother, should be called the father of Jesus Christ, because that particle of her blood from which the body of Jesus Christ was formed was not a germ, and the same particle took the form of a human body only by the supernatural operation of the Holy Ghost.

God was not the natural father of Adam, although God himself immediately produced Adam, since he did not produce him from his own substance.

Adam was not the father of Eve, although she was produced from his substance, because the side of the first man, which served in the construction of the first woman, was not a human germ: thus it is that Jesus Christ, inasmuch as he is God, has a father and not a mother: and inasmuch as he is man, he has a mother and no father. As God, he was begotten, not made (*genitum non factum*); and as man, he was made, and not begotten, properly so speaking.

We deem it right to add, the body of Jesus Christ was not formed successively and by degrees, nor animated some time after conception, as happens to other children. Perfect organization, yet of suitable diminutiveness, animation, and hypostatic union of body and soul with the person of the Word were all the work of one and the same instant, and the instant was, as has been said, that of Mary's consent.

apparently to facilitate his belief. "Now all this was done that the word might be fulfilled which the Lord spoke by the Prophet: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which, being interpreted, is God with us. Joseph rising up from sleep, did as the Angel of the Lord had commanded him, and took unto him his wife. He knew her not until she brought forth her first-born son, and he called his name Jesus."

It was at Nazareth that Joseph had these perplexities, and the vision of the angel which dissipated them. No doubt he did not then intend to quit that town where he usually resided. But the prophets had already foretold that the Christ should be born at Bethlehem; and God, who does every thing, even when he seems least active, obliged Joseph to remove there with his wife precisely at the time when Mary was to bring forth her son. The occasion of this journey was as follows:

(*a*) "In those days there went out a decree from Cæsar Augustus, that the whole world (4) should be enrolled. This enrolling was first made by Cyrimus, the governor of Syria; and all went to be enrolled, every one to his own city. Because he was of the house and family of David, Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of Judea, which is called Bethlehem, to be enrolled with Mary, his espoused wife, who was with child. When they came, her days were accomplished that she should be delivered, and she brought forth her first-born son (5), wrapped him up in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn. There were in the same country shepherds watching and keeping the night-watches

(*a*) St. Luke, ii. 1–21.

(4) That is to say, all the subjects of the Roman empire. The Romans called themselves masters of the world, although their empire, in its widest extent, had never been one-fourth part of the habitable world. It is true, that the part which they occupied constituted the greatest part that was known in those times.

(5) And at the same time her only son. To enable him to be called *first-born*, it is enough, especially in the language of Scripture, that no other should have preceded him. It is thus that he is called by Saint John, the only begotten son of the Father; and his first-begotten, by Saint Paul (Heb. i. 6).

over their flocks (6). An angel of the Lord stood by them; the brightness of God shone round about them, and they feared with a great fear. *But* the angel said to them: Fear not, for I bring you good tidings of great joy, that shall be to all the people. This day is born to you a Saviour, who is Christ, the Lord, in the city of David. This shall be a sign to you: you shall find the infant wrapped in swaddling-clothes, and laid in a manger. Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying: Glory to God in the highest, and on the earth peace to men of good will.

"After the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us. They came with haste, and they found Mary and Joseph, and the infant lying in a manger. Seeing, they understood the word that had been spoken to them concerning this child; and all they that heard wondered; also at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. The shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

"After eight days were accomplished that the child should be circumcised, his name was called Jesus (7), the name which was called by the angel before he was conceived in the womb."

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(6) Yet it was the 25th of December; but the winters in Palestine are much less harsh than ours.

(7) No one is ignorant of this name's signifying Saviour in Hebrew. We shall not descant upon the properties of this adorable name, which maketh every knee bend in heaven, on earth, and in hell. We shall only remark, that by being the proper name of Jesus Christ, it gave ground to the objection that Jesus Christ did not, therefore, call himself Emanuel, as the Prophet Isaias had foretold. All the enemies of religion —Jews, Pagans, and ancient heretics—reproached him with this apparent contradiction; yet nothing is more easily explained. The name Emanuel had been foretold, not inasmuch as it was to be the proper name for Jesus Christ, but as significative of what Christ was to be: and in point of fact, since he is at the same time both God and man, and that he has conversed with men, he truly was *God with us*. Thus the same Isaias said: His name shall be called Wonderful, Counsellor, God the mighty, Father of the world to come, Prince of peace (ix. 6). This does not mean that any of these names was to be his proper name, but that he should be all that is signified by these names, and that not one of them is unsuitable to him.

We place here the genealogy of the Saviour, such as Saint Matthew and Saint Luke have given it to us. The first, whose principal object was to make known the accomplishment of the prophecies in the person of Jesus Christ, opens by calling him the Son of David, the son of Abraham, because those two Patriarchs had a special promise that the Messiah should be born of their blood. Then running over the several degrees (*a*) "Abraham," says he, "begot Isaac, Isaac begot Jacob, Jacob begot Judas and his brethren, and Judas begot Phares and Zara of Thamur, Phares begot Esron, Esron begot Aram, Aram begot Aminadab, Aminadab begot Naasson, Naasson begot Salmon, Salmon begot Booz of Rahab, Booz of Rahab begot Obed of Ruth, Obed begot Jesse, Jesse begot David the King, David the King begot Solomon of her that had been *the wife* of Urias, Solomon begot Roboam, Roboam begot Abias, Abias begot Asa, Asa begot Josaphat, Josaphat begot Joram, Joram begot Ozias (8), Ozias begot Joatham, Joatham begot Achaz, Achaz begot Ezechias, Ezechias begot Manasses, Manasses begot Amon, Amon begot Josias, Josias begot Jechonias and his brethren about the time they were carried away to Babylon, and after they were carried to Babylon Jechonias begot Salathiel, Salathiel begot Zorobabel, Zorobabel begot Abuid, Abuid begot Eliacim, Eliacim begot Azor, Azor begot Sadoc, Sadoc begot Achim, Achim begot Eliud, Eliud begot Eleazor, Eleazor begot Mathan, Mathan begot Jacob, Jacob begot Joseph (9),

(*a*) St. Matthew, i. 1–17.

(8) Three are omitted—Ochosias, Joas, and Amasias. The mixture of the blood of Achab with that of David was the cause. God had declared to Achab that, in punishment of his crimes and impiety, all his race should be exterminated. He had promised David that his race should always subsist, and would reign during many centuries. Here we see the accomplishment of both promise and threat: David's blood is perpetuated, and continues to reign in Juda; but three kings of Juda, descended from Achab by his daughter Athalie, wife of Joram, are suppressed in the list of Kings, and by this suppression are, as much as it was feasible, included in the proscription of the impious Achab.

(9) As Jesus Christ was son of Mary, and not of Joseph, persons are always tempted to ask—Why the Evangelists have given the genealogy of Joseph, and not that of Mary? This difficulty may be considered as the rock on which all the interpreters that endeavored to explain it away have split: some give explanations by no means reasonable, and the most rational interpreters have stated nothing certain. It is more than probable that information respecting this point was extensively circulated at the time the evangelists wrote. The just must know clearly that Jesus Christ was the son of David.

the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen, from David until the carrying away to Babylon fourteen, and from the carrying away to Babylon till Christ fourteen."

The genealogy which Saint Luke gives differs from this in many particulars. In the first place, he progresses directly in the reverse of Saint Matthew; and whilst the latter descends from Abraham until Joseph and down to Jesus Christ, Saint Luke ascends from Jesus Christ and Joseph not only until Abraham, but even up to Adam. A second difference is, that he traces the descent of Joseph not through Solomon, but through Nathan, another son of David. The third discrepancy is, that he makes Joseph not the son of Jacob, as Saint Matthew says; but (*a*) the son of Heli (10), "who was of

(*a*) St. Luke, iii. 23–38.

Therefore the intelligence was necessary, and when it ceased to be so, was lost. We must not be surprised, for nothing is useless in Scripture. *I am the Lord thy God, that teach thee profitable things.*—Isaias, 48. Now every thing is not equally useful at all times. It is enough that God confers the understanding of each text at the time of its utility. Thus our predecessors had information on several points which those had not who came after them; and our successors shall be informed on many points unintelligible to those who went before them. Such are the many prophecies of the Apocalypse which regard later times. Faith believes all things; but the reason of the faithful rests satisfied with knowing what God has placed within the reach of our information.

(10) This third difference is the most embarrassing. Still, although Joseph truly was the son of Jacob, he might be called son of Heli, for one or other of the following reasons: 1. By title of adoption. 2. A son of the widow of Heli, married a second time by Jacob, according to the disposition of the law obliging the brother or nearest relative to marry the widow of the brother or parent who had died without children; and the offspring of the second marriage were considered as belonging to the deceased. 3. Joseph might be called son of Heli, because he was his son-in-law; for, supposing this, Heli is not different from Joachim, father of the Blessed Virgin. Out of these three explanations, the first is the least followed; the second is the most ancient and the best authorized. Saint Augustine, who originally adopted the first, and to whom the third was by no means objectionable, finally returned to this view of the subject, as may be seen in the eighth book of the Retrac., ch. vii. The third, which has been relished by a great number of modern writers, has this fortunate circumstance in its favor, that it presents the genealogy of the Blessed Virgin, and by this means the true genealogy of our Saviour, and his descent from David. All this, nevertheless, does not go beyond conjecture, and each individual has a right to rely upon the explanation which seems most probable to him. What we are bound to believe is, that the evangelists do not contradict one another, and in this there exists no difficulty. For, as the sundry suppositions

Mathat, who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge, who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri (11), who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her, who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi, who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim, who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David, who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, who was of Sarug, who was of Ragan, who was of Phaleg, who was of Heber, who was of Sale, who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, who was of Henos, who was of Seth, who was of Adam, who was of God (12)."

These genealogies were mainly for the Jews, who could not recognize a Messiah that might not have been of the blood of David. Whatever difficulties we may meet in them, it is certain that Jesus Christ's descent from David was never questioned, as it never could be, in point of fact. For those who deemed him simply a son of Joseph could not moot an objection; no more than those who be-

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advanced to harmonize them are all possible, it follows, at all events, that no contradiction can be proved, and this is quite assurance enough for our faith.

(11) Saint Matthew says Jechonias was father of Salathiel. Yet the latter might be called son of Neri, either inasmuch as he was his son-in-law, or inasmuch as he was his grandson by this mother, the daughter of Neri, who had married Jechonias, which again suffices to obviate contradiction.

(12) That is to say, who had God for the immediate author of his existence. We may remark, in connection with this, that Saint Luke, who here employs the term of son in a sense different from that of eternal generation, thereby authorizes the different meanings we have given to this term in the preceding notes.

lieve he was born of a virgin can doubt for one moment but that he was all that the Prophets announced he was to have been, all that the Evangelists assure us, all that he has declared of himself.

CHAPTER IV.

ADORATION OF THE MAGI.—PURIFICATION.—FLIGHT INTO EGYPT.—MASSACRE OF THE INNOCENTS.—RETURN TO NAZARETH.—JESUS LOST AND FOUND IN THE TEMPLE.

Another sign, just as plainly foretold, was to manifest him to the Gentiles; and this sign, whether it appeared at the moment of his birth, or a little before, immediately produced its effect. For, (*a*) "When Jesus was born in Bethlehem of Juda, in the days of King Herod, behold there came wise men (1) from the East (2) to

(*a*) St. Matthew, ii. 1–12.

(1) We find the term Magi used by the ancient authors to signify, 1. Magicians and enchanters; 2. The inhabitants of a certain district of Arabia which was called Magodie; 3. Wise men and philosophers of Persia, who perhaps were called Magi because there was a good deal of astronomy mixed up with their philosophy, and the simplicity of the ancients identified astronomy with the magic art.

The number of the Magi who came to adore the Saviour is not recorded. The traditionary number of three, which is usually fixed upon, seems to be grounded upon the number of presents which they offered.

Their royalty is not acknowledged by some interpreters. Being commonly credited, the antiquity of the idea entitles it to respect. Yet we must not be understood to mean that they were great and powerful. We know that there are still several countries where the title King is conferred on petty potentates, whose sovereign jurisdiction only extends over two or three boroughs.

(2) According to some, they came from Persia, which is directly east of Palestine. The name of Magi helps to support this view of the case, which probably would have prevailed, if the distance of nearly five hundred leagues from Persia to Judea did not present a difficulty highly embarrassing and unanswerable to any one who adopts the generally received idea that the Magi arrived at Bethlehem on the thirteenth day after the birth of the Saviour. The knowledge of stars which they are supposed to have possessed, induced others to say that they came from Chaldea, a country fertile in astronomers, situate northeast of Judea. Finally, the quality of the presents they carried has

Jerusalem, saying: Where is he that is born King of the Jews? for we have seen his star (3) in the East, and are come to adore him. King Herod hearing this, was troubled, and all Jerusalem with him; and assembling together all the chief priests and the scribes of the people, him inquired of them where Christ should be born. They said to him, In Bethlehem of Juda; for so it is written by the prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them, and sending them into Bethlehem, said: Go (4), and diligently inquire after the child, and when you have found him bring me word again, that I also may come and adore him. Having heard the king, they went their way,"

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given rise to the opinion of their having come from Arabia, which is placed southeast of Judea, from which it is not very far distant; and this opinion is generally adopted.

(3) We have nothing but conjecture as to the nature of the star which appeared to them, in what part of the heavens they descried it, and the manner in which their course was thereby directed. Here are the most probable which have been made. This was not a real star, but a meteor more brilliant than stars usually are, inasmuch as its lustre was not eclipsed by the brightness of daylight. They saw the star over Judea; for how could it have made them think of the birth of a new King of the Jews, had they seen it over the country which they inhabited; and could the prophecy which said, *a star shall be born of Jacob*, be applicable to a star which may have suddenly arisen over Arabia? Placed over Judea, this star, by its position alone, furnished them with a guide; nor was it necessary to see it set in motion to ascertain whither they should direct their steps. Once arrived at Jerusalem, they no longer saw the star. If it were, as has been said, in order to test their faith that God made the star disappear, his principal intention was to disclose to the Jews, by means of the Magi, the Messiah's birth, and to the Magi, by means of the Jews, the spot where the Messiah should be born, and the accordance of the prophecies with the miraculous sign which had attracted them.

(4) Herod reasoned thus: should the inquiry be made in my name and by my people, mistrust will make them conceal the child, whereas they will be all eagerness to find out the child for these good natured East-men, of whom no one has the slightest diffidence. This was subtle reasoning; but the man did not reason when he ordered the murder of the innocents. For this murder was useless if the Messiah were not born; and if the Messiah were born, God, who had promised him to the world, could not allow him to be enveloped in the general massacre. When Herod was subtle, God made a mockery of his subtlety; when he was irrational, God allowed him to commit, without reaping any fruit to himself, a crime which has rendered him the execration of all ages. Ye wise and mighty of the world, how foolish, how weak are ye when you dare to cross the designs of the Deity!

without distrust, and disposed to satisfy him; and "behold the star which they had seen in the East went before them until it came and stood over where the child was. Seeing the star, they rejoiced with exceeding great joy, and entering into the house (5), they found the child with Mary his mother (6), and falling down, they adored (7) him." *Afterwards* "opening their treasures, they offered him gifts, gold, frankincense, and myrrh (8), and having received an answer in sleep that they should not return to Herod, they went back another way into their country."

That prince awaited their return; and since he reckoned upon them, it seems that he made no other inquiries (*a*), "when, after the days of her purification, according to the law of Moses (9), were

(*a*) St. Luke, ii. 22–32.

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(5) The majority of the old writers affirm that this was in the stable of Bethlehem; others think Mary had quitted a by-place so inconvenient, and had taken another lodging. The truth is not known; but if we confine ourselves to the text, we will find it difficult to credit that what is called simply *the house* could have been a stable.

(6) Joseph is not named, which gives ground to the presumption of his absence; for when the shepherds came to the manger, and on the other occasions when Joseph was present, the Evangelists make mention of him. Those who are anxious to give a reason for every thing, say that God permitted his absence, lest the Magi might fancy him the father of Jesus Christ. This idea was utterly independent of his presence or absence, and must still have been prevalent in the minds of the Magi, had not God revealed to them that the child whom they adored was the son of a virgin.

(7) Scripture frequently employs this term to signify the homage rendered to kings or personages for whom we have a high respect. In this passage the term is more commonly taken in the sense of adoration properly speaking, because there is very little doubt but the Magi knew by a supernatural light the divinity of Jesus Christ.

(8) These presents were mysterious. By gold, they recognized the royalty of Jesus Christ; by incense, his divinity; and by myrrh, which was used in embalming bodies, his humanity in suffering and mortal flesh. We shall imitate them, said a holy father, by offering to God the gold of charity, the incense of prayer, and the myrrh of mortification.

These were our first fruits, and the vocation of the Gentiles commenced by them. Hence the unusual joy with which we celebrate the feast of the Epiphany.

(9) Here we should notice two distinct laws—one, which obliged those who had borne children to come and be purified at the temple after a certain number of days; the other, which prescribed the offering of every first-born male to the Lord. It may be asked, whether both these laws regard Jesus Christ and Mary? Jesus Christ, who is God, is above every law. Yet, having voluntarily submitted himself to the observation of the Mosaic law, he could not, as he was the first-born, fail in accomplishing the law referring

accomplished, she carried Jesus to Jerusalem to present him to the Lord, as it is written in the law of the Lord, that every male opening the womb shall be called holy to the Lord, and to offer a sacrifice, as it is written in the law of the Lord, a pair of turtle-doves, or two pigeons. *At this time* there was a man in Jerusalem named Simeon. This man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him: he had *even* received an answer from the Holy Ghost that he should not see death before he had seen the Christ of the Lord. He came by the Spirit into the temple; and when his parents brought in the child Jesus, to do for him according to the custom of the law (10), he took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word in peace, because my eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to the revelation of the Gentiles, and the glory of thy people Israel."

Thus we see literally accomplished in this holy old man that expression of the Psalmist: (*a*) "I will fill him with length of days, and I will show him the salvation." But the favor surpassed the promise: for, not content with allowing him to see, the Lord permitted him to clasp his Saviour in his arms; and besides the consolation of Israel which he expected, he was moreover gladdened by the knowledge of the vocation of the Gentiles, and that salvation was thrown open to all people—a truth which was pointed out by all the prophets, but which was then scarcely known, and which the Apostles themselves did not entirely understand until some time after the descent of the Holy Ghost.

(*a*) Psalms, xc. 16.

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to this qualification. The law of purification had for its object the expiation of the legal impurity which women contracted in consequence of their child-bearing. Mary, whose divine parturition had been purer than the sunbeam, was not in the case contemplated by the law; still her perfect purity was an unknown mystery, and the time was not yet come to reveal it. Wherefore she could not dispense herself from the common obligation, without causing herself to be regarded as a prevaricator, that is to say, without giving scandal. Thenceforth did it not become an obligation on charitable ground?

(10) That is to say, offer him to the Lord, and redeem him afterwards, by giving five shekels of silver, as is marked out in the 18th chapter of the book of Numbers; for the offering of the lamb or of the turtles was only for the purification of the mother.

"His father and mother were wondering at those things which were spoken concerning him. Simeon blessed them" *both.* But enlightened as he was on the difference he should make between her who was really the mother, and him who, merely in public opinion, was the father, he said, *speaking only* to Mary, his mother: (*a*) "Behold, this child is set for the ruin and for the resurrection of many in Israel, and for a sign which shall be contradicted (11). And thy own soul," he adds to her, "a sword shall pierce, that out of many hearts thoughts may be revealed."

He also prophesied the passion of the Saviour. God wished that this awful futurity should be ever present to the mind of Mary during the entire course of her Son's life. The object was to prepare her for the catastrophe, and also to temper the joy of possessing such a treasure. Had this joy been utterly unalloyed, she would not have acquired sufficient merit; her consent to the sacrifice of her son would only have been, like that of Abraham, the merit of one day, had she not, by anticipating the intelligence, been furnished with an occasion to make that sacrifice every day of her life, nay, perhaps at every moment of the days and years which preceded the event.

(*b*) "The Lord saith: In the last days I will pour out of my spirit upon all flesh, your sons and your daughters shall prophesy." This prediction, which was entirely accomplished after the descent of the Holy Ghost, began from this day to be verified. God included both sexes in the glorious testimony which he designed should be rendered to his son. With the holy old man Simeon he associated (*c*) "a prophetess called Anna. She was the daughter of Phanuel, of the tribe of Aser. She was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years, who departed not from the temple, by fastings and prayers serving night and day. Coming in at the same hour, she gave praise to the Lord, and spoke

(*a*) St. Luke, ii. 33–35. (*b*) Acts ii. 17. (*c*) St. Luke, ii. 36–39.

(11) Jesus Christ always had true and false disciples. In the calm of peace it is hardly possible to distinguish between them, but the flail of persecution separates in a sensible manner the grain from the chaff.

of him to all that looked for the redemption of Israel (12). Finally, when Joseph and Mary had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth."

Scarcely had they arrived there (13), when (*a*) "an angel of the Lord appeared in sleep to Joseph (14), saying: Arise, take the child and his mother, fly into Egypt, and be there until I shall tell thee: for it will come to pass that Herod will seek the child to destroy him. Joseph arose, and took the child and his mother by night (15), and retired into Egypt, and (16) he was there until the death of

(*a*) St. Matthew, ii. 13–23.

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(12) In a city so large and so populous as Jerusalem, at a period when those who were in charge of police regulations were neither as intelligent as at present in every matter which concerned government, nor apparently as exact in the reports which they made, it was possible, nay, very probable, that Herod knew nothing whatever of what had occurred at the temple, or that he did not receive the information until the holy family had already departed for Nazareth, whilst he thought them returned to Bethlehem. What fortifies this conjecture is the certainty that Herod only ascertained from the Magi the birth of the Saviour, although bruited about with such notoriety at Bethlehem and all the surrounding country. This remark helps to make us comprehend how it is that the purification is found placed between the adoration of the Magi and the flight into Egypt, and goes to support the common opinion, which must not be departed from except when we are coerced by evident reasons.

(13) According to this arrangement, we should admit that the angel appeared to Joseph at Nazareth, and there gave him the order to fly into Egypt. Still the recital of Saint Matthew leads us naturally to believe that this apparition took place at Bethlehem. This raises a very considerable difficulty, but not greater than those which are met in the different systems imagined by the interpreters. We have hazarded one, which shall appear in the note on the return of Saint Joseph from Egypt to Nazareth.

(14) The revelation was made to Joseph. Joseph orders and directs the journey. This was so because God had established him head of the family: authority is attached to station, not to science and sanctity, which were far superior in Jesus and in Mary.

(15) The conduct pursued by Saint Joseph in this circumstance has ever been regarded the model of a perfect *obedience*. His was simple, and without reasoning. He did not allege that, in order to secure his son from the fury of Herod, God had an infinity of means less painful to the child, to the mother, and to himself. His obedience was prompt, and without reluctance: having had notice at night, he did not delay his departure until the light of morning began to break. Generous and full of confidence in Providence, he starts without preparation or provisions.

He was poor in earthly goods, yet, possessing Jesus and Mary, how rich!

(16) We do not exactly know what time Jesus Christ passed in Egypt. Following the most authorized calculations, he cannot possibly have dwelt there less than four

Herod; that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt (17) have I called my son. Herod, perceiving that he was deluded by the wise men, was exceeding angry; and sending, killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation, and great mourning: Rachel bewailing her children, and would not be comforted, because they are not. When Herod was dead, behold, an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the child and his mother, and go into the land of Israel, for they are dead that sought the life of the child. He arose, took the child, and came into the land of Israel. But, hearing that Archelaus reigned in Judea, in the room of Herod his father, he was afraid to go thither; and being warned in sleep, retired into the quarters of Galilee, and dwelt in a city called Nazareth (18),

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years nor more than seven. We must regard as apocryphal the statements of miracles wrought thereby him. One alone is founded on a tradition rendered respectable by its antiquity. Yet there is no clear evidence of this tradition resting upon any historical monument; and it may, indeed, have no other foundation than this prophecy of Isaiah, which several interpreters have thought applicable to other times and other events: *The Lord shall mount upon a slight cloud, and he shall enter into Egypt, and the idols of Egypt shall be shaken before his face.*

(17) These words are read in Osee, chap. ii., v. 1. The prophet spoke of the departure from Egypt, when God broke the fetters of his people, whom he here calls his son, to mark how much dearer to him this was than all other people. The name of son is so inapplicable to this people, and so very applicable to Jesus Christ, that we plainly see that this text can be applied to Jesus Christ alone, in its natural and literal meaning.

The entire ancient Testament is figurative of the new. What was greater in the first than the captivity of the people of God in Egypt, and their miraculous delivery? What more apparently inconsiderable in the life of Jesus Christ than the particular spot whither he retires to screen himself from the pursuit of Herod? Still the first was merely a figure of the second. On the other side, what more interesting in the life of Jesus Christ than his passion, and every thing connected with the same? and in the eating of the Pascal lamb, what less considerable than the prohibition of breaking the bones? Yet this observance, so trifling if considered by itself alone, was prophetic and figurative of one of the principal circumstances of our Saviour's passion.

(18) Should not Joseph, of his own accord, and without admonition from the angel, have returned back to Nazareth, supposing he had left this city to go into Egypt? He had there his house, his furniture, with all the implements of his trade, which he might

that it might be fulfilled which was said by the prophets: He shall be called a Nazarite."

(*a*) "Meantime the child full of wisdom grew and waxed strong, and the grace of God was in him. His parents went every year to Jerusalem at the solemn day of the pasch. And when he was twelve years old, they going up unto Jerusalem according to the custom of the feast, having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. Thinking that he was in their company, they came a day's journey, and sought him among their kinsfolks and acquaintances; not finding him, they returned into Jerusalem seeking him. After three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. Seeing him they wondered, and his mother said to him: Son, why hast thou done so to us? behold, thy father and I have sought thee sorrowing.

(*a*) St. Luke, ii. 40–52.

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expect to find there. Or if Joseph were to have established himself elsewhere than at Nazareth, where else could that be than at Bethlehem, whence he originated, and where he might presume that God, who made his son be there born, should wish him to be there educated; the more so, inasmuch as the birth of the Messiah at Bethlehem, which would be better known if he continued to dwell there, was one of the marks that should serve to make him known. This observation led us to fancy an arrangement differing from what has just been seen. After the purification, which must be placed before the Epiphany, Joseph returns with Mary and the infant to Nazareth, as stated by Saint Luke; but he only returns there to settle his affairs, and to have his effects brought to Bethlehem, where he was going to establish himself and his family. The Magi arrive, and find at Bethlehem the infant and his mother; not a few days, but several months after his birth, as many interpreters have thought. For it struck them, that the order given by Herod, to kill all male children in Bethlehem and the environs, *from two years old and under, according to the time which he had diligently inquired of the wise men,* could not be otherwise explained. Thus every thing is arranged, and all harmonized. The purification took place after the forty days prescribed by the law of Moses; the holy family return immediately to Nazareth, conformably to Saint Luke's recital, and at Bethlehem, as Saint Matthew states, directly after the departure of the Magi, Joseph receives orders to fly into Egypt. For this view, the supposition of the establishment of the holy family at Bethlehem is quite enough—a supposition the more likely, inasmuch as Joseph, on his return from Egypt, would naturally, and of his own accord, return to the spot where he was established before his departure. Yet as all this is only conjecture, I did not think it a sufficient reason to change the common arrangement.

How is it that you sought me? said he to them; did you not know that I must be about my Father's business (19)? And they understood not the word that he spoke unto them. He *then* went down with them, and came to Nazareth, and was subject to them (20). *As to his mother, she* kept all these words in her heart (21). And Jesus advanced in wisdom and age and grace with God and man (22)."

CHAPTER V.

MANIFESTATION OF JOHN THE BAPTIST AND HIS PREACHING.—BAPTISM OF JESUS CHRIST.—FASTING AND TEMPTATION OF JESUS CHRIST IN THE DESERT.—TESTIMONY OF JOHN THE BAPTIST.—ANDREW AND PETER CALLED FOR THE FIRST TIME.—VOCATION OF PHILIP AND NATHANIEL.

Jesus thus dwelt concealed until nearly his thirtieth year. His precursor being six months older than he, might have completed that term. We have seen that John, from his infancy, inhabited the desert, whither divine inspiration had conducted him. Destined for a ministry the most sublime to which mortal man had yet been called, God disposed him for it by retirement and austerity of

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(19) The will of the Heavenly Father should be preferred to all human considerations and to all the ties of blood. The apparent rigor which Jesus Christ here displays might be designed to impress us with this great lesson. If to Mary a subject of mortification, she was well indemnified for this moment by thirty years of the most tender and submissive respect.

(20) These words comprise the history of thirty years of the most precious of all lives. Rejoice, ye humble who cherish obscurity, and exult in your lowliness.

(21) Mary did not at first conceive his meaning, but she treasured up the saying in her memory. It is written that she kept all these words in her heart: undoubtedly she succeeded in getting at their meaning. She was led to understand them by meditation; by what other means can we venture to hope for proper understanding?

(22) *All the treasures* of grace, as well *as those of wisdom and science*, were shut up in Jesus Christ, so as to be concealed. As he advanced in years he disclosed them in a way proportioned to the age he attained. The indications of them he gave at twenty years of age were, therefore, as different from those he evinced at twelve years of age, as the difference which exists between both these ages. The saying here, *he advanced in wisdom and age*, conveys both these meanings.

life. (*a*) "He had his garment of camel's hair, a leathern girdle about his loins, and his meat was locusts (1) and wild honey." Thus he awaited, and no doubt he hastened by his aspirations the day of his manifestation, which was to be, as it were, the dawn of the great luminary that was about to enlighten the world. This moment so longed after arrived, and whilst heaven and earth were in expectation of the wonders which God was going to bring about, at last (*b*) "in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas (2), the word of the Lord was made unto John, the son of Zachary, in the desert, (*c*) as it is written in Isaias the prophet: I send my angel before thy face, who shall prepare the way before thee. John *commenced, therefore,* in the desert of Judea, and (*d*) he came into all the country about the Jordan baptizing (3) and preaching the baptism (*e*) of penance for the remission of sins, saying: Do penance; for the kingdom of heaven is at hand (4). For this is he that was spoken of by Isaias the prophet, saying: A voice *shall be heard* of one crying in the wilderness: (*f*) Pre-

(*a*) St. Matthew, iii. 4.
(*b*) St. Luke, iii. 1, 2.
(*c*) St. Mark, i. 2–4.
(*d*) St. Luke, iii. 3.
(*e*) St. Mark, i. 4; St. Matt. iii. 2, 3.
(*f*) St. Luke, iii. 3, 5, 6.

(1) Pliny and other ancient authors speak of a species of locusts which the lower orders among Eastern nations used for food.

(2) Annas and Caiphas his son-in-law exercised by turns the sovereign pontificate, each during one year, by an agreement seemingly approved of by the Romans, who at that time had the control of every thing in Judea. This explanation is confirmed by the expression of Saint John when speaking of Caiphas, *who was the high priest of that year*, ch. xviii. ver. 13.

(3) The baptism of John was a religious ceremony by which a profession of penance was embraced. It did not confer the remission of sins; but disposed towards the remission by penance which should ensue, and which became the next disposition to the baptism of Jesus Christ, in which alone is to be found the remission of sins. John's baptism preceded penance; the baptism of Jesus Christ followed penance. *Do penance, and be baptized every one of you*—Peter, Acts ii. 38. The first, properly speaking, belonged neither to the ancient law nor the new law; a medium between both; this baptism participated of both one and the other, as twilight participates of both day and night.

(4) Heaven, closed until this hour, is now to be thrown open. Saint John begins by disabusing the Jews of the prejudice about a temporal kingdom.

pare ye the way of the Lord, make straight his paths (5). Every valley shall be filled, every mountain and hill shall be brought low, the crooked shall be made straight, and the rough ways plain; and all flesh shall see the salvation of God."

When this first preaching was noised about, the people thronged in crowds; (*a*) "then went out (*b*) to him Jerusalem, and all Judea, and all the country about Jordan, and were baptized by him in the (*c*) Jordan, confessing their sins. He said to the multitudes, and many of the Pharisees and Sadducees coming to his baptism *with the people:* Ye brood of vipers, who hath shewed you to flee from the wrath to come? Bring forth, therefore, fruit worthy of penance, and think not to say within yourselves: We have Abraham for our father; for, I tell you, that God is able of these stones to raise up children to Abraham (6). The axe is now laid to the root of the trees; every tree, therefore, that doth not yield good fruit, shall be cut down and cast into the fire. (*d*) And the people asked him: What then shall we do? He, answering, said to them: Let he that hath two coats give to him that hath none, and he that hath meat, let him do in like manner (7). Publicans also came to be baptized, and said to him: Master, what shall we do? Do nothing more than that which is appointed you, said he to them (8). Soldiers also asked him: And what shall we do? He said to them: Do violence to no man, neither calumniate any man, and be content with your pay."

Yet as the people were of opinion, "and all were thinking in

(*a*) St. Matthew, iii. 5, 6.
(*b*) St. Luke, iii. 7.
(*c*) St. Matthew, iii. 7–10.
(*d*) St. Luke, iii. 10–16.

(5) A metaphorical expression, taken from the custom of levelling and even decorating the roads over which kings were to pass.

(6) The true children of Abraham are the imitators and inheritors of his faith, and these God could produce from other sources. The vocation of the Gentiles is insinuated by these words.

(7) Each profession has its particular duties; almsgiving is a universal precept obligatory on all who can fulfil it.

(8) He does not mean to say this is enough for salvation; but he spoke with reference to the profession of those who asked advice. Moreover, Saint John might think they would easily abstain from other sins, if they abstained from the one to which they were most subject.

their hearts of John, that perhaps he might be the Christ, John (*a*) said to all: I indeed baptize you in water unto penance (9), but he that shall come after me is mightier than I, whose shoes I am not worthy to bear." No, said he, impressed with the greatness of him whose arrival he announced—no, (*b*) "the latchet of whose shoes I am not worthy to loose; he shall (*c*) baptize you in the Holy Ghost and in fire (10). Whose fan is in his hand; he will purge his floor, and will gather the wheat into his barn, but the chaff he (*d*) will burn with unquenchable fire. And exhorting, he preached many other things to the people."

(*e*) "He that knew no sin, for us he hath made sin:" having taken upon himself the entire debt, Jesus was willing to mingle in the sinful throng, and enter along with them into the career of penance. (*f*) "He came in those days from Nazareth of Galilee unto John, to be baptized by him in the Jordan. But John stayed him, saying, I ought to be baptized by thee, and comest thou to me! Jesus answered to him: Suffer it to be so (*g*) now, for so it becometh us to fulfil all justice. Then he suffered him (11), and Jesus was baptized by John in the Jordan. And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him, and there came a voice from heaven *which said:* Thou art my beloved Son (12), in thee I am well pleased." We have already said that (*h*) "Jesus was" then "be-

(*a*) St. Matthew, iii. 11.
(*b*) St. Mark, i. 7.
(*c*) St. Matthew, iii. 11, 12.
(*d*) St. Luke, iii. 17.
(*e*) II. Corinthians, v. 21.
(*f*) St. Mark, i. 9; St. Matthew, iii. 13.
(*g*) St. Mark, i. 9, 10, 11; St. Luke, iii. 21, 22; St. Matthew, iii. 16.
(*h*) St. Luke, iii. 23.

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(9) An inordinate attachment to a preacher or to a spiritual director has been more than once an occasion of error and of heresy.

(10) This is the fire which descended upon the apostles on the day of Pentecost, the same by which the Holy Ghost continues to purify the hearts of the truly faithful.

(11) True humility at first resists God himself, when he wishes elevation to honorable ministers; yet should God persist in wishing, humility obeys, because, if not obedient, it would no longer be true humility.

(12) 'Tis thus the expression is reported by Saint Mark and Saint Luke. Saint Matthew makes the voice say, *this is my beloved Son, in whom I am well pleased.* The latter likely rendered the sense, and the other two the very words.

ginning about the age of thirty years, being (as it was supposed) the son of Joseph."

The baptism which Jesus just received was not a ceremony of no consequence to him; it was, as has been said, a profession of penance. He wished to exercise its rigors upon himself, and show beforehand to his Church the penance which she should prescribe for her children in all future ages. (*a*) "He returned from the Jordan, full of the Holy Ghost, and was led by the Spirit into the desert, to be tempted by the devil (13). He was there for the space of forty days and forty nights, during which he ate nothing. He was tempted by Satan (14); he lived with beasts. When those days were ended, he was hungry. *Then* the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. Jesus answered him: It is written (*Deut.* viii. 3): That man liveth not by bread alone (15), but by every word that proceedeth from the mouth of God." He avails himself of Scripture to repel the enemy, and the text which he employs expresses the confidence in Providence which we ought to entertain in all the emergencies of life. Satan, on his side, endeavored to turn these same weapons against the Son of God; and after having attacked him at what he thought to be his weak point, that is to say, the hunger which he was then enduring, he attacked him in his stronghold, that is to say, by confidence in God, and by Scripture. (*b*) "He

(*a*) St. Luke, iv. 1, 2; St. Matthew, iv. 1, 3, 4; St. Mark, i. 13.

(*b*) St. Matthew, iv. 5; St. Luke, iv. 10.

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(13) He who was the author of all strength might advance to meet the enemy: those who are weakness itself cannot do better than shun the encounter. Jesus is here merely the model of resistance, when we cannot avoid the combat.

(14) The expression is taken from Saint Mark, and is usually understood to mean temptations which Jesus Christ endured after his fast. Some understand this to mean a series of temptations which lasted during forty days, three of which are reported and constituted the last and most vigorous assault.

(15) God does not require bread in order to support man; he can do so with any thing, since by manna, which was only a species of condensed dew, he nourished an entire people during forty years. For it was written with reference to manna, Deuteronomy, viii. 3: "He afflicted thee with want, and gave thee manna for thy food, which neither thou nor thy fathers knew: to shew that not in bread alone doth man live, but in every word that proceedeth from the mouth of God."

took him up into the holy city; set him upon the pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down; for it is written (*Psalm* xc.): He hath given his angels charge over thee, that they keep thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone. It is written again, said Jesus to him (*Deut.* vi.): Thou shalt not tempt the Lord thy God."

After this reply Satan thought there was nothing now left for him but one last effort; he set in motion the most violent of all temptations, or rather all temptations concentrated into one. (*a*) "He took Jesus up into a very high mountain, and shewed to him in a moment of time all the kingdoms of the world, and the glory of them (16), and said to him: To thee will I give all these things, all this power, and glory; for they are delivered to me, and to whom I will I give them (17); if thou, therefore, wilt adore me, all shall be thine. Jesus answered to him: Begone, Satan (18), for it is written thou shalt adore the Lord thy God, and him only shalt thou serve. Then the devil, when all the temptation was ended, departed from him for a time (19), and behold an angel came and ministered to him (20)."

It seems that when quitting the desert Jesus passed the Jordan, and that John had also crossed over to the other side of the river.

(*a*) St. Matthew, iv. 8–11; St. Luke, iv. 5–8, 13.

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(16) This expression has induced the opinion that Satan, clever in the art of trickery, started up before him, as it were in a miniature, all the kingdoms of the world, with every thing connected with them most capable of dazzling the eyes and tempting to covetousness.

(17) This feature alone was enough to unmask the father of lies. Perfidious, he promises every thing, yet disposes of nothing. Still, if in point of fact he did dispose of all the kingdoms of the world, give them he would for a single soul: he knows their value better than we do.

(18) This is the proper tone for an answer to the proposal of crime.

(19) Whether it be that he in person attacked Jesus Christ again, or whether this be said of the persecutions which Jesus Christ had to suffer from those who, as we have said, were in this point ministers of Satan. For Satan and his agents are never at rest; and this is, perhaps, the surest mark by which we may recognize them.

(20) This repast is the image of the feast which God serves up to the soul which has vanquished the enemy. The moment which follows the victory over a great temptation is the most delicious of all moments.

Perhaps John was forced to do so by the persecutions which he endured from the Scribes and Pharisees, whom he had not spared in his preaching. For the manner in which Jesus Christ speaks of him on more than one occasion leaves no room to doubt that the holy precursor encountered much persecution, which we must not confound with what he subsequently suffered on the part of Herod. Still, whether they had changed their sentiments with regard to him—whether they wished to undeceive the people already prepossessed with the idea that John might be the Messiah—or because of the testimony he had rendered to another, they sought to interdict his preaching and baptism, as having no title to authorize him in his functions; or finally, supposing he should declare himself the Messiah, to make the declaration a crime and a cause of condemnation, as they did afterwards to Jesus Christ; whatever was their motive, (*a*) "they sent from Jerusalem priests and Levites to him to ask him: Who art thou? He confessed, and did not deny, and he confessed: I am not the Christ. What, then, they asked him, art thou Elias (21)? He said: I am not. Art thou a prophet? No, he answered. They said, therefore, unto him: Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Isaias. They that were sent were of the sect of Pharisees. They asked him *another question:* Why, then, dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them: I baptize with water, but there hath stood one in the midst of you whom you know not. He is the same that shall come after me, who is preferred before me, the latchet of whose shoes I am not worthy to

(*a*) St. John, i. 19–51.

(21) John was not Elias in person, but he was such in the sense of having *his spirit and virtue.* He was not a prophet, meaning the foreteller of future events; but he announced and he showed the Messiah actually present, whom he knew by the revelation of the Holy Ghost, and in this sense he was a prophet, and more than a prophet. John says he is not Elias, nor a prophet, in that sense, in which neither is he. Jesus Christ says that John is Elias, and is a prophet, in the sense in which he is both one and the other. By this difference they do not contradict each other; and we are taught by Jesus Christ how to speak of our neighbor, by John how to speak of ourselves.

loose. These things were done in Bethania (22) beyond the Jordan, where John was baptizing."

"Next day John saw Jesus coming to him, and he saith: Behold the Lamb of God (23), behold him who taketh away the sin of the world. This is he of whom I said: After me there cometh a man who is preferred before me, because he was before me; and I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying: I saw the Spirit coming down as a dove from heaven, and he remained upon him. I knew him not," this he said to remove any idea of collusion; "but he who sent me to baptize with water said to me: He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost (24). I saw, and I gave testimony that this is the Son of God.

"The next day John and two of his disciples stood, and beholding Jesus walking, he saith: Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus (25): Jesus turning, and seeing them following him, saith to them: What seek you (26)? They said to him, Rabbi (which is interpreted master), where dwellest thou? Come, he saith to them, and see. They

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(22) Different from another Bethania a short distance from Jerusalem, where Lazarus resided with his two sisters, Mary and Martha.

(23) Lamb by his meekness: Lamb of God, because the victim God gives to us, and the only one he will accept for the remission or the expiation of sins.

(24) The Holy Ghost did not visibly descend upon Jesus Christ until after he had received baptism. John, who refused, through humility, to baptize him, therefore knew him previously by revelation; yet he does not speak of this revelation which might be contested, and he merely alleges the descent of the dove, which was the sign that God had given to himself, that thoroughly assured him of the truth thus revealed to him; a truth made so strikingly sensible, having had as many witnesses as there were men actually present, who had come to receive John's baptism.

(25) Jesus was condescending enough to be indebted for his first disciples to his precursor, whose testimony was, as it were, at once the supplement of our Saviour's miracles. This was to honor the ministry of John, for thenceforth Jesus Christ no longer required that ministry, and he made this be well understood, when at the same time he attached Philip to his person by these sole words, *follow me.*

(26) Jesus doth not interrogate to get instruction upon a point unknown to him, but to accommodate himself to our manner of conversing, and to give those whom he interrogates the occasion of saying what was opportune for them to say. This remark is applicable in all cases similar to the present.

came, and saw where he abode (27). It was about the tenth hour that day" (which corresponds with our four o'clock in the afternoon). "Andrew the brother of Simon Peter was one of the two who had heard of John, and followed Jesus. He findeth first his brother Simon, and saith to him: We have found the Messias (which is interpreted the Christ). He brought him to Jesus. Jesus looking upon him, said: Thou art Simon the son of Jona; thou shalt be called Cephas, which is interpreted Peter.

"On the following day Jesus would go forth into Galilee: he findeth Philip, and saith to him: Follow me. Philip was of Bethsaida, the city of Andrew and Peter: he findeth Nathaniel, and saith: We have found him of whom Moses in the law and the prophets did write; Jesus the son of Joseph of Nazareth. Nathaniel said to him: Can any thing of good come from Nazareth (28)? Come and see, saith Philip to him. Jesus saw Nathaniel coming to him, and saith of him: Behold an Israelite indeed, in whom there is no guile. Whence knowest thou me? saith Nathaniel to him." Perhaps he knew me by the report of Philip, was apparently the current of Nathaniel's thoughts; for "Jesus answered him: I saw thee when thou wast under the fig-tree, before that Philip called thee. Rabbi, replied Nathaniel to him, thou art the Son of God, thou art the King of Israel. Jesus answered him: Because I saw thee under the fig-tree, thou believest. Greater things than these shalt thou see. And he added: Amen, amen, I say to you: you shall see the heaven opened upon the Son of man (29), and the angels of God ascending and descending (30)."

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(27) Jesus Christ had a retreat in the neighborhood, but he had no house which was his own; he could, therefore, say with truth: *The Son of Man hath not where to rest his head.*

(28) Not merely on account of the smallness of the place, but also on account of the bad character of its inhabitants, which bordered on brutality, as appears by their treatment of Jesus Christ.

(29) The Son of man properly signified man, or the posterity of Adam. This expression has no other meaning in all the texts of Scripture wherein it is employed, and it would be useless to seek any other meaning for it when uttered by Jesus Christ.

(30) 'Tis hard to find out in Scripture the accomplishment of this magnificent promise, but 'tis enough to know that all is not written.

CHAPTER VI.

MARRIAGE OF CANA.—SOJOURN AT CAPHARNAUM.—SECOND VOCATION OF PETER AND OF ANDREW, FOLLOWED BY THAT OF JAMES AND JOHN.—JOURNEY TO JERUSALEM FOR THE FEAST OF THE PASSOVER.—SELLERS DRIVEN FROM THE TEMPLE.

(*a*) "THE third day *after* there was a marriage in Cana of Galilee, and the mother of Jesus was there (1)." Jesus, who had spent these three days coming from the shores of the Jordan, "was invited to the marriage with his disciples. The wine failing, the mother of Jesus saith to him: They have no wine. Jesus saith to her: Woman, what is *that* to me and to thee (2)? my hour is not yet come (3). His mother saith to the waiters: Do ye whatsoever he shall say to you. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water; and they filled them up to the brim. Jesus *added:* Draw out

(*a*) St. John, ii. 1–12.

(1) Saint Joseph is no longer mentioned. The common opinion is, that he had died before Jesus Christ commenced his evangelical life; and the remark has been very judiciously made, that it was highly proper he should be no longer of this world. For, since Jesus Christ must frequently have to speak of his father as of a person living, the Jews would not have failed to refer to Joseph every thing he should say on the subject, and to substitute him in the place of the eternal Father—a perplexing ambiguity, which would extend to all the discourses of Jesus, and could not fail to confuse all the ideas of the Jews.

(2) Jesus Christ wishes to teach that he should not work miracles, from considerations of flesh and blood; I say he wishes to teach that truth, not to Mary, who was not ignorant of this, but to his disciples, to whom he was one day to communicate the power of working miracles, and perhaps to his brethren, that is to say, his kindred, who, seeing such power in the hands of a man whom they called their relative and their brother, might think he could dispose of it as family property.

(3) The time when he had resolved to work miracles. Still he anticipated the time in consideration of Mary, and the exception confirms the rule. If the answer seems severe, the act is obliging; perhaps, too, this answer was made with an air and a tone which considerably softened down what appears to us rather blunt. Certain it is that Mary, after having heard this, had no hesitation in believing that her prayer had been heard, since she said directly to the waiters: Do ye whatsoever he shall say to you.

now, and carry to the chief steward of the feast, and they carried it. When the chief steward had tasted the water made wine, and knew not whence it was (but the waiter knew who had drawn the water), he calleth the bridegroom, and saith to him: Every man at first setteth forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. Jesus did this beginning of miracles in Cana of Galilee. He *thus* manifested his glory, and his disciples believed in him (4). After this he and his mother, his brethren, and his disciples went down to Capharnaum; they remained there not many days."

This town was subsequently his usual dwelling-place, and, as it were, the centre of his missions. Capharnaum was a very opulent city, and thickly inhabited. It was situate upon the confines of the tribes of Zabulon and Nephthalim, at the influx of the Jordan into the sea of Galilee or of Tiberias. His coming there, and the great light which thence sprung up (Isaias ix.), fulfilled *that* which was said by Isaias the Prophet: (*a*) "The land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles (5). The people that sat in darkness hath seen great light; and to them that sat in the region of the shadow of death, light is sprung up." This light was announced by that truth which must ever be first presented to the eyes of sinful men, the necessity of penance, which Jesus began to preach and to say, like his precursor, (*b*) "The time is accomplished; the kingdom of God is at hand: repent, and believe the Gospel." This is the discourse which an Evangelist terms preaching "the Gospel of the Kingdom of God." Meantime Jesus, who was never more to cease preaching it until his death, began to seek his co-operators, and quickly found them. His disciples, who as yet were not inseparably attached to him, had left him, to return to their work. He attached them more closely to his person in the manner we are now going to state, by blending, on ac-

(*a*) St. Matthew, iv. 14–17. (*b*) St. Mark, i. 15.

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(4) That is to say, they were confirmed in the faith they had in him; for they must have already believed, since they became his disciples.

(5) So called on account of the vicinity of the Gentiles, perhaps also on account of the amalgamation of these people with the tribes of Aser, of Zabulon, and of Nephthalim.

count of the similarity of facts, two things which some separate and others unite. It cannot well be decided whether in point of fact there were two different vocations, or whether there was but one single vocation, recorded by the sacred authors, with different circumstances, some of which are not recounted by the two other Evangelists.

(*a*) "Jesus passing by the sea of Galilee, saw Simon and Andrew his brother casting nets into the sea (for they were fishermen), and he said to them: Come after me, and I will make you to become fishers of men. Going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets, and forthwith he called them. (*b*) It came to pass that multitudes to hear the word of God, pressed upon him when he stood by the sea. He saw two ships standing; the fishermen were gone out of them, and were washing their nets." In order to join this circumstance with the preceding one, we must suppose these fishermen (whom Jesus had just called), after alighting from their ships, were still washing their nets either from habit or for the service of those who were afterwards to use them. "Jesus going into one of the ships that was Simon's, desired him to draw back a little from the land; and sitting, he taught the multitudes out of the ship (6). When he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. Master, said Simon to him, we have labored all the night, and have taken nothing: but at thy word I will let down the net. When they had done this, they enclosed a very great multitude of fishes, and their net broke (7), and they beckoned to their partners,

(*a*) St. Mark, i. 16, 17, 19. (*b*) St. Luke, v. 1–11.

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(6) *The Ship of the Church which the Lord ascends is no other than that one of which Peter was established the pilot, when the Lord said to him: Thou art Peter, and upon this rock I shall build my Church.*—Ambr. *Serm.* ii.

(7) This miraculous fishing is the figure, or rather the prophetic history, of what was to happen to the Church. The prophets had labored almost without any fruit under the Old Law, which was a state of shade and obscurity. At last the great day of grace having appeared, Peter, on the word of Jesus Christ, casts the net of the Gospel. All nations enter there in throngs: both ships, that is to say, the two Churches of the East and West, are filled. This gathering occasions the rupture of the net, whose integrity

that were in the other ship, that they should come and help them. They came, and filled both the ships, so that they were almost sinking; which, when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, O Lord (8), for I am a sinful man. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken, and so were also James and John the sons of Zebedee, who were Simon's partners. But Jesus saith to Simon: Fear not, from henceforth thou shalt catch men; and having brought their ships to land, leaving all things, they followed him. (*a*) Simon and Andrew left their nets; James and John," not only "their nets they were mending, but their father, Zebedee, (*b*) in the ship with his hired men."

FIRST PASSOVER.

We have said that this first sojourn which Jesus made at Capharnaum was but for a few days. (*c*) "The pasch of the Jews was at hand," and the time was come when Jesus should make known to all Israel its Messiah and its King. "He went up" then with his new disciples "to Jerusalem," whither the festival had gathered together Jews from all nations under the sun. He made himself remarkable there at the outset, by an action which attracted all eyes towards him. "He found in the temple them that sold oxen, sheep, and doves, and the changers of money (9), sitting. When he had made, as it were, a scourge of little cords (10), he drove them all out of

(*a*) St. Matthew, iv. 20, 21. (*b*) St. Mark, i. 20. (*c*) St. John, ii. 13–25.

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marks the unity of the Church; and whose rupture the schisms and the heresies by which she loses part of her fishing, if we can call a loss a circumstance which delivers her from those cruel children who only were fostered in her bosom to tear her asunder.

(8) The same humility that makes the centurion say: *Lord, I am not worthy that thou shouldst enter under my roof*, made Peter say here: *Depart from me, O Lord, for I am a sinful man.* Some have wished to give a different meaning to this saying; but the reason which Peter adds, *because I am a sinful man*, seems to exclude them, and fixes the sense to our construction.

(9) The money-changers gave small change in exchange for large coin, and drew a profit from this sort of traffic.

(10) In order that the weakness of the instrument should make more apparent the

the temple, the sheep, and also the oxen; the money of the changers he poured out, and the tables he overthrew. To those who sold doves he said: Take these things hence (11), and make not the house of my Father (12) a house of traffic. His disciples remembered that it was written: The zeal of my house hath eaten me up. The Jews said to him: What sign dost thou shew unto us, seeing thou dost these things (13)? Jesus answered: Destroy this temple, and in three days I will raise it up. The Jews then said. Six-and-forty years was this temple in building, and wilt thou raise it up in three days? But he spoke of the temple of his body. When, therefore, he was risen again from the dead, his disciples remembered that he had said this, and they believed (14) the Scripture, and the word that Jesus had said. When he was at Jerusalem at the pasch, upon the festival day, many believed in his name, seeing his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and he needed not that any should give testimony of man; for he knew what was in man."

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power of him who employed it. This miracle seemed to Saint Jerome the most surprising of all those which Jesus Christ performed.

(11) Had he acted towards these as with the others, the pigeons would have flown off, and be lost to the owners. Jesus, who wishes to frighten all, wishes to wrong none of them; and in an action so calculated to excite, he further teaches us that zeal should ever be regulated by prudence and tempered by charity.

(12) An expression till then unheard of. Who, therefore, is this man who calls the house of God the house of my father, and who exhibits himself there with all the authority of a master?

(13) Jesus Christ never worked miracles when either curiosity or malignity was the motive which made them be sought after.

(14) They then comprehended the sense of this expression, which they had not at first understood; they saw its conformity with those passages of Scripture where the resurrection of Jesus Christ is so clearly figured, and they were corroborated in their faith.

What served to establish the faith of the disciples furnished matter to the Jews for calumniating the Saviour. The same results follow from the word of Jesus Christ as from the flesh of Jesus Christ; both one and the other are a bread of life for the good, and a mortal poison for the wicked. *Mors est malis, vita bonis.*

CHAPTER VII.

DISCOURSE WITH NICODEMUS.

The regards those who at first believed in him, but whose inconstancy, known clearly to him before whose eyes all is naked and uncovered, obliged him to take certain precautions with them. Others had even then openly declared against him, and his miracles and doctrine had already produced the double effect always produced by great merit when signalized by great actions, viz.: esteem and veneration in upright hearts; in perverse hearts, envy and hatred. These two passions ever persecuting, and at last accomplishing the death of the Saviour, were inflamed at the sight of his first successes, and thenceforth menaced those who ventured to declare themselves in his favor. This appears by the conduct (*a*) "Of a man then of the Pharisees, named Nicodemus, a ruler of the Jews;" already faithful, yet timid, anxious for instruction, still dreading persecution, "He came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God, for no man can do these signs which thou dost, unless God be with him."

This introduction expressed the object of his visit; he came to be instructed. Jesus stated to him in a few words the entire plan of Christianity, and commencing by regeneration, which is the groundwork, "Answered him: Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God." This reply surprised Nicodemus, who, aware of but one way of being born, could imagine no other. "How can a man be born, saith he, when he is old? Can he enter a second time into his mother's womb, and be born again?" He asked for an explanation, which Jesus immediately gave him. "Amen, amen, he answered, I say to thee, unless a man be born again of water (1) and the Holy Ghost, he cannot en-

(*a*) St. John, iii. 1–13.

(1) This water is that of baptism; for it is not allowable to seek here for another

ter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Wonder not that I said to thee: You must be born again. The spirit breatheth where he will (2); and thou hearest his voice; but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the spirit." Which is tantamount to the known maxim, Every thing produces its kind. The production of the spirit is, therefore, spiritual, like its principal, wherefore it falls not under the senses. Yet it has effects which hinder us from doubting its reality, like the air or wind, which, though not perceptible to the eyes of the body, is known by sound or other peculiar effects.

The mystery had been explained as clearly as it could be: still "Nicodemus answered: How can these things be done? Art thou, said Jesus to him, a master in Israel, and knowest not these things! Amen, amen, I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not, how will you believe when I speak to you heavenly things? No man hath ascended into heaven but he that descended from heaven—the Son of man who is in heaven (3)."

These words, all full of depth, signify, 1st, That faith in mysteries

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meaning after the decision of the Council of Trent, Sess. 7, Can. 2: *Should any one say that very and natural water is not necessary in baptism, and consequently if he gives a metaphorical sense to those words of our Saviour Jesus Christ. Unless a man be born again of water and of the Holy Ghost, &c., let him be anathema.*

(2) This expression signifies here properly either the breath or the wind. This does not hinder an appropriate application of the expression to the free and independent operation of the Holy Ghost in our souls.

(3) Yet the humanity of the Saviour had not descended from heaven, but only ascended there on the day of the ascension. This is explained by the personal union of the Word with human nature. By this ineffable union, the Sovereign God who reigns in the highest heavens is truly the Son of man; in this sense he could have said that the Son of man hath ascended into heaven, since he who is in heaven became the Son of man, which he was not previously. He might also have said that he descended from heaven, because this Son of man, who conversed on earth with man, was the same person with the Sovereign God who reigns in the highest heaven. He could have added that he was still in heaven, because his immensity renders him present everywhere, and his persevering union with humanity makes him who is everywhere present be everywhere and always with the character of Son of man, although his humanity be not everywhere present, as the Lutherans say, by an error, the absurdity of which equals at least its impiety.

is not grounded on the evidence of the object, but on the authority of the testimony of Jesus Christ, a proposition which Nicodemus could not gainsay, he having just recognized the divinity of a mission proved manifestly by miracles; 2d, that the explanation just given to him was the most proper to make him comprehend the mystery which Jesus Christ had proposed to him; I say, to make him comprehend it in such a way as it can be comprehended, at least in this life, he clothed it in sensible and corporal images, such as birth, the wind, and its effects. Whence the Saviour concluded that, if he did not place faith in him when speaking such language as he calls earthly, because proportioned to the human intellect ever cleaving to that earth to which it is bound, much less would he believe had expressions been used as sublime as the things themselves that were proposed, viz.: such expressions as no mortal man could understand, and such apparently as human language could not furnish. What Jesus Christ adds, "no man hath ascended unto heaven but he that descended from heaven," relates to two parts of his answer, and signifies that, both as to mysteries and the manner of proposing them, we must refer alone to him who, having descended from that heaven which he always continues to inhabit, and having alone seen them in their origin, is the only person who knows them, and who is in a position to speak of them; which we find similarly expressed in these words of the first chapter of Saint John: (*a*) "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him."

Nicodemus, thus disposed, was prepared to listen with docility to the other truths in which Jesus Christ was going to instruct him; the Saviour continued in these terms: (*b*) "As Moses lifted up the serpent in the desert, so must the Son of man be lifted up, that whosoever believeth in him (4) may not perish, but may have life ever-

(*a*) St. John, i. 18. (*b*) St. John, iii. 14–21.

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(4) Here faith alone is spoken of: Doth faith, then, suffice, without works? No more than good works can suffice without faith, although in many places of Scripture salvation is attributed to works, without mention being at all made of faith. Join these texts, and in their union you will find the Catholic truth; separate them, or merely consider them in their apparent opposition, and you evidently come in col-

lasting. For God so loved the world as to give his only begotten Son (5), that whosoever believeth in him may not perish, but may have life everlasting: for God sent not his Son into the world to judge the world, but that the world may be saved by him. He that believeth in him is not judged; but he that doth not believe is already judged, because he believeth not in the name of the only begotten Son of God. And this is the judgment; because the light is come into the world, and men have loved darkness rather than the light, for their works were evil: for every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved; but he that doth truth (6) cometh to the light, that his works may be made manifest, because they are done in God."

Such is the discourse which the Saviour made to this learned man of the synagogue. It comprises, as I have said, the entire plan of Christianity, and its principal mysteries are here clearly proposed. We see here the three persons of the adorable Trinity, and the part which each of them condescended to take upon himself in the redemption. The Father gives his only Son; the Son consents to be immolated; and the regenerating Spirit, uniting with the water of baptism his all-mighty action, transforms the old man into a new creature, gives brothers to the Son, and adopted children to the Father. The motive of so great a gift is, on the part of the Father, immense, we may say, excessive love, actuating him to deliver up his only Son, the object of all his complacency, for the salvation of an impious and perverse world: in the Son there is a voluntary immolation upon the tree of the cross; and in regenerated man a lively faith replete with confidence in him whose charity was so extreme

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lision with one of these two stumbling-blocks: You will think that works suffice without faith, which annihilates all religion; or with some Protestant sects, that faith suffices without works, which opens the road to every crime.

(5) A Jew might think that God had only given his Son for the salvation of Jews. Jesus Christ anticipates this error, by declaring that the Son was given for the salvation of the world, and of *every man*, saith elsewhere the beloved disciple, I. John, 22.

(6) It may be, as some have thought, that the original believers in Jesus Christ were the best class among the Jews, although this was not without exception; or it may be that the expression *he that doth truth*, or *to do truth*, signifies in sinners the knowledge and detestation of sin, according to this thought of Saint Augustine: the confession of crime is the beginning of virtue.

as to suffer for him torment and death. The brazen serpent is given here as a figure of the Old Testament, representing in the most natural manner many wonderful things therein detailed. It resembles the serpent, though without its venom, thus shadowing him forth who, himself without a blemish, assumed the semblance of sin; its elevation in the desert typifies the cross raised on high, and exposed to all eyes. Faith in Him crucified, which may be called the glance of the soul, produces an effect in souls similar to that produced in bodies on corporeally beholding the brazen serpent. Yet, as the brazen serpent, although salutary to many, and injurious to none, hindered not those from perishing who, when mortally wounded by the serpents of fire, refused thus to seek recovery by so easy a remedy, so also those who shall be saved are to be saved by him alone whom the serpent prefigured, and the damned shall be condemned by their own fault. The Saviour goes so far as to declare that the latter are already condemned, inasmuch as, in the sin of their first father and their own personal iniquities, they carry with them the manifest cause of their condemnation; as the Israelites stung by the serpents carried, in the venom which they had received, the impending cause of inevitable death. Those who perish, therefore, perish merely because they choose to do so; and from themselves alone originates the judgment which condemns them. The Messiah's first coming had salvation, not the condemnation, of the world for its object. But this fearful and eternal condemnation only comes upon them for having shunned another transient and salutary condemnation, that which they themselves should have passed upon their own crimes, had they wished to open their eyes to the startling light which disclosed to them their enormity. Still the same fund of corruption which wedded them to their vices made them love the darkness which concealed their enormity, and hate the light which would have revealed it to them; that light which is earnestly sought after and beheld with joy by those who are pure in heart and of virtuous life. An upright mind is always cheered by the light which irradiates it, and virtue must always experience the highest satisfaction from the favorable testimony of such a witness. The grace with which the Saviour accompanied the instruction he imparted to Nicodemus made that proselyte a faithful disciple.

Though he measured cautiously his first advances, yet Nicodemus never betrayed his conscience. True it is, he did not as yet openly declare himself for Jesus Christ, but far from being implicated in the unjust conspiracy of his enemies, he knew well, when the occasion presented itself, how to make them feel the whole extent of their injustice. Cured of his timidity after he had viewed the mysterious serpent elevated upon the mountain, when the apostles were flying in all directions, this prince of the synagogue joined with Joseph of Arimathea in rendering to his divine Master the rites of burial; and lavished upon him the most costly perfumes with a liberality worthy of his opulence and his piety. He persevered till death in the confession of the faith, and in the practice of every Christian virtue; and the Church has placed him in the rank of the saints to be invoked.

CHAPTER VIII.

JESUS CHRIST PREACHES AND BAPTIZES.—NEW TESTIMONY OF SAINT JOHN.—IMPRISONMENT OF THE HOLY PRECURSOR.—RETURN OF JESUS TO GALILEE THROUGH SAMARIA.

(*a*) "Jesus," after having made this conquest, "came into the land of Judea;" that is to say, he quitted the capital to travel over the country "*with* his disciples. There he abode with them, and baptized (though Jesus himself did not baptize, (*b*) but his disciples)." A very remarkable difference between him and John. The former baptized by himself alone, because, being merely the minister of his baptism, he could not substitute instead of himself any other minister; whereas Jesus, author of his own baptism, could appoint any administrator he wished, and preserve to the rite its entire virtue, no matter by what hand it was administered. Yet the baptism of John was not immediately abolished, after the in-

(*a*) St. John, iii. 22. (*b*) St. John, iv. 2.

troduction of Christ's baptism. Every thing is gradually shaded in the works of God; and until the precursor's imprisonment, the baptism of water subsisted at the same time with the baptism of the Holy Ghost and of fire, as the Jewish practices subsisted side by side with infant Christianity, until the destruction of Jerusalem. While, therefore, Jesus was conferring baptism by the hands of his disciples, accustoming the world from thenceforth (*a*) "to account them his ministers, and the dispensers of the mysteries of God, (*b*) John also was baptizing in Ennon, near Salim, because there was much water there, and they came, and were baptized; for John was not yet cast into prison. There arose a question between some of John's disciples and the Jews (1) concerning purification (2)," which here must be understood to mean baptism. The Jews who had declared themselves in favor of Jesus Christ, maintained that their new Master being much superior to John (Aug. tract. 13 in Joan.), his baptism should be preferred to that of the precursor. Whereupon "John's disciples came to him, and said: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold, he baptizeth, and all men come to him."

The disciples disputed; but the masters were of the same mind. "John," who never had attributed any merit to himself, and who always returned back to Jesus the glory due to him, "answered and said: A man cannot receive any thing unless it be given him from heaven. You yourselves do bear me witness that I said: I am not Christ, but that I am sent before him. He that hath the bride is the bridegroom (3); but the friend of the bridegroom who standeth, and heareth him, rejoiceth with joy, because of the bride-

(*a*) I. Corinthians, iv. 1. (*b*) St. John, iii. 23–36.

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(1) Apparently the disciples of John were mostly Galileans, whereas those who had just received the baptism of Jesus Christ were from Judea, properly speaking. For which reason the latter are called Jews in this passage; although, in a more comprehensive sense, the name also belongs to the disciples of John.

(2) Baptism might be called by the name of purification, as purifications elsewhere go under the name of baptism.

(3) The bride is the Church, composed of the multitude of those who believe in Jesus Christ. Its formation was commenced, and the disciples of John brought him the intelligence. Thus, while seeking to excite his jealousy, they ravished him with joy.

groom's voice ; this my joy, therefore, is fulfilled (4). He must increase, but I must decrease (5)." The difference of origin is the reason which John assigns for this extreme difference between Jesus Christ and himself. "He, said John, that cometh from above is above all. He that is of the earth, of the earth he is, and of the earth he speaketh (6). He that cometh from heaven is above all, and he testifieth what he hath seen and heard (7), and no man receiveth his testimony (8). He that hath received his testimony (9)

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(4) Comparisons only extend to a certain point. John did not actually see Jesus Christ, nor did he hear his voice ; but he knew him to be near at hand, and preaching, and he heard the rumor of his first successes. This it is that inspires him with joy comparable to that caused by the voice of the person we love most, which is said to be the sweetest of all music.

(5) In public estimation. For, in reality, there neither was increase in Jesus Christ nor diminution in Saint John.

(6) When he speaks from himself. For, by inspiration, he can know and utter heavenly things, and John himself is proof of this. But those heavenly things which the Son uttered had been taught him by no one ; he spoke them from his own will. Others consider Saint John to term earthly those things which he said himself, in opposition the more sublime truths which Christ Jesus came to reveal to the world.

(7) These words, and those which close the discourse, are sufficiently explained in the preceding discourse of our Lord with Nicodemus.

(8) Passion ever exaggerates. Envy made John's disciples state, *all men come to him*, because several did go ; and an affectionate zeal for the glory of Jesus Christ made John say, *no man receiveth his testimony*, because all men did not receive it.

(9) To believe his word, who is sent by God, is to believe the word of God ; and to believe the word of God is an authentic declaration that God is incapable of a lie, and that he always speaks the truth. Faith is wholly and entirely comprised in these few words.

God has sent his Son ; the Son has sent his apostles. These, by his order, have communicated their mission to their successors, who have transmitted it to us, and who will transmit it from age to age, until the end of the world. To believe these, therefore, is to believe the apostles, who have transmitted the mission to them ; the Son, who hath sent the apostles ; and God, who hath sent the Son. The simple-minded enter without trouble and without diffidence the road that lies open before them : the road which is straight, level, spacious, trodden by the Christian throng, and in which they see their guides marching before them. Those who combine great abilities with superior judgment, seeing the natural inability of the masses to conduct themselves, agree that they could not be conducted by another course ; that there must be a course marked out for them, since they are not excluded from salvation ; that it was natural that this road, which suffices for all, should be the same for all. The more so, as when they recollected the great wanderings in which men of eminent talents frequently indulge, they deemed this road at least as necessary

hath set to his seal that God is true: For he whom God hath sent speaketh the words of God, for God doth not give the Spirit by measure. The Father loveth the Son, and he hath given all things into his hand. He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life; the wrath of God abideth on him."

The imprisonment of the holy precursor quickly followed this magnificent testimony which he had just rendered to Jesus Christ. The country which he then inhabited, if not actually part of the division allowed to Herod the tetrarch, at least bordered on his dominions. John had occasion to see and to speak to him. (*a*) "Herod was reproved by him for Herodias, his brother's wife, and for all the evils he had done. He added this also, above all, and shut up John in prison. (*b*) When Jesus had heard that John was delivered up, (*c*) and understood that the Pharisees had heard that he maketh more disciples, and baptizeth more than John, (*d*) he left Judea, and returned, in the power of the Spirit, into Galilee, preaching the Gospel of the kingdom of God."

(*a*) St. Luke, iii. 19, 20.
(*b*) St. Matthew, iv. 12.
(*c*) St. John, iv. 1–3.
(*d*) St. Luke, iv. 14; St. Mark, i. 14.

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for those who reason with over-subtlety as for those who do not reason enough. Still there exist subtle minds, who cannot sympathize with what is simple: men of a curious turn of mind, which disdains every thing that is ancient, for the sole reason that it is not new; singular characters, who ever try to distinguish themselves from the multitude; presumptuous men, who wish to lead themselves, and show the way to their very guides; wrangling dispositions, who could scarce live if they did not find matter for contradiction. Such characters quit the high-road, band themselves together, seek for crooked by ways, thrust themselves into them, and there wander —that is to say, become heretics—for the same reasons which produce in the world blunderers, originals, the headstrong, bad reasoners, bad debaters, and bad lawyers

CHAPTER IX.

THE SAMARITAN WOMAN.

(*a*) "He was of necessity to pass through Samaria. He cometh, therefore, to a city of Samaria which is called Sichar (1), near the land which Jacob gave to his son Joseph. Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour (2). There cometh a woman of Samaria (3) to draw water. Jesus saith to her: Give me to drink (for his disciples were gone into the city to buy meats). Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? for the Jews do not communicate with the Samaritans." To this reply, which perhaps savored more of a jest than of a refusal "Jesus, answered: If thou didst know the gift of God, and who is he that saith to thee: Give

(*a*) St. John, iv. 4–30.

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(1) The same which is called Sichem in Scripture. It was situated near the mountain of Garizim.

(2) About noonday.

(3) These Samaritans were originally a Chaldean colony, sent by Salmanasar to inhabit the country, which remained a desert in consequence of the transportation of the ten tribes into the States of this prince. These Chaldeans carried along with them their idolatrous worship. God sent lions, which committed fearful ravages over the country. To be delivered from this scourge, they brought from Assyria a priest of the race of Aaron, who was to instruct them in the religion of the God of the country; such was the title they first gave him. They acknowledged revelation; but they only received the five books of Moses, and they altered even them in several passages. But what most of all contributed to make them be regarded as schismatics by the Jews, was the temple, which Sanabelleth, one of their governors, caused to be built on the mountain of Garizim. They constantly preferred it to the temple of Jerusalem, the only place on earth where it was then allowable to offer sacrifice to God. This hatred still exists between the Jews and Samaritans, although the latter are reduced to almost nothing, and are sunk in the most profound ignorance.

me to drink, thou perhaps (4) wouldst have asked of him, and he would have given thee living water (5)."

So far, if this discourse did not render this woman faithful, it made her at least respectful. "Sir, she saith to him, thou hast nothing wherein to draw, and the well is deep: from whence, then, hast thou living water? Art thou greater than our father Jacob (6), who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered to her: whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst for ever, and the water that I will give him shall become in him a fountain of water springing up into life everlasting."

She seemed then to place faith in him; but not understanding what was the nature of this wonderful water, "Sir, she saith to him, give me this water, that I may not thirst, nor come hither to draw. Go, saith Jesus to her, call thy husband, and come hither. I have no husband, the woman answered," whether she wished to speak sincerely, or that the ardor of her desire made her deny every thing that

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(4) Jesus Christ was not ignorant of what she would do had she this knowledge. This *perhaps* should therefore be understood, according to the interpreters, to refer to the power she would have still retained then to ask, or not to ask. The amazing prerogative of grace, and that which most strikingly displays its power, is this triumph over hearts, leaving them at the same time the actual power of resistance. If it were necessary to deprive hearts of this power of resistance, grace would no longer be almighty, since, being disabled from triumphing over hearts actually vested with this power, there would be a something that grace was unable to do.

(5) This gift of God and this living water are nothing else but the Holy Ghost, who extinguishes in souls the thirst after the pleasures of sense and perishable goods, who deadens the ardors of concupiscence, who waters the aridity of the heart by refreshing sentiments of piety, and who renders the soul fertile in good works: truly living water both in itself and in its effects, inasmuch as the Holy Ghost, being life, gives life to those souls who receive him.

(6) The Samaritans were not descendants of Jacob. Yet there is nothing to hinder us from believing that in their district several families of Israelites resided; whether or not, they remained there during the transmigration, or came and established themselves there with the Chaldeans, the latter associating with them in their form of worship. Such families would, when speaking of Jacob and the patriarchs, call them their fathers. Chaldeans might also descend from him by alliances with Israelitish women; and supposing none of these reasons existed, the mere habit of hearing the Jews repeat *Our Father Jacob*, might have introduced that fashion of speech into the Samaritan tongue.

might retard its accomplishment. "Jesus said to her: Thou hast said well, I have no husband: for thou hast five, and he whom thou now hast is not thy husband. This thou hast said truly." If this was not naturally a good woman, she must have become so already during the interview she had with Jesus Christ; for, instead of giving him the lie, as many others would have done, and with greater assurance the more foundation there was for the reproach, "she saith to him," respectfully, but with shame, "Sir, I perceive that thou art a prophet:" an expression which comprises the double confession which she made of Jesus Christ's quality of prophet, and of her own sinful life. This last avowal was so humiliating that she could not dwell upon it, but takes advantage of the other to turn the conversation upon the controversy which divided the two classes of people inhabiting Palestine. "Our fathers (7)," added she, "adored (8) on this mountain, and you say that at Jerusalem is the place where men must adore.'

This question has given occasion more than once for regarding the Samaritan as an inquisitive woman, forward in entering on discussions beyond her reach. It seems, nevertheless, that having had the happiness to meet a prophet, she acted wisely in asking him to inform her upon a point of religion deemed of capital importance. Do not let us, therefore, blame what Jesus Christ himself has not blamed. Nay, perhaps he himself inspired the question, that he might take occasion therefrom to instruct the woman in that perfect worship which he came to establish upon the ruins of all the ancient systems, not even excepting that which, though true in itself, was merely preparatory. Therefore he thus spoke to her: "Woman, believe me, that the hour cometh when you shall neither on this mountain nor in Jerusalem adore the Father (9). You adore

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(7) Our ancestors, if we prefer to say that the Samaritans were under the impression that the patriarchs Abraham, Isaac, and Jacob had offered sacrifices on the mountain of Garizim, which left the question at issue still undecided; for the place where sacrifices must be offered was not wherever the patriarchs had sacrificed, but wherever God had chosen, to the exclusion of all other places.

(8) To adore signifies here to sacrifice. Simple adoration was never forbidden in any place.

(9) My father, or he who, by adopting you, is going to become yours, or better

that which you know not (10); we adore that which we know: for salvation is of the Jews (11). But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth (12); for the Father also seeketh such to adore him. God is a spirit, and they that adore him must adore him in spirit and in truth. The woman saith to him: I know that the Messias cometh who is called Christ. Therefore when he is come (13) he will tell us all things." In the mean time she was still obliged, by the declaration of him whom she recognized for a prophet, to acknowledge the superiority of the Jewish worship over the Samaritan—a truth which she seems inclined to elude. As to what regards the new worship which the Messiah alone could establish, she very properly said they should wait for the Messiah. "I am he, who am speaking with thee, saith Jesus to her. Immediately his disciples came, and they wondered that (*contrary to his custom*) he talked with the woman. Yet no man said: What seekest thou? or, Why talkest thou with her? The woman, therefore, left her water-pot, went her way into the city, and saith to the men there: Come and see a man who has told me all things whatsoever I have done; is not he the Christ?" Such was, in regard of this woman, the conduct of Jesus Christ, and such was its success. Few examples can be found of so prompt a conversion, and of one whose several degrees are so

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still, both together, that is to say, my father and yours. The two meanings are true —both suit the text; and Scripture, according to the remark of Saint Augustine, frequently comprises more than one sense in a single word.

(10) Whether it be that the Samaritans had blended with the idea of God some gross error, or whether these words signify that they could not tell upon what grounds they worshipped, their worship having, in point of fact, no divine institution.

(11) It was proper that God should more highly instruct that people, from whom salvation, or the Saviour, was to issue.

(12) Truth is going to succeed shadows, spiritual objects those of sense. Both forms of worship are opposed in what forms their leading quality; for the *new* worship is in some things addressed to the senses, while the *old* must have contained much that was spiritual.

(13) Although the Jews were unwilling to acknowledge the fact, every one, even the Samaritans, expected the Messiah, and expected him at no distant period. For to refer the decision of an essential point of religion to a Messiah who was only to come at some distant and indefinite period, would have been as senseless a proceeding as to refer now-a-days a similar decision to the coming of Elias.

distinctly marked. We see her pass successively from respect of the virtuous man who speaks to her, to the desire of obtaining that which he promises her, although as yet she is ignorant of its nature. Next she recognizes him for a prophet, and in this very avowal which she makes admits herself to be a sinner. She wisely profits by the occasion to get instruction; she listens with docility, and, when once enlightened, she burns with the desire of communicating to her fellow-citizens the light which has just sparkled before her eyes. She leaves her pitcher, as the apostles left their nets: she runs to the city, which she immediately fills with the rumor of the wonderful discovery she had just made. Her zeal for the glory of him whom she announces goes to the extent of prompting her to sacrifice her own fame, by adducing, to prove that he was a prophet, her own misdeeds, which he could have known only by a supernatural light. She invites all the inhabitants to come and satisfy themselves as to the truth of the things she recounts; and, with a success which we may compare to that of the first preaching of St. Peter, she succeeded in as short a time in gaining over to him an entire people. Incomprehensible effect of grace, which in a moment makes a sinner a penitent, and a penitent an apostle. But whilst no better illustration can be given of the efficacy of divine grace, where else is to be found a more affecting picture of its soothing operation, or where can we find a better instance of that admirable art which shrouds, as it were, with the veil of chance, the designs of God, and the most maturely reflected projects of his mercy? Jesus returns from Jerusalem to Galilee; he traverses Samaria, which happens to be upon his route; he halts about mid-day, while his disciples were gone in search of provisions to a neighboring city: he is tired, and he sits down near a well. A woman comes there to draw water; he is thirsty, and he asks her for a drink; she refuses, or seems to refuse it, under pretence of the division which exists between the two nations. What have we here that does not appear the effect of pure chance? Yet all this is nothing else but the execution of the decrees of the Almighty. God, from all eternity, had determined to inspire the woman with a wish to come to this spot on the day and at the hour when she actually came there. She came there of her own free will; but there she must have come inevitably. Heaven

and earth must have perished ere she missed the appointment. The discourse which Jesus Christ held with her, and which seemed entirely occasioned by the good or bad things which she said—that discourse was also preconcerted in the councils of the Most High; and that portion of knowledge which was to be communicated to her had been weighed in the eternal scale. Before she was in the world, yea, before the world existed, it was settled that Jesus Christ should originate in her mind the idea of, and the thirst for, a water which should forever quench thirst, and whose inexhaustible source gushed forth unto life everlasting. Also, that in order to give her at the same time both faith and penance, he should disclose to her both what he was, and what she herself was, that he should enlighten her on the errors of Samaritan worship and the imperfection of the Jewish; that thereupon he should elevate her to the knowledge of a universal and eternal worship, which should extend itself over all times and every people, making truth succeed to figures, spirit to the letter, and the homage of the heart to legal ceremonies. Moreover, it was also settled from eternity that she should be informed at the time of which we speak, that this interior and spiritual worship, alone capable of worthily honoring God who is a spirit, was going to be established; nay, that it actually was established, inasmuch as he who was to be its author and its object—this Messiah whose coming she expected—he himself now spoke to her, and she heard his voice. All these great truths, I say, it was settled that Jesus Christ should reveal unto her, and that independently of her own voluntary effusions, although he said nothing to her that did not seem to flow naturally from her own discourse. Nothing is chance in the eye of God. Nothing happens in the universe but what he has foreseen, but what he has wished, and what has its first cause in his decrees ever free, yet eternal and eternally immutable. I except sin, which, like all the rest, he hath foreseen, but which he can only permit, and which he makes subservient to the execution of his designs. I return to what immediately followed the discourse that gave rise to these reflections.

The following is the instruction which Christ gave to his disciples. As they found him exhausted with fatigue and hunger, (*a*) "They

(*a*) St. John, iv. 31–43.

prayed him, saying: Rabbi, eat." Every occurrence presented to Jesus an occasion of instruction and edification: water had been such for the Samaritan; here food was so for those who offered it him. "I have meat to eat, he said to them, which you know not. The disciples said one to another: Hath any man brought him to eat? Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work." He then added, to teach them what that work was in which they were incessantly to co-operate with him: "Do not you say there are yet four months, and then the harvest cometh (14)? Behold, I say to you: Lift up your eyes, and see the countries, for they are white already to harvest." The apostles did not say what Jesus supposes them to say. These words, "there are yet four months, and then the harvest cometh," was a proverbial way of saying that there was no pressing hurry, and that there was still time for rest. The disciples so understood it with reference to the functions of their ministry. Jesus undeceives them by showing them the countries all yellowing into ripeness, figurative of those people who were ready to receive the Gospel, and of the Samaritans in particular, who, at the moment he was speaking, thronged to him in crowds. Yet, as the apostles might have said to him, the harvest doth not come till after seed-time, Jesus Christ informs them that the seed was already sowed by the prophets their predecessors, whose toil, though at first sight unproductive, was now going to yield a harvest that should gladden both sowers and reapers: this is what the Saviour meant to convey by the following words: "He that reapeth receiveth wages, and gathereth fruit unto life everlasting, that both he that soweth and he that reapeth may rejoice together. For in this is the saying true: That it is one man that soweth, and it is another that reapeth (15). I have sent you to reap that in which you did

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(14) They then were between Easter and Pentecost, and it is known that Pentecost is the time when harvest is reaped in Palestine: a proof of what we presently state, that this was a proverb of the country, and not a saying of the apostles.

(15) This proverb only has, in the circumstances in which used by Jesus Christ, half its application. It signifies, in the ordinary application, that one has all the trouble, another all the profit. Jesus Christ wishes merely to convey that the reaper is different from the sower, although one and the other were equally to share the crop.

not labor: others have labored, and you have entered into their labors (16)."

"Now many of the Samaritans of that city believed in him for the word of the woman giving testimony (17): He told me all things whatsoever I have done. So when the Samaritans were come to him, they desired that he would tarry there, and he abode there two days; and many more believed in him, because of his own word. They said to the woman (18): We now believe not for thy saying, for we ourselves have heard him, and know that this is indeed the Saviour of the world (19)."

After the two days which Jesus had granted to the earnest solicitations of the Samaritans, "he departed thence, and went into Galilee. For Jesus himself gave testimony that a prophet (20) hath

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(16) Have not, then, the apostles toiled as much as the prophets? Yes, but when toiling they had the consolation of reaping the fruit of their labors. Theirs was the toil of the harvest-time, wherein pain is mingled with joy, and the joy exceeds the pain.

Sow always, ye laborers in the field of the Lord: the seed will be productive at the time when your hopes are at the lowest; or, if it produce nothing, your reward is not the less assured by a Master who recompenses the toil, and not the success.

(17) It is strange to see them crediting so easily the testimony of a lewd woman. This has induced some to believe that she had contrived to save appearances, and preserve the reputation of a decent widow. Whatever weight there is in this conjecture, grace might give sufficient force to the word of a disgraced woman to make her find credence in people's minds, and to make this trust in her neither precipitate nor imprudent.

(18) This woman, according to Origen, represents the Church. We believe at the present day on her testimony; but when we shall have the happiness to see Jesus Christ face to face, we shall say with the Samaritans: *We believe now not for thy saying, for we ourselves have heard him, and know that this is indeed the Saviour of the world.*

(19) This was the first people who recognized in Jesus Christ the amiable character of Saviour of the world. There is no doubt but Jesus Christ declared unto them who he was, and we see here what faith they reposed in his words; but, moreover, they who were not Jews, and who expected the Messiah, could not be fettered by the prejudice of those who regarded him as the Saviour of the Jews merely; wherefore they could only expect him as Saviour of the world, and this, therefore, disposed them towards the belief of this article of Christian faith.

(20) Elsewhere we shall explain this sentence, which seemingly Jesus Christ did not advance, but Saint John gives as the motive of the journey he made into Galilee. This forms a very embarrassing difficulty. For the little welcome that a prophet receives in his country was a reason for Jesus to remain in Samaria, where he was so well received, and not to leave it and return to Galilee, which to him was that ungrateful country, whose disgraceful proceedings made him say that a prophet enjoys no consideration in

no honor in his own country. When he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day; for they also went to the festival day. (*a*) And the fame of him went out through the whole country He taught in the synagogues, and was magnified by all."

CHAPTER X.

AN OFFICER'S SON HEALED.—CURE OF ONE POSSESSED, AND OF THE MOTHER-IN-LAW OF SAINT PETER.—THREE MEN REPROVED.

(*b*) "JESUS came again, therefore, into Cana of Galilee, where he made the water wine. And there was a certain ruler, whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son, for he was at the point of death." Since he thus had recourse to Jesus Christ, he may have some time previously commenced believing; but his incipient faith was as yet merely a

(*a*) St. Luke, iv. 14, 15. (*b*) St. John, iv. 46–54.

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his country and among his kindred. This is explained by saying that what was called the Saviour's country is not entire Galilee, but solely the city of Nazareth, whither he did not wish to return, for the reason assigned by the Evangelist, choosing rather to dwell at Capernaum or in other parts of Galilee. This explanation, which appeared to me more satisfactory than five or six others given by the interpreters, is still far from being satisfactory. Those who will not content themselves, may consider this passage as not explained: what inconvenience can result from this? There are enough of matters clear in Scripture to support faith and maintain piety. Those who wish to understand every thing are not aware that intelligence of every thing is not granted at all; what you cannot understand another does understand, and the latter in his turn does not understand what you do. Besides, the explanations which are not satisfactory to me are so to others, and there is no decision whether they or I judge the best. Whatever be the case, let us seek and ask for light; yet let us respect the obscurity which should not at all weaken the faith and veneration due to the divine Scriptures, because, as I have said, there remain enough of things so clear as incontestably to assure both one and the other. And reason alone teaches us that we are to judge, not what is clear by what is obscure, but what is obscure by that which is clear.

doubt to be resolved into true faith, once he had seen or experienced himself the truth of those things which he had heard concerning the Saviour. Jesus, aware of his disposition, reproached him for it by these words: "Unless you see signs and wonders, you believe not." The father, who was entirely engrossed with his son's danger, "saith to Jesus: Come down, Lord, before that my son die. Go thy way, saith Jesus to him; thy son liveth." This efficacious expression operated simultaneously upon the son's body and the father's soul. "He believed the word which Jesus said to him, and went his way." The next day, "as he was going down, his servants met him, and they brought him word that his son lived. He asked therefore of them the hour wherein he grew better, and they said to him: Yesterday at the seventh hour the fever left him (1). The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth; and himself believed, and his whole house. This is again the second miracle (2) that Jesus did, when he was come out of Judea into Galilee."

It has been said already that (*a*) "Jesus, leaving the city of Nazareth, came and dwelt in Capharnaum on the sea-coast, in the borders of Zabulon and of Nephthalim." He went there after the miracle at the marriage of Cana, (*b*) "he and his mother, his brethren and his disciples." But as the "pasch of the Jews was at hand, they remained there not many days," during which they scarcely had time to do more than prepare their place of abode. Jesus returned thither again from Cana, (*c*) "and forthwith," when he had arrived there, "upon the Sabbath-day, going into the synagogue, he taught

(*a*) St. Matthew, iv. 13.
(*b*) St. John, ii. 12, 13.
(*c*) St. Mark, i. 21–26; St. Luke, iv. 35.

(1) One hour after mid-day.

(2) The second which he wrought in this journey from Judea to Galilee; or the second which he wrought in Galilee, counting as the first the miracle at the marriage feast of Cana, which he wrought in like manner after arriving from Judea; or perhaps the Evangelist merely remarks those which Jesus wrought under the special circumstances of his return, because they signalized his arrival in the country, and disposed the people to receive him and hearken to him. The interpreters are divided upon these different explanations, among which it is optional to choose whichever we find best, without being fearful of falling into any prejudicial error.

them. They were astonished at his doctrine; for he was teaching them as one (3) having power, and not as the Scribes. There was in their synagogue a man with an unclean spirit; he cried out, saying: What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Holy one of God." It is hard to say what motive made him speak thus; but, whether he hoped to soften Jesus Christ by flattery, or whether his design was to spite him in some manner by divulging his divinity, which the Saviour wished to make known by degrees only, still it is quite certain that his intention was bad. Wherefore Jesus Christ, who did not wish to be at all indebted to such evidence, imposed silence upon him (4), "and threatened him, saying: Speak no more, and go

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(3) Jesus spoke as a lawgiver, and the Scribes merely as interpreters of the law. He had the power of working miracles, and they had not. In these two respects he had an advantage which they could neither contest nor assume to themselves. But there were others in which they might have imitated, if not equalled him; and failing in these, their ministry was stripped of dignity, and their word of efficacy. Jesus Christ practised what he taught, while the acts of the Scribes notoriously belied their doctrines. Jesus Christ had only in view the glory of his Father, and the salvation of men, while the Scribes sought nothing but their own glory and the spoils of the widow, whose *house they devoured*, after having insinuated themselves by their hypocrisy, into esteem and respect. The zeal of Christ was authorized by example, and ennobled by that perfect devotedness which, forgetful of self, seeks only the salvation of those for whom it is exercised. What tone may not such zeal assume?—or who can resist the power which both reason and nature confer upon it? That of the Scribes, being, on the contrary, inspired by pride and self-interest, could not be made to appear natural, when it was only artificial; nor dignified, since it must have been changeful as the chameleon —having to pass incessantly from severity to indulgence, from censure to adulation. Nor could it have authority, because through all its grimaces were seen, at one time the shifts and artifices of inordinate vanity, and at another the selfish schemes of interest, these being the evident springs of action, determining and guiding its course.

He who acts not, but only talks, is a babbler. He who speaks for the love of praise is a declaimer. He who speaks only for vile profit might be called a buffoon, if his abuse of the divine word, by employing it for his own base purpose, did not aggravate his crime into sacrilege.

(4) The disciples have imitated their Master in this point. When the demon said by the mouth of the girl having a pythonical spirit: *These men are the servants of the most high God, who preach unto you the way of salvation; Paul being grieved, turned and said to the spirit: I command thee, in the name of Jesus Christ, to go out from her* (Acts, xvi.) Coming from the father of lies, everything, even truth, should be suspected. When he speaks truth, he does so to make it subservient to lying.

Like father, like sons, Luther zealously defended the dogma of the real presence

out of the man. The unclean spirit tearing him, had thrown him into the midst, and, crying out with a loud voice, went out of him, and hurt him not at all." This impotent rage was, for those who might have doubted the fact, proof of the possession, and of the divine strength of him before whom all the powers of hell are sheer weakness. (*a*) "There came fear upon all" present, at this prodigy, and all "were amazed (5), insomuch that they questioned among themselves: What thing is this? What is this new doctrine (6)? For with authority he commandeth even the unclean spirits, and they obey him. And the fame of him was spread forthwith into all the country of Galilee."

Jesus, after this miracle, might have chosen a residence in any of the principal houses in the city; for it would have been considered a high honor to receive and splendidly entertain him. He gave the preference to that house whither friendship called him, and whose poverty attracted instead of repelling him. (*b*) "Immediately rising up out of the synagogue they came, Jesus with James and John, into the house of Simon and Andrew." The occasion which Jesus there found for exercising his charity was a further reason for his visit. "Simon's wife's mother lay in a fit of fever. Forthwith they tell him, and they besought him for her. (*c*) Coming to her, he lifted her up, taking her by the hand: and immediately the fever left her, and she ministered unto them." Many other sick persons desired and hoped for the like favor. But they must be brought to him, and the repose of the Sabbath-day, which it is well known was scrupulously observed by the Jews, had hindered their

(*a*) St. Luke, iv. 36; St. Mark, i. 27, 28

(*b*) St. Mark, i. 29, 30; St. Luke, iv. 38.

(*c*) St. Mark, i. 31; St. Luke, iv. 39.

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against the Sacramentarians. This seeming zeal imposed upon the simple, and, by combating the Zuinglians, he created Lutherans.

(5) What caused this great astonishment was, that this possessed is the first whom Jesus Christ had delivered. He soon familiarized the Jews to this prodigy, one of these which he worked most frequently; and his disciples subsequently accustomed the universe to it. This power has remained in the Church, who employs it with efficacy in incontestable cases of possession. Yet they are become rare.

(6) Who is this new teacher who speaks such new and such wonderful things?

neighbors from rendering them this charitable office. This obligation ended with the light of day, in accordance with that law of Leviticus: (*a*) "It is a Sabbath of rest, and you shall afflict your souls beginning on the ninth day of the month: from evening until evening you shall celebrate your Sabbaths." (*b*) "It was," therefore, only "when it was evening, after sunset, they brought to Jesus all that were ill and that were possessed with devils. (*c*) All the city was gathered together at the door. Jesus, laying his hands on every one of them, healed many (7) that were troubled with divers diseases: he cast out many devils with his word, and all that were sick he healed, that it might be fulfilled which was spoken," of the evils of the body as well as those of the soul, "by the prophet Isaias: He took our infirmities and bore our diseases. (*d*) The devils went out of many, crying out and saying: Thou art the Son of God. Rebuking them, he suffered them not to speak, for they knew that he was Christ."

But he was not to confine his instructions or his bounties to a single city, and he foresaw the efforts that would be made here to arrest him. On which account, (*e*) "rising very early, going out, he went into a desert place, and there he prayed." This was apparently the spot agreed upon, whither "Simon and they that were with him followed after Jesus. And when they had found him, they said to him: All seek for thee. He said to them: Let us go into the neighboring towns and cities, that I may preach there also; for to this purpose am I come." In the mean time, the inhabitants, who became apprised of his departure, rushed out of the city, (*f*) "and the multitudes sought him. They came unto him; and they stayed him that he should not depart from them. To whom he said," as before to his disciples: "To other cities also I must preach the kingdom of God; for therefore am I sent." After this reply,

(*a*) Leviticus, xxiii. 32.
(*b*) St. Mark, i. 32.
(*c*) St. Luke, iv. 40; St. Mark, i. 34, St. Matthew, viii. 16, 17.
(*d*) St. Luke, iv. 41.
(*e*) St. Mark, i. 35–38.
(*f*) St. Luke, iv. 42, 43.

(7) All were healed, as is narrated subsequently, and the word *many* is employed here to signify that they were a great number.

which, whilst it informed them of his resolution to leave them for a time, did not deprive them of all hope of seeing him again, they insisted no more. (*a*) "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom *of God*, healing all manner of sickness and every infirmity among the people. His fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, such as were possessed by devils, and lunatics (8), and those that had the palsy, and he cured them: and much people followed him from Galilee, from Decapolis (9), from Jerusalem, from Judea, and from beyond the Jordan.

(*b*) "Jesus seeing great multitudes about him, gave orders to pass over the water." After he had reached the opposite side, (*c*) "as he walked in the way, a certain Scribe came and said to him: Master, I will follow thee whithersoever thou shalt go. Jesus," to teach him by what sacrifices he should merit the honor of being his follower, "saith to him: The foxes have holes, and the birds of the air nests, but the Son of man hath not where to lay his head (10)." It was not difficult to convince this doctor that the disciple should not expect to be better off than the master, and he must have found

(*a*) St. Matthew, iv. 23–25.
(*b*) St. Matthew, viii. 18.
(*c*) St. Luke, ix. 57; St. Matthew, viii. 19, 20.

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(8) The epileptic and fools with lucid intervals are denominated by this term. Their fits were anciently attributed to lunar influence; and from this they derived their name. In later times the error of the conjecture was ascertained, yet the name has remained; and because the name remains, the error is still prevalent in the minds of the multitude, who easily believe things to be what they are called.

(9) This word signifies the country of ten cities. It was situated to the north and west of the sea of Tiberias, among the tribes of Zabulon and Nephthalim. Writers are not perfectly agreed now-a-days as to its limits, nor upon the names of several of its cities.

(10) Poverty has several degrees among men. That of animals, generally speaking, surpasses that of even those men whom we reckon poorest. Among animals, those which men take no care of, and which, abandoned to themselves, have neither park whither they may retire, nor stable wherein to shelter, may be deemed poorest of all. Yet still these have, some of them their nests, others their dens; and in that respect they have more than Jesus Christ. Such is the poverty to which, for us, the Son of man has reduced himself; he who, at the same time, is the only Son of the Most High. If this comparison were not his own, should we dare to make it?

himself far indeed from his expectations, if it be true, as is generally thought, that when tendering himself to Jesus Christ with such apparent generosity of purpose, his sole aim was his own fortune, which he thought to make by attaching himself to this Messiah, of whom he had no more correct ideas than the bulk of his nation. Another truth, of which he seems to have been ignorant, is, that Jesus Christ, who was not always followed by those whom he called to be his followers, never was followed, and never could be followed, except by those whom he first called. (*a*) "Jesus" taught him this by saying "to another" in the throng: "Follow me." This latter was already one of his disciples, but yet not so as to be inseparably attached to him. Having now received such a special call by this second vocation, (*b*) "he said *to him:* Lord, suffer me first to go and bury my father." He meant by this to assist his father in his extreme old age, and not to quit him until he had closed his eyes. For if, as some have thought, he had received recent intelligence of the death or extremity of his father, it is natural to suppose that this man, who had not as yet fettered himself by final engagements with Jesus Christ, would have hurried off on the spot, and if he were in the act of asking permission from Jesus Christ, even supposing he had asked him, he never would have calmly tarried until the Lord issued the unexpected order to follow him. (*c*) "Jesus said to him: Follow me: Let the dead bury their dead (11)." That is to say, let the children of the world take care of the things of the world (12). "But go thou," he added to him, "and preach the kingdom of God."

(*a*) St. Luke, ix. 59. (*b*) St. Matthew, viii. 21. (*c*) St. Matthew, viii. 22.

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(11) Let the dead of soul take the care of burying those who are dead both in soul and body. The world is full of dead, and those who are mourned for are not more to be pitied than the other class, because death of the body, which is the only subject of tears, impresses the last seal upon the death of the soul, for which we never think of shedding tears, although it is only by the latter that the former death is rendered truly deplorable.

(12) This saying of our Saviour still serves to strengthen the constancy of those whom God calls to a perfect state against the efforts which the world makes to retain them. The world even adopts it in worldly concerns, and would be the first to treat as a rebel or a coward whoever would oppose to an order for marching in the service

To these two transactions which are reported in the same way by Saint Matthew and by Saint Luke, the latter adds a third, supposed not to have taken place upon this same day, yet which the Evangelist thought proper to place here, on account of the resemblance it bears to the two preceding. (*a*) "Another (*man also*) said: I will follow thee, Lord, but let me first take my leave of them that are at my house." It does not appear by his request that he sought to pursue a different course of action from that which was subsequently by Jesus Christ himself recommended to the young man to whom he said: (*b*) "Go, sell what thou hast; give to the poor; and come, follow me." But apparently the renunciation he was projecting was one requiring a very long discussion, for (*c*) "Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God;" giving him to understand by these words, that if there are in the world certain professions, requiring from those who pursue them connected and uninterrupted attention, such as that of a laborer who never could plough a furrow straight, if he amused himself looking behind, and let the horses tread off right and left as they pleased; such for a much stronger reason is the apostleship, the most laborious, as well as the most sublime of all ministries, and one that requires imperatively the entire man, which is tantamount to the saying of Saint Paul (13): (*d*) "No

(*a*) St. Luke, ix. 60, 61.
(*b*) St. Matthew, xix. 21.
(*c*) St. Luke, ix. 62.
(*d*) II. Timothy, ii. 4.

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of a prince, the most pressing duties of nature. Yet the world chafes with indignation when hearing the words applied to the service of God; and cruelty is the mildest term which is then given to piety. Then, is the world in contradiction with itself? No: for it thinks, and, if you press the matter a little, will tell you that a prince is of more consequence than God, the earth is of more value than heaven, and that care of the body is preferable to the salvation of souls.

(13) Perhaps Jesus Christ only wished to give this man notice to weigh maturely the step he was desirous of taking, and thus to anticipate the regret which might be caused by the reminiscence of those goods he had too inconsiderately renounced. Such a result would be doubly mischievous to him, since, when stripped of every thing by a sacrifice he might repent, his repenting thereof would render him unworthy of the perfect state for which he had sacrificed every thing. The explanation inserted in the text is that of the majority of interpreters. This, which is not so followed by the learned, seems to be the popular interpretation. For when it is said, that when

man, being a soldier to God, entangleth himself with secular businesses (14)."

CHAPTER XI.

THE TEMPEST STILLED.—TWO DEMONIACS CURED.—SWINE PRECIPITATED INTO THE SEA.—PARALYTIC CURED.—VOCATION OF SAINT MATTHEW.—JESUS EATS AMONGST SINNERS.—DISPUTE RELATIVE TO FASTING.

On that same day (*a*) "Jesus, when evening was come, saith to his disciples: Let us pass over to the other side. And, sending away the multitude, he went into a little ship with them. They launched forth, and there were other ships with him. When they were sailing, Jesus slept. Behold, a great tempest arose in the sea: there came down a storm of wind upon the lake, and the waves beat into the ship, so that it was covered. The ship was filled, and they were in danger. (*b*) Jesus was in the hinder part of the ship, sleeping upon a pillow (1). His disciples came to him and awaked him.

(*a*) St. Mark, iv. 35 ; St. Luke, viii. 22, 23.

(*b*) St. Matthew, viii. 25, 26 ; St. Mark, iv. 38–40.

putting hand to the plough no man should look back again, the common meaning is, that when once a first step has been taken, we must support it with constancy, and not retrace our steps.

(14) Of these three men, it is thought that only the second followed Jesus Christ. The conclusion is probable enough, from the fact of his being the only one to whom Jesus Christ said, and that even twice : *Follow me.* He therefore had a vocation, which the two others, who came to offer themselves, had not. Moreover, the difficulty which he made for the present moment sprang from a good principle, and apparently from the persuasion he was under, that the assistance he meant to give his father was to him a duty from which he could not dispense himself without crime. And, in point of fact, before the great maxims of the Gospel had appeared to the world, what obligation could be more binding ?

(1) This sleep was not counterfeit, as some have unreasonably contended. Jesus Christ truly slept, and had assumed this weakness of our nature with all the others. Yet there was this difference, that sleep which suspended the use of the senses in the rest of mankind, never deprived him of knowledge. His mind actually knew every thing, and thought of every thing ; but he saw nothing, and he heard nothing, with the eyes or ears of the body. He might say of himself, and to the letter : *I sleep ; but my heart* (and mind) *watcheth* (Cant. 5).

Lord, say they to him, save us, or we perish. Doth it not concern thee that we perish? Jesus," who chose to see in this reproach only the effect of their terror, merely "saith to them" the following words: "Why are you fearful, O ye of little faith? Then, rising up, he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased, and there was made a great calm; and he said to them" a second time, but in a milder tone than at first, when it required a firm tone to quiet their apprehensions: (*a*) "Why are you fearful? Have you not faith? yet they feared exceedingly;" but their fear was now of a very different sort; "and they said one to another, Who is this, thinkest thou, that he commandeth both the winds and the sea; and both wind and sea obey him?"

It has been thought that the demons had excited the frightful tempest we have just spoken of. The following narrative, by informing us what interest they had in thwarting this journey, gives ground to the conjecture:—When the calm returned, they continued to sail onward, (*b*) "and they came over the strait of the sea, on the other side of the water, to the country of the Gerasens, which is over against Galilee. As Jesus went out of the ship, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way." One of the two, apparently the best known, and, for this reason, the only one spoken of by two of the three Evangelists who recount this fact, (*c*) "had a devil now a very long time," and that in a very violent manner. "He wore no clothes; neither did he abide in a house, but in the sepulchres. No man now could bind him, not even with chains. For having been often bound with fetters and chains, he had burst the chains and broken the fetters in pieces, and no one could tame him. He was always day and night in the monuments (2), and in the mountains, crying, and cutting himself with

(*a*) St. Mark, iv. 40; St. Luke, viii. 35.
(*b*) St. Mark, v. 1; St. Luke, viii. 26, 27; St. Matthew, viii. 28.
(*c*) St. Luke, viii. 27; St. Mark, v. 3–6.

(2) The sepulchres of the Jews were outside the towns. They were grottoes built of stone and brick, like our cellars, or hewn out of the rock, as was that of Jesus Christ; which shows that they were spacious enough for a living man to dwell there-

stones. (*a*) Seeing Jesus afar off, he ran, and adored him; and *they both* cried out," at the same time, or rather the demons, by their organ: "What have we to do with thee, Jesus, Son of the Most High God? Art thou come hither to torment us before the time (3)? I adjure thee by God that thou torment me not," added the devil who possessed the unfortunate man we have just been speaking of. "For Jesus commanded the unclean spirit to go out of the man, and said unto him: Go out of the man, thou unclean spirit." When the unclean spirit still lingered, "Jesus," who desired to make manifest the splendor of his victory over the powers of hell, (*b*) "asked him: What is thy name? My name is Legion, he said, for we are many. Because [in reality] many devils were entered into him. The demons," forced by the word of Jesus to depart thence, (*c*) "besought him much that he would not drive them out of the country, and that he would not command them to go into the abyss. There was then a herd of many swine feeding on the mountain. The devils besought him, saying: If thou cast us out hence, send us into the swine, that we may enter into them (4). Jesus immediatcly gave leave to them; and the unclean spirits going out, entered into the

(*a*) St. Matthew, viii. 29; St. Mark, v. 7; St. Luke, viii. 29; St. Mark, v. 8.
(*b*) St. Luke, viii. 30, 31, 32; St. Mark, v. 9, 10.
(*c*) St. Matthew, viii. 31; St. Mark, v. 12, 13.

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in. We also read of the sepulchre of Jesus Christ, that Peter and John entered there, as well as the holy women who came to embalm the body of the Saviour.

(3) This saying induced several ancient interpreters of respectable authority to believe that the demons were not as yet tormented, and that they should not commence their torments until after the last judgment. This opinion is now-a-days abandoned, and the prevailing one now in the Church is, that the demons suffer, and have suffered from the time of their fall; and that, wherever they go, they carry their hell along with them. Yet they retain a relic of liberty, and the pleasure of doing injury. Now, they will lose both one and the other when, after the last judgment, they shall be closed up in the abyss, whence they shall never more be permitted to emerge. They were apprehensive lest Jesus Christ, who waged against them so terrible a war, might precipitate them there *before that time*. Hence their complaints and their entreaties *not to command them to go into the abyss*.

(4) Among the many motives which are supposed to have induced them to make such a demand, the most likely is, that, unable any longer to torment men in their bodies and in their souls, they desired to be allowed to cause them damage in their goods.

swine. The herd, being about two thousand, ran violently down a steep place into the sea, and they perished in the waters (5). (*a*) Which when they that fed them saw done, they fled, and told in the city and in the villages every thing; and concerning them that had been possessed by the devil. The whole city went out to meet Jesus, to see what was done. (*b*) They came to Jesus, and found the man out of whom the devils were departed sitting at his feet, clothed, and in his right mind, and they were afraid. They also that had seen told them in what manner he had been dealt

(*a*) St. Luke, viii. 34 ; St. Matthew, viii. 33, 34.

(*b*) St. Luke, viii. 35 ; St. Mark, v. 15, 16.

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(5) To say the least, it would be very improper to imagine that, in granting this leave, Jesus Christ committed a wrong towards those to whom the flock belonged. *The earth is the Lord's, and the fullness thereof.*—Psalm xxiii. Wherefore, he can take from us, when he pleases, those goods which we hold from his pure liberality ; and the religious man says then, as the holy man, Job : *The Lord hath given, the Lord hath taken away ; blessed be the name of the Lord.* Yet still, we are surprised that Jesus Christ, the meekest of all men, whose every step was marked by so many benefits, should have caused, or at least permitted, on this single occasion, a species of damage. The answer given is :—1st. That in transferring the swine to the power which the demons exercised previously over men, he performed a much greater good than the evil which he permitted; for, whatever notions on the subject may be entertained by certain modern philosophers, two men, or even one man, is of more value than two thousand swine. 2d. Jesus Christ punished the Gerasenians. If Jews, they deserved this; for keeping, as they did, such a great quantity of these animals, the use of which was interdicted by law, was furnishing an immediate occasion of prevarication to all the people of the surrounding district. But some have thought the inhabitants of Geresa were Greeks, and a portion of the colony of Gadara, an adjacent city, where the emperors had granted a right to the Greeks to form an establishment. In this case, they, too, deserved to be punished, on account of their excessive attachment to these vile animals, which they preferred to the word of God, that Jesus Christ came to announce to them. This is apparent by the prayer they made Jesus Christ, to retire from them, not venturing to endeavor to force him. Now, not to prefer God to those goods which he has given to us, deserves that he should take them from us. May we not add, that he then takes them away in point of fact ? or that he only leaves them for the misfortune of those who, by this unworthy preference, deserve no favor on his part, or only merit those goods, the possession of which is of greater mischief than their privation ?

The permission to enter into the swine, which was asked by the demons, and granted by Jesus Christ, further teaches us, that the demon can do nothing, in the whole compass of nature, which God does not wish to allow him. Let us, therefore, fear neither the demon, nor all the powers of hell, of earth, and of heaven ; but Him by whom alone all the powers of heaven, of earth, and of hell become fearful.

with who had the devil, and concerning the swine. (*a*) Then all the multitude of the country of the Gerasens besought him to depart from them, for they were taken with great fear (6)." Jesus punished this prayer, by acceding to it;—"he, going up into the ship, returned back again. When he went up into the ship, he that had been so highly troubled with the devil besought him that he might be with him." It is not mentioned whether gratitude for such a great blessing, or the dread of a second possession, inspired this prayer. It may have sprung from both motives. But, whatever was the motive, Jesus, who had other designs upon him, "admitted him not;" and, substituting another sort of apostleship for that to which he refused him admission, (*b*) "saith to him: Go into thy house, to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee. He went his way, and began to publish in Decapolis how great things Jesus had done for him, and all men wondered.

"When Jesus had passed again in the ship over the strait, a great multitude assembled together unto him: for they were all waiting for him." He did not stop long among them; and (*c*) "again after" an absence of "some days, he entered into Capharnaum," which here is called "his own city," on account of its being his usual residence. "It was heard that he was in the house." We may presume that this was still the house of Peter and Andrew. "Many came together, so that there was no room; no, not even at the door. (*d*) Jesus spoke to them the word. He sat teaching; and there were also" in the assembly "Pharisees and doctors of the law

(*a*) St. Luke, viii. 37; St. Mark, v. 18.
(*b*) St. Mark, v. 19–21; St. Luke, viii. 40.
(*c*) St. Matthew, ix. 1; St. Mark ii. 1, 2.
(*d*) St. Luke, v. 17.

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(6) Interest had truly as great a share in this prayer as fear, unless, perhaps, their fear was exclusively produced by interest. Thus, under all the circumstances of the case, these subtle Gerasenians concluded that the herd of swine was much more *useful to the State* than was Jesus Christ and his doctrine. It would not be difficult to find their apology in the writings of some of our *good patriots*. [Our author here alludes to the utilitarians of the old French School.]

sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was to heal them. (*a*) Behold, men came to him, bringing one sick of the palsy, who was carried by four, and they sought means to bring him in, and to lay him before Jesus. When they could not find by what way they might bring him in, because of the multitude, they went upon the roof, uncovered the roof where he was, and, opening it, let him down through the tiles, with his bed," and laid him "in the midst" of the *assembly* "before Jesus. (*b*) Jesus seeing their faith, said to the man sick of the palsy (7): Son, be of good heart, thy sins are forgiven thee." There were, as we have said, sitting there some of the Scribes, or doctors of the law. These Scribes and the Pharisees thought and said within themselves: (*c*) "Why doth this man speak thus. He blasphemeth. Who can forgive sins but God only (8)? Jesus presently knowing in his spirit (9) that they so thought

(*a*) St. Mark, ii. 3; St. Luke, v. 18, 19.
(*b*) St. Mark, ii. 5, 6; St. Matthew, ix. 2.
(*c*) St. Luke, vi. 2; St. Mark, ii. 6, 7, 8; St. Matthew, ix. 4.

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(7) The cure of the body can be obtained by the faith of another, but not the remission of sins. Yet here there is only mention made of the faith of those parties who had carried the patient laboring under the palsy; and it is when *seeing their faith*, that Jesus Christ said to him, *thy sins are forgiven thee.* This raises a difficulty, which we must resolve. The faith of the paralytic, which here is not spoken of, is not, nevertheless, excluded. We ought, therefore, to think he had this faith, and with it contrition, without which no adult has ever obtained, or shall ever obtain, the remission of his sins. When, therefore, this remission is here attributed to the faith of the *bearers*, this can only be, inasmuch as Jesus Christ, touched by this faith, had given to the paralytic faith, and all the other dispositions necessary to justification. There is still another truth insinuated in these words of Jesus Christ, viz., that sin is often the cause of bodily infirmity, the cure of which may be one of the effects of conversion.

(8.) Now, Jesus Christ is God: wherefore he had this power, and, in point of fact, he exercised it at this moment. Still, let us remark that he did not say to the paralytic that he remitted him his sins, but that his sins were remitted; which is very different. For, supposing that Jesus Christ had only been a prophet, he might have known by revelation that God had remitted the sins of this man; and his declaring this to the man, as he did, was not arrogating to himself the divine right of remitting them. Hence, no one could conclude from these words that he had arrogated this right to himself, and this was the very point to which their attention should have been directed, since they wished to censure him; but malignity does not reason so closely.

(9) The Spirit of God alone can fathom souls, and penetrate into the most secret

within themselves, saith to them: Why do you think evil in your hearts (10)? Which is easier, to say to the sick of the palsy, Thy sins are forgiven thee? or to say, Arise, take up thy bed, and walk (11)? But that you may know that the Son of man hath power on earth to forgive sins, I say to thee, said he to the man sick of the palsy: Arise, take up thy bed, and go into thy house Immediately *the man* arose, in the sight of all, and, taking up his bed, went away to his house, glorifying God. (*a*) The multitudes, seeing it, feared, and glorified God that gave such power to man (12)." And they testified their admiration, some by saying, "We never saw the like;" others, "We have seen wonderful things to-day."

(*b*) "Jesus after these things went forth again to the sea-side. All the multitude came to him, and he taught them," according to

(*a*) St. Matthew, ix. 8; St. Mark, ii. 12; St. Luke, v. 26, 27. (*b*) St. Mark, ii. 13, 14; St. Matthew, ix. 9.

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folds of the heart; and he is God, with regard to whom the Spirit of God is termed *his Spirit.*

(10) The answer was easy to every one else but themselves. They were Pharisees; and it is not more natural for birds to fly, and for fishes to swim, than it is for Pharisees to misinterpret whatever is susceptible in the slightest degree of a bad interpretation, even if there were one hundred more degrees of probability for the favorable construction.

(11) 'Tis not more difficult, 'tis even easier to cure a paralytic, than to remit sins. Yet is it much more difficult to impose upon the people as to the cure of a paralytic than about the remission of sins, for we see the first and we do not see the second. But what we see stands as a proof of what we do not see. Therefore, if Jesus Christ does not impose, when he said to the paralytic, *arise, take up thy bed, and go,* it follows that he has not imposed, when he said, *thy sins are forgiven thee.* The second is as possible to him as the first, and what is equally possible is equally easy to him. All this bears upon the fundamental principle of all revealed religion: *He incontestably speaks the truth, who, in order to prove the truth of what he says, works incontestable miracles.*

(12) The power of remitting sins, much more than the power of curing maladies. This was the end of the Incarnation of the Son of God—the object of his labors—the fruit of his sufferings—and the most necessary, as well as the most precious, of all the favors he could procure for human nature. From thence originates the surprise, the admiration, and the joy of mankind. O, ye nations, be glad and rejoice; never cease praising the God of Mercy, who has condescended to communicate to men this divine prerogative, which seems to be of all his rights the most incommunicable.

his custom. "When he was passing on from thence, he saw a man named Matthew, *otherwise* Levi, the son of Alpheus, (*a*) sitting at the receipt of custom, in the custom-house, and saith to him: Follow me He arose up, and leaving all things, followed him." Still he wished to acknowledge beforehand his gratitude, after the fashion of a converted publican, and in order to do so, "he made him a great feast in his own house. It came to pass, as Jesus was sitting at table in the house of Levi, there was a great company of publicans and sinners sat down with him and his disciples, for they were many, who also followed him." And we must remark, in reference to this, a fact which will often appear in this history, viz., that Jesus was constantly cherished by sinners and hated by rigorists. These, therefore, that is to say, "the Scribes and Pharisees, seeing that he ate with publicans and sinners, said to his disciples: Why doth your Master eat and drink with publicans and sinners?"

They addressed themselves to these, undoubtedly, because they deemed them less capable of answering than their Master. Perhaps they still hoped that, by giving them a bad impression of Jesus, they could detach them from him. But "Jesus hearing it, saith to them: They that are in health need not a physician, but they that are ill (13)." A saying which should have made them feel that there was no more sense in the reproach which they made him, than there would have been in finding fault at a physician's visiting the sick or those affected with a plague. He then added, blending his usual instruction with self-justification: (*b*) "Go, then, and learn what this meaneth: I will have mercy, and not sacrifice (14). For I am not come to call the just, but sin-

(*a*) St. Luke, v. 28, 29; St. Mark, ii. 15–17. (*b*) St. Matthew, ix. 13.

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(13) To go visit persons afflicted with contagious diseases is temerity in those who can render them no service; it is charity in the physician, who still is not exempt from rashness, if he visit them without adopting precautions and preventives. One man alone was exempted from this rule; that was the Man-God.

(14) A Hebrew idiom, meaning, *I love mercy better than sacrifice*, which was commanded, instead of being interdicted; but mercy was preferred to it. But if mercy excels sacrifice, there is nothing, therefore, in religion over which it should not take precedence. The entire morality of the Gospel is hinged on this maxim, which is not so peculiar to Christianity as not to have also belonged to the Old Law, since this text to

ners (15)." Whence it followed that the more sinful they were, the better he worked out his mission by seeking them out, and associating with them.

The Pharisees, baffled upon this point, sought to renew the impeachment; but to give greater weight to the fresh reproach which they were framing against Jesus Christ, they took the precaution of associating themselves with the disciples of John. The latter, as well as the Pharisees, were accustomed to practise extraordinary fasting, to which Jesus Christ had not subjected those who professed to follow him. These fasts were not prescribed by law; they might, therefore, be observed or omitted at pleasure. But although practises of devotion are matters of free choice, each individual is prepossessed in favor of his own; and it is very rare for this prejudice to stop short of condemning those who do not conform to those practices. It was apparently this weakness which drew the disciples of John into the plotting of the Pharisees. (*a*) "They came

(*a*) St. Matthew, ix. 14; St. Mark, ii. 18; St. Luke, v. 33, 34.

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which Jesus Christ here refers the Pharisees is from the Prophet Osee. These men, on the contrary, preferred all the rest of religion to charity which was, accurately speaking, turning religion upside down, by placing last of all what should occupy the first place.

There is no neglect of divine worship in leaving the sacrifice to exercise charity towards man. This is rendering to God the worship most pleasing to him. God has no need of our sacrifice, and he loves men: these two truths heighten this worship into a very excellent religion. By this we recognize the perfect independence and infinite goodness of God, those two attributes which entitle him the most to the homage of our minds and of our hearts.

This maxim has given rise to an abuse, viz., limiting religion to doing good towards men. It is only in the competition of both duties, when they come in collision, that we should prefer the service of our neighbor to the worship of God; and then we should merely do so because God wishes us so to act. To prefer, therefore, the external duties of religion to charity towards our neighbor is Pharisaical; and to comprise all religion in the love and service of our neighbor, is acknowledging our fellow-citizens, and disowning our King—embracing our brethren, and denying our Father; it is impiety—it is declared rebellion against the greatest and best of all kings and of all fathers.

(15) This ought not to hinder us from believing that Jesus Christ came to save all men; for all have sinned, saith Saint Paul, *and are in want of the glory of God*, that is to say, of the grace of the Redeemer. An ironical meaning is also given to these words, in reference to the Pharisees: You take scandal at seeing me prefer the company of sinners to yours; are you ignorant, then, that *I am come to call sinners, and not the just*, such as you pretend to be?

and said to Jesus: Why do the disciples of John and of the Pharisees fast often and make prayers; but thine eat and drink, and do not fast? He said to them: Can the children of the bridegroom (16) mourn, and can you make them fast whilst the bridegroom is with them? But the days will come when the bridegroom shall be taken away, and then they shall fast (17)."

Therefore, Jesus did not dispense his disciples from fasting; he merely disposed them to do so at a more convenient time; and in order to make them better understand that in acting thus he did not mean to flatter their passions, but to accommodate himself to their weakness, (*a*) "he spoke a similitude to them. No man putteth a piece from a new garment upon an old garment, otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old." It occurs also that "the new pieceing taketh away from the old, and there is made a greater rent. And no man putteth new wine into old bottles; otherwise the new wine will break the bottles, and it will be spilled, and the bottles will be lost. But new wine must be put into new bottles, and both are preserved. And no man drinking old hath presently a mind to new; for he saith: The old is better." This means that, generally speaking, the more excellent things are in themselves, the less likely are they to be good for beginners. We should proportion ourselves to their weakness. Perfection should only be presented to them at a distance, and as if it were rather an object for their admiration than for their imitation; they should be merely invited, and not seemingly forced to approach it, lest, by endeavoring to form perfect

(*a*) St. Luke, v. 36–39; St. Mark, ii. 21, 22.

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(16) We may recollect that John, in one of the testimonies he rendered to Jesus Christ, designated him by the title of bridegroom. The disciples of John could not have forgotten this; and Jesus Christ, in making use of the same expression, gives ground for believing that they introduced the expression here.

(17) We are almost tempted to smile at the extravagance of heretics. The Calvinists rejected the fast of Lent, because Jesus Christ said that his disciples should not fast while he was with him, although he added that they should fast after he was taken away. And because he said that they should fast when he was taken away—that is to say, if you will, immediately after his death—Montanus and Priscilla, according to the report of Saint Jerome, placed Lent between Easter and Pentecost.

men of those who have but recently become just, relapsing sinners may be the result of such mistaken zeal. Thus Jesus instructed his Church; and whilst he seemed merely answering an ill-founded reproach, he gave to his present and future ministers these admirable lessons of mildness and of condescension.

CHAPTER XII.

A WOMAN HEALED OF AN ISSUE OF BLOOD.—THE DAUGHTER OF JAIRUS RESUSCITATED.—THE BLIND SEE.—DEVILS CAST OUT.

(*a*) "As he was speaking these things unto them nigh unto the sea, a ruler of the synagogue (1) named Jairus came up, and seeing Jesus, falleth down at his feet, adored him, beseeching him that he would come into his house, for he had an only daughter, about twelve years old, and she was dying." Perhaps he thought that Jesus, who had power to cure the sick, had not that of raising the dead; and he may also have been one of those who considered the Saviour's presence necessary for a miracle. For this reason (*b*) "he besought him much, saying: My daughter is at the point of death; come lay thy hand upon her, that she may be safe, and may live. Jesus rising up, went with him, and followed him, with his disciples."

(*c*) "It happened as he went that he was thronged by the multitudes. There was a certain woman *there* who was troubled with an

(*a*) St. Matthew, ix. 18; St. Mark, v. 21, 22; St. Luke, viii. 41.
(*b*) St. Mark, v. 23, 24; St. Matthew, ix. 19.
(*c*) St. Luke, viii. 42; St. Mark, v. 25–27; St. Matthew, ix. 20, 21.

(1) He who presided at the meetings of the Synagogue, which were held on Sabbath days. The place where they were held was called Synagogue, a Greek word meaning *assembly*. At these meetings the Holy Scripture was read, exhortations given, and psalms sung, the only exercises of religion allowed the Jews outside the Temple of Jerusalem. Some authors confidently assert that before the destruction of this great city, it had not less than four hundred and eighty of these synagogues. Every one knows that the Jews still have them in several cities of Europe where they are tolerated.

issue of blood twelve years, and had suffered many things from many physicians, and had spent all that she had, and was nothing the better, but rather worse; *this woman then*, when she had heard of Jesus, came in the crowd behind him, and (*a*) touched the hem of his garment, for she said to herself: If I shall touch only his garment, I shall be healed. Forthwith the fountain of her blood was dried up and she felt in her body she was healed of the evil (2). Immediately Jesus, knowing in himself the virtue which had proceeded from him, turning to the multitude, said: Who hath touched my garment? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me? Jesus said: Somebody hath touched me, for I know that virtue has gone out from me. And he looked about to see her who had done this:" for he was not ignorant of her, but he thus conformed himself to our method of acting; and because he wished that the miracle which he had wrought should be known, he thus prepared the way for its manifestation, by obliging her to speak whose deposition alone could disclose and prove the fact. For (*b*) "the woman knowing what was done in her, seeing that she was not hid, fearing and trembling, came and fell down before his feet, and told him all the truth, and declared before all the people for what cause she had touched him, and how she was immediately healed. (*c*) Jesus turning, and seeing her, said to her: Be of good heart, daughter; thy faith hath made thee whole. Go in peace, and be thou whole of thy disease. And the woman was made whole from that hour," perfectly and without any relapse.

As (*d*) "Jesus was yet speaking, there cometh one to the ruler of

(*a*) St. Mark, v. 29, 30; St. Luke, viii. 45, (*c*) St. Matthew, ix. 22; St. Mark, v. 46; St. Mark, v. 32. 34.
(*b*) St. Mark, v. 33; St. Luke, viii. 47. (*d*) St. Luke, viii. 49.

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(2) The robe worn by Jesus Christ has, therefore, wrought a miracle. Calvin, who was apprehensive, and reasonably so, that the inferences from this miracle must be favorable to relics, finds out indiscreet zeal and a dash of superstition in the action of this woman. Jesus Christ finds in it faith: he openly praises this faith; he accords to the merit of this faith a cure; and this faith, by the report of the three evangelists, is the same which made this woman say, *If I shall touch only his garment, I shall be healed.* Who are we to believe in this matter?

the synagogue, saying to him: Thy daughter is dead, trouble him not" uselessly. Jairus, whose faith had received a new impulse from the miracles of which he had just been a witness, did not despair for all that. (*a*) "Lord," said he, "my daughter is even now dead; but come lay thy hand upon her, and she shall live." For thus one of the evangelists makes him speak; and they are all unanimous in placing here this expression, which is different from what the other evangelists make him utter, who only make him speak of the extremity of his daughter. (*b*) "Jesus hearing this word, answered the father of the maid: Fear not, believe only, and she shall be safe. When he was come to the house, he suffered not any man to go in with him but Peter, and James, and John, and the father and mother of the maiden. He saw the minstrels (3) and the multitude making a tumult, weeping and wailing much; all mourned for her. Why make you this ado (saith he to them going in), and weep? (*c*) Give place, for the girl is not dead, but sleepeth (4). And they laughed him to scorn, knowing that she was dead. He having put them all out, taketh the father and the mother of the damsel, and them that were with them, and entereth in where the damsel was lying. (*d*) Taking her by the hand, he cried out to her: Talitha cumi, which is, being interpreted: Damsel, I say to thee arise. (*e*) Her spirit returned. She arose immediately, and walked. She was twelve years old. Jesus commanded that something should be given her to eat. Her parents were astonished. He charged them strictly to

(*a*) St. Matthew, ix. 18.
(*b*) St. Luke, viii. 50, 51; St. Matthew, ix. 23; St. Mark, v. 38.
(*c*) St. Matthew, ix. 24; St. Luke, viii. 53; St. Mark, v. 40.
(*d*) St. Luke, viii. 54; St. Mark, v. 41.
(*e*) St. Luke viii. 55, 56; St. Mark, v. 42, 43; St. Matthew, ix. 26.

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(3) It was a custom common to both Jews and Gentiles to hire flute-players, who accompanied with mournful airs the lamentations which were made at funerals. Although we are ignorant whence the usage derived its origin, the probability is, that the Jews borrowed it from the Gentiles. If we were to conclude from thence, as some writer has done, that the flute-players in question here were Gentiles, must we not contend also that all our painters are Italians, inasmuch as painting comes from Italy?

(4) A death which was to be confined, by so speedy a resurrection, to scarcely the duration of a short slumber, should be called sleep rather than death.

tell no man what was done (5)." *Yet* "the fame hereof went abroad into all that country."

(*a*) "As Jesus passed from thence" into the house where he dwelt, "there followed him two blind men, crying out and saying: O, son of David, have mercy on us." It was undoubtedly in order to try their faith that Jesus, who heard them, declined stopping. "When he was come to the house, the blind men," who had still kept following him, "came to him, and he saith to them: Do you believe that I can do this unto you? Yea, Lord, they say to him. Then he touched their eyes, saying: According to your faith be it done unto you. And their eyes were opened; and Jesus strictly charged them, saying: See that no man know this. But they going out, spread his fame abroad in all that country."

"When they were gone out, they brought him a dumb man possessed with a devil." An evangelist conveys to us that he was dumb by the influence of the devil himself, because the devil hindered the possessed man from speaking, thus informing us that this hindrance

(*a*) St. Matthew, ix. 27–34.

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(5) There were too many witnesses of the death to give a mysterious character to the resurrection, and the secrecy imposed by Jesus Christ upon this occasion can merely apply to the mode in which he wrought the miracle. Jesus Christ exacted the like secrecy for the ensuing miracle, and in some other transactions. We may be asked what reason had he for this line of conduct, he who wrought publicly so great a number of miracles, and who, far from desiring to make a mystery of them, frequently gave orders to publish them. Out of the several reasons assigned, the only one which has some probability is, that he wished to inform his disciples, and all those to whom he should communicate the gift of miracles, to conceal them as much as in their power, and thus steal away from the applause of men. Many saints have profited from this lesson, and we know the precautions they have taken to withdraw from the eyes of the world the wonders which God operated by their means. Thus is explained why Jesus Christ wished some of his miracles to be kept secret, but not why he pursued this course in regard of such and such a miracle more than any other. Not that no reasons are advanced by those who undertake to explain every thing, but no satisfactory reason has been put forward. Let us be content to know that he had reasons highly worthy of his wisdom, deduced from the circumstances of time, place, and person. The secret was not always kept by those upon whom it was enjoined. Whatever the rigid Calvin may think, Catholic divines do not tax them with this as a crime. Gratitude, which made them speak, excused this want of submission to orders which they merely attributed to the modesty of their benefactor.

did not come upon the man from any natural cause, but from the demon tying his tongue. This construction seems obvious, from the manner in which the cure is recounted; for, "after the devil was cast out, the dumb man spoke. The multitudes wondered, saying: Never was the like seen in Israel. But the Pharisees said: By the prince of devils he casteth out devils."

Jesus did not then condemn this blasphemy, which perhaps had not been uttered in his presence. We shall see, upon another occasion, that he answered it in a manner which covered with shame those who dared to advance the like within his hearing; the result was, that they became his irreconcilable enemies. For to be utterly devoid of blame is the highest offence in envious eyes.

SECOND PASSOVER.

Jesus left the Pharisees of Galilee for a time, to go seek those of the capital. If the latter were not more malignant, they were more formidable in point of number, as also by their proselytes and the facility there exists in large cities for caballing and exciting popular outbreaks. But it was not for the purpose of warring with them that the mildest of men came to meet them; he sought only to enlighten and convert them. It was a religious motive that induced him to make this journey. It was the feast of the Jews, which we believe, with many interpreters, to have been that of Passover, were it merely for the reason of its being called here simply "the Feast." It is known that this was the principal of the three feasts for which the law ordained that every Jew should repair to Jerusalem. Jesus, the author of the law, had voluntarily made himself a subject of the law, and he always observed it with the most perfect punctuality. He came, therefore, to the feast with his disciples, and a miraculous cure, by which he signalized his arrival, was for the Pharisees an occasion to calumniate him; to him an opportunity for instructing them by an admirable discourse. Here is the manner in which these things occurred.

CHAPTER XIII.

PROBATICA.— A MAN INFIRM THIRTY-EIGHT YEARS HEALED.— DISCOURSE OF JESUS CHRIST TO THE JEWS.

(*a*) "THERE [*was*] (1) at Jerusalem a pond *called* Probatica (2), which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting

(*a*) St. John, v. 2–47.

(1) We read in the text : *There is* at Jerusalem a pond.....which has five porches. This form of expression seems to show clearly that Jerusalem still existed when Saint John wrote this. Still the opinion of the most ancient doctors, and of those whose authority ranks highest, is, that Saint John did not compose his Gospel until several years after the ruin of Jerusalem. In referring to their authority, I own I would have desired to find an answer to this difficulty, which they seem not even to have thought of.

Two things are possible, each of which, if true, would suffice to reconcile Saint John's form of expression with the date which all antiquity assigns to his Gospel : 1st, After the capture of Jerusalem by the Emperor Titus, the town was not so utterly destroyed as not to leave some edifices standing, and some Jews occupying them. Some writers even maintain that they still preserved there some synagogues until the time of their last, and their utter and irrevocable expulsion, which was under the Emperor Adrian. The pond and the porticoes might then still exist, and Saint John could speak of them as of things actually existing. 2d. Saint John, who according to constant tradition did not publish his Gospel until after the capture of Jerusalem, might very well have written previously some passages which he may have inserted afterwards in the body of the work. We have now only to suppose that the cure of the paralytic was one of these passages written before the capture of Jerusalem, and the difficulty will be resolved, at least for those who are satisfied to be content with these suppositions.

(2) This Greek word *probatica* signifies sheep-pond. This name was given either because it lay near the gate by which the sheep entered into the city, or because this pond was in the market where they were exposed for sale, or because they were washed there before being immolated, or perhaps because the waters which had been made use of in washing the immolated victims were brought thither by subterraneous channels. This last conjecture has induced several to think that it was for this reason God had communicated to these waters the miraculous virtue which is about to be related, and which made them be regarded as a figure of the waters of baptism. These waters extract from the blood of the Lamb immolated for the sins of the world, the vivifying virtue which communicates to souls the supernatural life of grace, by a miracle far superior to all cures and all corporeal resurrections.

The Anabaptists regard as fabulous this miraculous sheep-pond spoken of by

for the moving of the water. An angel of the Lord descended at certain times into the pond, and the water was moved. He that went down first into the pond after the motion of the water was made whole, of whatsoever infirmity he lay under. There was a certain man there, that had been eight-and-thirty years under his infirmity. When Jesus had seen *him* lying, and knew he had been now a long time, he saith to him: Wilt thou be made whole? The infirm man answered: Sir, I have no man, when the water is troubled, to put me into the pond; for whilst I am coming, another goeth down before me. Arise, Jesus saith to him, take up thy bed and walk. Immediately the man was made whole, and he took up his bed, and walked. It was the Sabbath that day. The Jews therefore said to him that was healed: It is the Sabbath; it is not lawful for thee to take up thy bed. He answered: He that made me whole, he said to me: Take up thy bed and walk."

The man was perfectly justified in doing as he did by the order of him who had so miraculously effected his cure, whilst the author of that order was justified at the same time by the miracle which he had wrought. The Jews, who merely sought to criticise, seemed to pay no attention to what this man stated about his recovery, and they did not ask him, Who is that man who cured thee? but only, "Who is that man who said to thee: Take up thy bed and walk? But he who was healed knew not who it was; for Jesus went aside from the multitude standing in the place. Afterwards, Jesus findeth him in the temple, and saith to him: Behold, thou art made whole: sin no more, lest some worse thing happen thee. The man went his way, and told the Jews that it was Jesus who had made him whole," and not that it was Jesus who had given him the order to take away his bed. This shows that gratitude prompted him to speak, and that his intention was not to denounce Jesus as a violator of the Sabbath, but to make him known as author of the miracle.

Yet "the Jews," who were only willing to see in him the first of

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Saint John, because Josephus, the Jewish historian, does not speak of it. If Saint John did not speak of it, and Josephus did, apparently they would believe it. We believe just whoever we please when we believe only what we like.

these two characters, "therefore did persecute Jesus, because he did these things on the Sabbath:" for here is the commencement of that complaint, which they renewed every time that the occasion presented itself, although the reproaches which they cast upon Jesus on this subject turned always to their own confusion, by the replies he made, and which they never could answer. Still, once that hatred had induced them to say: "He breaks the Sabbath," they never ceased repeating it; and passion, which blindfolded them, so as to hinder them from seeing the absurdity of this accusation, steeled their hearts, rendering them insensible of the disgrace which recoiled back upon themselves every time they renewed the charge. Here, then, is the answer which Jesus then made. "My Father worketh until now (3); and I work." Sublime expression! signifying that the action which Jesus Christ had just performed was above all criticism, because it was as much the action of his Father as his own. Whence it followed, that as there was existing between him and his Father unity of action, there must also have been unity of nature; and that when he called God his Father, he did not do so in the sense of adoption, which was unknown to the Jews, and would not, therefore, have scandalized them, but in the sense of generation, by virtue of which he attributed to himself divine nature, and perfect equality with God. I say that this was a manifest consequence, for so the Jews understood it; and as their envy redoubled in proportion to the great things which Jesus disclosed to them in reference to himself, "they sought the more to kill him, because he did not only break the Sabbath, but also said God was his father, making himself equal to God (4)." To which he replied by the

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(3) *My Father worketh until now*, that is to say, there is no time or no day during which my Father doth not act, not excepting the Sabbath-day. This is the seventh day, upon which day God rested, after employing six days in the creation of the world. He wished that in memory of this rest the seventh day might be consecrated to him by a religious stillness. Yet God only rested inasmuch as he ceased to create new species; for he never ceases working their preservation and their production. The same ceaseless action exists in the Son, and is not distinguished from that of the Father.

(4) If Jesus Christ is not equal to his Father, the duty was imperatively incumbent on him of disabusing the Jews, when they thought they found this equality conveyed by his words. Yet he has not done so, and we are going to hear him express himself upon the point in terms much stronger than those he had heretofore made use of. Where-

following discourse, in which two different parts, as it were, are distinguished. The first is the further development of the expression we have just noticed, and the direct justification of his own conduct on the present occasion. The second establishes the divinity of his mission, by all the proofs that can render it incontestable. He resumed, therefore, in these terms: "Amen, I say to you, the Son cannot do any thing of himself, but what he seeth the Father doing; for what things soever he doth, these the Son also doth in like manner: for the Father loveth the Son, and showeth him all things which himself doth, and greater works than these will he show him, that you may wonder."

Unity of operation and of nature, and perfect equality between the Father and the Son, are found explained in this passage. Still, it is well to observe that here it is said, the Son cannot do anything of himself, but only what he seeth the Father doing. Not in the meaning attached to these words by the Arians, viz.:—That he borrows from the Father any knowledge which he had not in himself, or any power in which he was deficient; but, because the Son acts solely through the knowledge and power which he receives from the Father through the eternal generation. This, very far from limiting the one or the other, proves the infinitude of both; for what the Father possesses from all eternity the same doth he communicate in all its plenitude to his Son, without losing any thing for what he gives, or ceasing to possess what he incessantly communicates. It is in this sense that the Son cannot do any thing without the Father. But it is not the less true, as the fathers of the Church said to the Arians, that the Father cannot do any thing without the Son, since the divine nature, which is common to the Father and the Son, cannot divide itself, nor, whilst it acts in the Son, cease to act in the Father.

Yet, as the cure of this man languishing under paralysis was but

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fore there is no medium: either he possesses divine nature, or he wishes to usurp its honors; and, if not God, he is an impostor. Now, he is not an impostor, according to the avowal of the Arians and Socinians, who, when combating his divinity, nevertheless acknowledge him as the envoy of God, and subscribe to the truth of all his words. This reasoning must ever be a rock against which their hollow subtleties shall dash to pieces.

a slight exertion of the infinite power which the Father has communicated to the Son, Jesus Christ prepares the Jews to see its effects on a more extensive scale, and in a manner more calculated to excite their admiration. "For," said he to them, "as the Father raiseth up the dead, and giveth life, so the Son also giveth life to whom he will." Therefore the power of giving life, or of raising the dead, is no more restricted in the Father than in the Son; for to say that the Son giveth life to "whom he will," is saying very plainly that his power in this respect is unlimited. And as that great miracle of the general resurrection, in which the Son shall operate conjointly with the Father, must be followed immediately by universal judgment, Jesus Christ takes therefrom an opportunity to declare to the Jews, that, besides the power of resuscitating, he has received from his Father authority to judge, which, in one sense, is peculiarly his own. "For," he also says, "neither doth the Father judge any man, but hath given all judgment to the Son, that all may honor the Son as they honor the Father (5)." This is done in the present state of

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(5) The last judgment will be the judgment of God, and, considered as a divine act, will be common to the Father, the Son, and the Holy Ghost, because the three persons of the adorable Trinity concur equally in all the actions which God produces beyond himself. By the sacred humanity of the Man-God, which shall serve as their instrument on this occasion, will the three persons exercise this judgment; and so far we see no difference between them. But this humanity, which alone shall appear in this great action, is properly the Son's, who has united himself with it, and not the Father's or the Holy Ghost's, who have not contracted with it a similar union. In this respect judgment belongs more to the Son than to the Father or the Holy Ghost, because, when judging by his humanity, the Son judges by an instrument *united* to himself, whereas the Father and the Holy Ghost judge by an instrument *separated* from them respectively. Divines express themselves thus; and this may be better understood by saying that when judging by the humanity, the Son judges by himself, whereas the Father—and the same may be said of the Holy Ghost—judges by another person than himself, but who at the same time is another self; a fashion of speech which can only have a literal signification when speaking with reference to the three persons of the adorable Trinity.

The Fathers advance several reasons why God wished that judgment should be exercised by the sacred humanity of the Saviour. 1st. To indemnify him for the profound humiliation to which he voluntarily reduced himself, conformably to those words of Saint Paul: *He emptied himself, taking the form of a servant. . . . He humbled himself, becoming obedient unto death, and unto the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names, that in the name of Jesus every knee should bow that are in heaven, on earth, and under the*

existence by those who believe in the Son, and consequently who render him the honors due to the only Son of the Father, and its accomplishment shall be seen in a much more dazzling manner at the day of judgment, when Jesus Christ shall be recognized and honored by all men, not even excepting those who shall have refused to believe in him, but who can now no longer pretend not to know him, when they shall see him come in a cloud of light, full of majesty and glory, armed with might and power, and by the prodigies of his right arm announcing to all nature its Lord and its King. Then, convinced by the evidence of their own eyes, they shall at least recognize him by their involuntary tremor and forced adoration, and they shall have nothing to plead in reply to the sentence by which they shall be declared attainted and convicted of the crime of high treason against the Divine Majesty, for having refused him during life the faith and homage which were due to him; whereby they have as grossly insulted the Father as himself: "For he who honoreth not the Son, honoreth not the Father, who hath sent him." And he that would simply honor him as an envoy of the Father, could not escape a similar condemnation; because that, not honoring him as the Son, in which quality he has been sent, is equally despising both Father and Son.

Happy those for whom this resurrection shall be the commencement of a life eternally happy! But to this end they must have had share in the first resurrection, which is from the death of sin to

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earth. 2d. To confer on Jesus Christ the special glory of judging those by whom he has been judged, and of justly condemning those by whom he has been unjustly condemned. The latter shall see with unutterable dread the scars of the wounds which their brutal fury imprinted on his innocent flesh, according to these words: *They shall look on him whom they pierced* (St. John, xix. 37). 3d. That men may have a judge to whom they cannot object. He is man like themselves, bone of their bone and flesh of their flesh. Will they object to him who has only become their judge because he condescended to become their brother? He is their Saviour, who only acquired this qualification at the expense of his peace, his glory, his blood, and his life. Can any one desire the perdition of those for whom he has made such sacrifices? And is not a person a thousand times more culpable for having neglected a salvation which had cost so dearly? *Israel, from thyself cometh thy destruction,* accuse not, therefore, thy judge. His past mercies cannot but authorize present severity, and in dying for thee he has justified by anticipation the sentence of death which he shall pronounce against thee.

the life of grace. In this resurrection the Son doth not less operate than in the other; but here there is one thing which belongs not to the other resurrection, viz., the co-operation of man is requisite. All shall have part in the second, because no one can resist the stern command of Almighty power. Many shall resist the first, and by their resistance exclude themselves from it altogether. For this reason Jesus Christ promises the first to "him who heareth his word;" whereas of the second, he states absolutely and without any condition: "All that are in the graves shall hear the voice of the Son of God, and shall come forth." Here are his words, continuing his address: "Amen, amen, I say to you, that he who heareth my word, and believeth him that sent me, hath life everlasting (6) and cometh not into judgment; but is passed from death to life. Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God (7): and they that hear shall live. For, as the Father hath life in himself, so he hath given to the Son also to have life in himself, and he hath given him power to do judgment because he is the Son of man (8). Wonder not at

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(6) There is the principle of this in sanctifying grace, which is the life of the soul—a life which, by its nature, must last always, and which shall procure for the body immortal life, if the possessor of this life doth not voluntarily lose it by sinning again, and by thus inflicting death a second time on the soul.

(7) This is understood to allude to the particular resurrections effected by Jesus Christ, and which he was going to operate again. They are proof by anticipation, and, as it were, the earnest of the general resurrection.

(8) In a book so precise and so profound as Scripture, all the terms must have been weighed. What occasions this reflection is, that it is written that the dead shall hear the voice of *the Son of God*, and that the Son is entitled to judge, because he is *Son of man*. Still it is the same person, and there is no difficulty in saying, the Son of man shall resuscitate the dead, and the Son of God shall judge them; but here is attributed to each of the two natures the act which it shall produce immediately by itself. To the divine nature is attributed resurrection, because nothing but an almighty nature can effect this by its own proper virtue: to human nature is attributed judgment, because the sitting of the judge, the pronouncing of judgment, and every thing of a sensible character in judgment, can be the immediate effect of a limited nature. Yet the right of sovereign judgment over the universe belongs to God alone. And so the Son enjoys it, because he is at the same time Son of God, and, inasmuch as by the personal union of the Word with human nature, humanity has been associated with all the rights of the divinity, who imparts to it the power of doing immediately, and by itself, every thing which is not beyond the sphere of created nature.

this. For the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment." Jesus Christ adds, what is, in two words, an apology for all his acts and judgments, viz., that the former are produced by the power imparted to him by his Father, whose judgments and wishes are equally the rule of his wishes and his judgments: this he expresses by these words: "I cannot of myself do any thing. As I hear, so I judge, and my judgment is just. Because I seek not my own will, but the will of him that sent me."

He has just announced great things: he is now going to support their truth by great testimony. The first is that of John; for whatever authority the purity of his morals and his irreproachable conduct gave to the statement of Jesus, he does not expect to be believed upon his own simple assertion. "If I bear witness of myself, my witness is not true (9). There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true." You yourselves have recognized the legitimacy of his testimony; for "you sent to John, and he gave testimony to the truth. But I receive not testimony from man," which is by no means necessary to me. Wherefore it is not for myself, "but I say these things that you may be saved." Besides, this testimony you have chosen is void of all reproach, and I do not now cast any reproach upon it to be reported by you to him. "John was a burning and a shining light. You were willing for a time to rejoice in his light (10)," yet

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(9) If we gave the literal meaning, it would be, My testimony is not *true;* and Jesus Christ would contradict himself, for he says in another place: *Although I give testimony of myself, my testimony is true* (John viii.). No doubt it was true; but if it were single testimony it proved nothing, and the hearers had a right to decline believing upon the maxim that no one can be judge or witness in his own cause. Hence what he acquires by extrinsic testimony is not truth, but legitimate evidence, which renders truth available, and compels it to be received.

(10) Since they sent a deputation to him, with the disposition, for the most part, of recognizing him as the Messiah, supposing he had declared himself such. We say *for the most part*, for the people proceeded in the matter with good faith, and the perverse intentions spoken of elsewhere are only attributed to the Scribes and Pharisees. John referred back this honor to him to whom it belonged. Yet the Jews did

you turned away your eyes from this light, which seemed at first so welcome. But although he was worthy of all belief, "I have a greater testimony than that of John;" even that of my Father. "For the" *miraculous* "works which the Father hath given me to perfect, the works themselves which I do, give testimony of me, that the Father hath sent me, and the Father himself who hath sent me hath given testimony of me. Neither have you heard his voice at any time, nor seen his shape;" for God, who is a pure spirit, comes not under the observation of the senses; but by the works which he has given me to perform, and which are, as it were, his voice, he has made sensible the testimony which he has rendered concerning me; "and you have not his word abiding in you, for whom he hath sent, him you believe not."

Meantime you deem yourselves the faithful depositories and minute searchers of this divine word. You "search the Scriptures, for you think in them to have life everlasting. The same are they that give testimony of me, and you will not come to me that you may have life (11)," which they only promise you through me. You remove from, whilst you seem to be in search of it, because you withdraw from the only road that conducts to it. Whereas, if I seek to attract you to me, I do so with a view to your interest, and not my own. "I receive not glory from men. But" you, who wish to justify by the motive of the love of God your unwillingness to hear me, "I know that you have not the love of God in you," and the conduct you pursue towards me is proof of this; for "I am come in the name of my Father, and you receive me not. If another shall come in his own name, him you will receive (12)." Yet your incre-

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not believe him, although much more deserving of credit when rendering this testimony to another than if he had rendered it to himself.

(11) Who is there who would not have life, and above all others, eternal life? The Jews wished for it, and we also wish for it. But the Jews *did not wish* to have it through faith in Jesus Christ; and *we do not wish to have it* through the observance of the law of Jesus Christ. They wished for the end like ourselves: like them, we do not wish for the means. They perished with such a wish; and what can we expect but to perish like them, if we do not pass from this wish (which I know not whether to call chimerical or hypocritical) to a sincere, absolute, and efficacious wish, tending to the end by the means, and embracing every thing without exception and without reserve?

(12) This is not merely a threat, 'tis prophetic of what was going to happen immedi-

dulity should not excite surprise. There is nothing in faith that flatters human pride; being little esteemed amongst men, faith attracts the complacency of God alone. "How can you believe, who receive glory one from another, and the glory which is from God

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ately after the death of Jesus Christ. All those who wished to assume to themselves the title of Messiah, found followers amongst them, and the prodigy of their credulity in this regard equals that of their incredulity. Terrible, yet just chastisement of that voluntary blindness which, after having closed their eyes to the truth, renders them the dupes, and at last the victims of the grossest illusions and the most absurd lies! Let us dread this, since it is daily renewed before our eyes. When men decline hearkening to the voice of those whom God has established as interpreters of his oracles, they listen to others, for after all the people do not know how to construct for themselves a system of religion, and error, like *faith, cometh* to them *by hearing* (Rom. x. 17). Wherefore to them it is a necessity to hearken to other masters; and to what masters do they hearken? First of all, to men without title, without credentials, without mission, *who bear witness of themselves*, who must be credited on their word, when, with a boldness as ridiculous as 'tis insolent, they come and tell, *I alone* am more enlightened in matters of religion, I understand Scripture better than all the doctors and all the pastors of the Church. But this is merely the beginning of the illusion. After having rejected those really sent by God, the people receive as envoys of God every one who presents himself before them. By means of considerable effrontery and some strokes of jugglery, a man, qualified at most to figure as a mountebank, sets the rumor afloat that he is a prophet, and a thousand voices are heard repeating, He is a prophet. Others come to enlist themselves, and as all have an equal right, there soon appears formed a body of prophets and prophetesses, composed of the very dregs of the lowest populace. In language worthy of those who use it, they retail the most monstrous conceits, such ravings, as the excitement of fever could scarcely engender in the brain of a distempered patient. All that is intelligible is their palpable impiety; but in general they do not understand themselves. Whether we can understand them or not, still they are oracles, who are listened to with religious attention, who are entertained, whose sayings are reported and treasured up like a second Scripture, more respected than the first, which now is merely made use of to clothe their extravagant whims in sacred expressions. The mind once fascinated and carried away, the flesh has no longer any bridle: the filth of impurity mingles with the visions of fanaticism, and comes to be incorporated with its fearful mysteries. And well would it be if they did not soon pass from lust to cruelty, from folly to phrensy; if they did not advance with torch and steel in hand to accomplish the sanguinary predictions of those prophets, who never cease announcing the impending and utter ruin of their adversaries! To such a pitch does this reason degrade and vilify itself, when too proud to bend under the salutary yoke of divine authority. This is an abridgment of the history of the Gnostics, the Montanists, the Priscilianists, the Donatists, the Albigenses, the Hussites, the Anabaptists, the fanatics of Cevennes, &c., &c., and in fine, of all those who, walking in the same paths, shall ever stray into the same wanderings, and shall verify in themselves the expression of the Saviour: *I am come in the name of the Father, and you receive me not: if another shall come in his own name, him you will receive.*

alone you do not seek? Think not that I will accuse you to my Father." He who you are forever placing in opposition to me, and of whom you would give people to understand that you are most zealous defenders, this "Moses, in whom you trust, is" *already* "one that accuseth you. For if you did believe Moses, you would perhaps (13) believe me also; for he wrote of me (14). But if you do not believe his writings, how will you believe my words?"

CHAPTER XIV.

A PENITENT SINNER AT THE FEET OF JESUS CHRIST.—THE CORN PLUCKED.

HERE we give a narrative which others place a little further on: they think it occurred at Naim, and we think it was at Bethany, a borough or small town a short distance from Jerusalem. It follows, from the view we take, that the sinner whose conversion we are going to relate is no other than Mary, sister of Lazarus and of Martha. Neither shall we distinguish her from Mary Magdalen, so well known by her tender and inviolable attachment to the sacred person of the Saviour. Many think that these are two, or even three different persons. They ought not to be blamed for maintaining upon this point the opinion which appeared to them most probable; yet it is desirable to know that their proofs fall very short indeed of demonstration. After having examined their reasons, we

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(13) See Note 4, page 64, where this "*perhaps*" is explained.

(14) In the 18th chapter of Deuteronomy we read these words: *The Lord thy God will raise up to thee a prophet of thy nation, and of thy brethren, like unto me.....I will put my words in his mouth, and he shall speak all that I shall command him. He that will not hear his words which he shall speak in my name, I will be the revenger.*

This prophecy has always been applied to Jesus Christ, and undoubtedly Jesus Christ had it then in view. These words, *like unto me*, signify, 1st. A man, *like unto me*, to allay the apprehensions of the people, who, from fear of dying, had entreated the Lord not to speak personally any more by himself, as he had done upon Mount Sinai. 2d. They also signify a legislator, *like unto me*, to distinguish Jesus Christ from the other prophets, and to prepare men for receiving the new law which was to abrogate the old.

think we may state with confidence that they merely oppose conjecture to conjecture, a new opinion to one more ancient. Now, opinion for opinion, we feel no difficulty in stating that we side more willingly with those which are ancient and common than those which are new and singular. After this short digression, we shall proceed to recount the narrative which occasioned it.

Despite of the declared hostility of the Pharisees to Jesus Christ, there was one of them who ventured to give him marks of attachment and respect. His name was Simon, and it is thought very probable that he is no other than Simon the leper, who is also spoken of in circumstances very like the present. Whether from esteem for Jesus Christ, or from that species of vanity which induces opulent men to invite extraordinary characters to their tables, (*a*) "Simon desired Jesus to eat with him." Jesus consented, and thereby showed that what he hated in the Pharisees was their vices, and not themselves. "He went *therefore* into his house, and sat down to meat. Behold, a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment; and standing behind at his feet (1), she began to wash his feet with tears, wiped them with the hairs of her head, kissed them, and anointed them with the ointment. The Pharisee, who had invited him, seeing it, spoke within himself: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him (2), that she is a sinner." He, before whose eyes all things are laid bare, knew well what the Pharisee ventured to think though not to utter, and by letting him know that he was cog-

(*a*) St. Luke, vii. 36.

(1) The posture in which it was the custom of those times to recline at table, facilitated to her the means of so doing. They reclined on beds (or couches), the head being turned towards the table and the feet outwards.

(2) To be a prophet, it is not necessary to know every thing by divine revelation: it is enough to know several. Eliseus was not the less a prophet, although he was ignorant of the death of the Sunamite's son, which the Lord, he said, had concealed from him. Thus Jesus Christ might, as man, be ignorant what this woman was, and nevertheless be a prophet. Wherefore the Pharisee was mistaken on this point. We shall see that he also deceived himself on several others. Innumerable are the blunders of malice, which, notwithstanding, thinks itself so subtle and penetrating.

nizant of what was passing within him, should have fully satisfied the Pharisee's mind that he was plainly invested with the quality of prophet. But as he wished to use forbearance towards a man who had invited him to his table, he not only did not address him until he had in some manner asked his permission, but also made use of a parable, which, without too sorely wounding his self-love, yet convinced him of his error, by showing him how blind he was in the judgment he passed upon Jesus Christ, unjust in his strictures on the penitent, and presumptuous in the estimate he formed of himself. "He said to him *then*, answering," not his words, but his thoughts: "Simon, I have something to say to thee: Master, say it, said he. A certain creditor had two debtors: the one owed five hundred pence, and the other fifty. Whereas they had not wherewith to pay, he forgave them both. Which, therefore, of the two loveth him most? I suppose, said Simon, answering, that he to whom he forgave most. Jesus said to him: Thou hast judged rightly." And turning to the woman, he justified the little attention which he had seemed to pay to what she was doing, by making it apparent that he had remarked every thing, that he gave her credit for all, and that her tears had a more delicious relish for him than all the dainties which the Pharisee had served up before him. "Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet, but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss, but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but she with ointment hath anointed my feet. Wherefore, I say to thee, many sins are forgiven her, because she hath loved much (3). But

(3) The great love of this sinful woman is given here for the cause of the great remission accorded to her. In the parable remission is granted to her on account of this great love. If you seek for the justice of the application, I am free to avow there is much ado in finding it. Yet that it does not appear impossible, you may form your own judgment by what we are going to say. It seems that there would exist no further difficulty if we admitted a love which was at the same time the cause and the effect of the remission, that is to say, a love that preceded the remission, and which had at the same time the remission for its motive. This is, in point of fact, the love of that penitent. According to the parable she loved much, because many sins were remitted her; and following the application, many sins are remitted her, because she loved much. Now, here is the way in which all this can be explained and recon-

he to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven thee."

This was what she exclusively desired; and what constituted the glory of this illustrious penitent is, that she was the first who addressed herself to Jesus Christ to obtain from him, not, like others, deliverance from some corporeal infirmity, but the healing of those mortal wounds which sin had made in her soul. In doing so, her faith which Jesus Christ is going to eulogize seems to have perfectly enlightened her, since she recognized him for her Saviour in the true sense, viz., in the sense that he was (*a*) "to save the people from their sins." Now this is what was less understood than any thing else even among those Jews who acknowledged him to be a prophet. Very far from thinking that he was soon to confer upon sinful men the power of remitting sin, they viewed him with astonishment when he attributed this power to himself. Whence it followed that "they

(*a*) St. Matthew, i. 21.

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ciled. Let us bear in mind these words of the Council of Trent, when it treats of the dispositions for justification : *They* (the sinners) *must begin to love God as the source of all justice*, that is to say, as author of the justification of sinners. This justification is evidently the effect of the merciful bounty by which God remits sins, and this mercy is the attribute under which God is here proposed to the love of the sinner. Wherefore he is bound to love God, because God is sufficiently good to render him just, after being a sinner, and to render him just by mercifully according to him the pardon of all his crimes. Now, the heavier he is loaded with crimes, the greater is this bounty with respect to him, and the more amiable should it appear to him; and I can conceive that if I love God, because I know that he is sufficiently good to grant to my repentance the pardon of all my crimes, I ought to love him a thousand times more, being a thousand times more culpable, than I should love him if I were a thousand times less guilty. I have said that such was the love of this sinful woman ; and it is that at the same time that she was the woman to whom many sins were remitted, because she loved much, she also discovers herself to be the debtor, who loves the creditor not for what he has already remitted, but because the debtor believes firmly that the creditor is sufficiently generous to remit him even a heavier debt. In a word, this is gratitude by anticipation, for a grace which is sure to be obtained from the pure bounty of Him who can, and we know will accord it. Let us say, however, that there never is any certainty of having obtained this grace. Yet this uncertainty should be no obstacle to the love of which I speak ; because this does not come from God, but from ourselves, that is to say, from our own dispositions, for the validity of which we never can answer. For could I be infallibly assured that they are such as they ought to be, I should no longer be permitted to doubt of my pardon ; it would be to me an article of faith, as it was to the penitent, after Jesus Christ had said to her : *Thy sins are forgiven thee.*

that sat at meat with him began to say within themselves," in surprise, mingled with no little indignation: "Who is this that forgiveth sins also?" But without stopping to reply to them, "Jesus said to the woman: Thy faith hath made thee safe; go in peace (4)." This faith was evidently that by which she had believed that Jesus Christ had the power and the will to remit her sins; and Jesus, by expressly declaring so, taught this murmuring throng that only by similar faith could they merit and obtain the like grace.

When the feast was over, Jesus, who was under no obligation to prolong his sojourn at Jerusalem, returned back towards Galilee. He arrived there, and was occupied, as usual, in pursuing his evangelical missions. (*a*) "On the second-first (5) Sabbath, as he went through the corn-fields, it came to pass that his disciples being hungry, began to pluck the ears, and rubbing them in their hands, did eat." The law allowed this in express terms (Deut. 23), and the thing, considered in itself, could not incur the slightest reproach from those who piqued themselves on being scrupulous observers. Wherefore it was on account of the particular day that those Pharisees who were spectators of the action took occasion to find fault. (*b*) "Why, said they to the disciples, do you that which is not lawful on the Sabbath days?" and as their animosity was much more inflamed against the Master, "Behold," said they to him, with that bitter zeal

(*a*) St. Luke, vi. 1; St. Matthew, xii. 1. (*b*) St. Luke, vi. 2.

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(4) The abuse which Protestants have made of these words to establish their justifying faith, compels us to remember here that Jesus Christ had said previously: *Many sins are forgiven her, because she hath loved much.* It is not, therefore, faith *alone* which justifies, but *faith that worketh by charity.*—Gal. v.

(5) *Second-first*, that is to say, the first Sabbath after the second day of the feast of Azimes. In the 23d chapter of Leviticus we read the following decree: "You shall count, therefore, from the morrow after the Sabbath, wherein you offered the share of the first-fruits, seven full weeks, even unto the morrow after the seventh week be expired, that is to say, fifty days." This day after the seventh week was the day of Pentecost. Now it has been very happily conjectured that all the Sabbath days between the feast of Easter and that of Pentecost were named from this second day of Easter, so that the first Saturday following was termed the first Sabbath after the second day, and, by abbreviation, the second-first, the second-second, &c., that is to say, second Sabbath after the second day, third Sabbath after the second day. Note that the circumstance of the ripe ears of wheat leave no ground for doubting that it was then between Easter and Pentecost.

which rather unmasks than disguises passion, (*a*) "behold, thy disciples do that which is not lawful to do on the Sabbath days." "Have you not read, said Jesus, answering them, have you not read what David did when he was hungry himself, and they that were with him? How he entered into the house of God (6) under Abiathar (7), the high priest; took and eat the bread of proposition (8), which it is not lawful for him to eat, nor for them that were with him (9), but for the priests only? Or have you not read in the law, that on the Sabbath days the priests in the temple break the Sabbath, and are without blame? But I tell you that there is *here* a greater than *the* temple."

He spoke of himself, and this was one of those expressions which, as it were, escaped him, whereby he discovered his divinity to those who hearkened attentively to his words, and applied themselves to understand them; for who is greater than the temple, if it be not the Lord of the temple? Afterwards he added, to let them know that the motive for the reproach they made him was no other than that zeal which they so pompously paraded: (*b*) "If you knew what this meaneth, I will have mercy (10), and not sacrifice, you would never have condemned the innocent." Jesus Christ had already

(*a*) St. Matthew, xii. 2, 3; St. Mark, ii. 26; St. Luke, vi. 4; St. Matthew, xii. 4–6.
(*b*) St. Matthew, xii. 7.

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(6) In the first inclosure of the tabernacle, where laymen were allowed to enter. This occured at Nobe, a sacerdotal town, whither the tabernacle was transported from Silo.

(7) It is written in the 1st book of Kings, chap. xxi., that the high priest from whom David asked the bread was Achimelech, the father of Abiathar. Several answers have been given to this difficulty. The most decisive is, that it is settled by the 2d book of Kings, chap. viii., and by the 1st of Paralipomenon, chap. xviii., that the father and the son had each of them the two names of Achimelech and Abiathar.

(8) So called because the bread was *proposed*, or presented, before the face of the Lord upon a table called, for this reason, *the table of the bread of proposition*. They were piled up, six on each side. The twelve represented the twelve tribes of Israel who protested by this offering that they held from the Lord all their subsistence. They were renewed every Sabbath-day, and those which were taken away could only be eaten by the priest, and that within the inclosure of the tabernacle.

(9) David presented himself alone; but those that were with him were in the vicinity as we also see in the 21st chap. of the 1st book of Kings.

(10) See the 14th note of the 11th chap., page 86.

quoted this maxim against them in a case similar to this, and thus we see how earnestly he desired that this truth should be deeply engraven on every mind. Finally, to wind up his reply and the lesson which it had furnished him with an occasion of giving, (*a*) "He said to them: The Sabbath was made for man, and not man for the Sabbath; therefore, the Son of man is Lord of the Sabbath also."

The one follows evidently from the other, since the Son of man being the king and master of all men, hath under his control every thing connected with men, and whatever is made for them, as was the Sabbath. Wherefore, he hath a right to dispense them, and he did so in the present circumstance; for it is acknowledged by all, that the disciples then required a dispensation—not, as we have already said, for taking the ears of corn away from the people's crops, nor even for bruising them between their hands, which was equivalent to breaking bread into pieces before eating, an action which could never require any defence;—but a dispensation was requisite to enable them to gather these ears of corn on the Sabbath-day, which was expressly forbidden, and from this prohibition Jesus Christ dispensed them. Undoubtedly he had a right to do so; and no one was entitled to call him to account for the reasons upon which he grounded the dispensation. Yet he condescended to give them, and on close examination, we find in them the foundation of a complete apology: 1st. By declaring himself Lord of the Sabbath, he established his sovereign right to dispense with it. 2d. The law was, by its nature, susceptible of dispensation; inasmuch as, being made for man, it was natural it should give way to his real and pressing necessities. 3d. The motive which induced God to use this indulgence is his goodness. He is better pleased that men should break the rest which he commanded them, than allow themselves to be pressed by hunger, so as to run the risk of falling from weakness. Such is the direct meaning of this expression, "I will have mercy, and not sacrifice," without prejudice to the moral sense which we have affixed to it, and which it likewise had when uttered by Jesus Christ. 4th. The disciples were in a position requiring dispensation for two

(*a*) St. Mark, ii. 27.

reasons: of these, necessity was the first. This had authorized David in an action which, under any other circumstances, would have been deemed a sort of sacrilege; therefore, such necessity must, for a much stronger reason, have authorized the disciples in the seeming violation of a less important law. The second reason is, the sanctity of the functions in which they were employed. This justifies, or rather sanctifies, the working of the priests in the temple, for the preparation and immolation of victims, whence arose the Jewish proverb: There is no Sabbath in the temple. How much the more ought it to justify and sanctify the actions of those who, being attached to the person of Jesus Christ, and having become his co-operators, are occupied in ministrations much more holy than all those of the ancient priesthood! The remark has been made that Jesus Christ justifies his disciples by the example of holy and religious men, yet that, when his object was to justify himself personally, he merely alleges the example of his Father, comparing thus man to man, and a God to a God.

CHAPTER XV.

THE WITHERED HAND RESTORED.—MILDNESS OF JESUS CHRIST FORETOLD.—CALLING OF THE TWELVE APOSTLES.

This complaint was soon renewed, Shortly after the fact we have just related, (*a*) "it came to pass, also on another Sabbath-day, that Jesus entered into the synagogue, and taught. There was a man whose right hand was withered. The Scribes and the Pharisees watched if he would heal on the Sabbath, and they asked Jesus: Is it lawful to heal on the Sabbath days?" They spoke thus, "that they might find an accusation against him," or make him contradict himself, if he hesitated at all in his reply. Either that, or they designed to accuse him of gross prevarication, if he advanced what, in their eyes, was a most scandalous maxim, viz., it is lawful

(*a*) St. Luke, vi. 6, 7; St. Matthew, xii. 10.

to heal ailments on the Sabbath-day. (*a*) "Jesus, *who* knew their thoughts," disconcerted them in a way which, while it covered them with shame, did but render their hatred more furious, and their resentment more implacable. "He said to the man who had the withered hand: Arise, and stand forth in the midst. And, rising, he stood forth." Then, addressing himself to the Pharisees, "I ask you, if it be lawful on the Sabbath days to do good or to do evil—to save life or to destroy (1)?"—that is to say, not to save life when it is within our power to do so; for between the two extremes of saving and depriving of life by a positive act, there is a medium, which consists in inaction, or doing neither good nor evil. But the proof that Jesus used this expression in the sense which we attach to it, is this, that whereas they might have replied to him, (*b*) "they held their peace." Hence they acknowledged by their silence, that doing good to our neighbor on the Sabbath-day, when this good is of a nature not to be deferred, is not an evil act; and that we should rather be doing an evil to our neighbor, heinous in proportion to this very good, if we omitted the good when in our power. But to make them feel the utter cruelty of their false zeal, Jesus added this comparison, drawn from their own conduct: (*c*) "What man, he saith to them, shall there be among you, that hath one sheep, and if the same fall into a pit on the Sabbath-day, will he not take hold on it and lift it up (2)? How much better is a man than a sheep?

(*a*) St. Luke, vi. 8.
(*b*) St. Mark, iii. 4.
(*c*) St. Matthew, xii. 11, 12; St. Mark, iii. 4; St. Matthew, xii. 13.

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(1) Not to save the life of the soul or that of the body, when in our power so to do, is taking away one or the other. Who is there that will not be alarmed at this? But who can excuse those whom God has charged with the care of souls, or to whom he has given the means of relieving the wants of the body?

(2) What then was permitted is expressly forbidden by the canon law of the Jews, and the Rabbis are become more scrupulous on this point than the Pharisees were in the time of Jesus Christ. They say, notwithstanding, that when an animal falls into a pit on a Sabbath-day, a person in that case can go down into the pit, place something under the animal to raise it, and that, if it then escapes, the Sabbath is not violated. Poor subtlety, which would not hinder the Sabbath from being violated, in point of fact, if the law forbid acting in a circumstance like the present; because to act it evidently is—descending into a pit, carrying thither a stone or piece of stick, and placing it under cattle, which require this aid to get out of the pit. It is well to remark, that with all their scruples, this class of people do not wish, nevertheless, to lose their sheep.

Therefore, it is lawful to do a good deed on the Sabbath days," continues he, in conclusion. He seemed to pause for any answer they might have to make; "but they held their peace," confounded with shame and vexation. "Jesus, looking round about on them with anger, being grieved for the blindness of their hearts (3), saith to the man: Stretch forth thy hand. He stretched it forth, and his hand was restored to health, even as the other."

At the sight of this miracle, "the Pharisees were filled with madness," and assuredly not without reason. Jesus Christ had clearly shown them that it was allowable to cure this man upon the Sabbath-day, in whatever point of view the subject was examined. Still, had he applied his hand, their malignity might have found room to cavil anew; but what could they say when they saw him employ nothing but speech? Was it forbidden to speak upon the Sabbath-day?—or, as to the words allowed to be spoken, must there be an exception against those which worked miracles? They saw that the absurdity would be too glaring did they hazard such objections, and so being forced to hold their peace, they no longer hearkened to any other impulse than that of exasperated and furious passion. (*a*) "Going out, they immediately made a consultation with the Herodians (4), how "they might destroy him" whom they could not confound.

(*b*) "Jesus knowing it"—he, whose power could nullify the efforts of his enemies with the same facility as his wisdom had disconcerted the vain subtleties of their words, wished on this occasion to give his disciples the example of the conduct they should pursue in the persecutions they were to encounter. He appeared to yield before the storm, (*c*) "and retired with them to the sea. A great multitude

(*a*) St. Mark, iii. 6. (*b*) St. Matthew, xii. 15. (*c*) St. Mark, iii. 7.

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(3) Sin is injurious to God, whom it offends, and wretched for man, who commits it. Inasmuch as it is an offence towards God, it excites the indignation of Jesus Christ, and the evil it does men causes him grief. This is so, because Jesus Christ loves both God and man. True zeal is that which has its origin in both these affections.

(4) We are ignorant who these Herodians were. They may have constituted a religious sect, or a political party—perhaps both together. Very likely they derived the name of Herodians from their declared attachment to the person of Herod Antipas, then tetrarch of Galilee, or in general for the family of the Herods.

followed him from Galilee and Judea, from Jerusalem, from Idumea, and beyond the Jordan. They about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. Jesus spoke to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him. For he healed many, so that they pressed upon him for to touch him, as many as had evils. (*a*) He healed them all, and he charged them that they should not make him known. (*b*) The unclean spirits"—that is, the possessed, who were their instruments—" when they saw him, fell down before him, and they cried out, saying: Thou art the Son of God. And he strictly charged them, that they should not make him known (5); that it might be fulfilled which was spoken by Isaias the prophet, saying (6): Behold my servant, whom I have chosen; my beloved, in whom my soul hath been well pleased. I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not contend, nor cry out; neither shall any man hear his voice in the streets. The bruised reed he shall not break, and smoking flax he shall not extinguish, till he send forth judgment unto victory. And in his name the Gentiles shall hope."

Meekness, therefore, is one of the features which designate the Messiah, and he ought to be recognized by this amiable character. Were the Jews, then, mistaken when they figured to themselves a conquering Messiah? No: mistaken they were not, excepting in the mode

(*a*) St. Matthew, xii. 15, 16. (*b*) St. Mark, iii. 11, 12; St. Matthew, xii. 17–21.

(5) See note 4 of chapter x., page 73.

(6) To connect this prophecy with what precedes it, it is said that Jesus Christ's intention, in forbidding the publication of his divinity and his miracles, was to deprecate the anger of the Pharisees, who were already but too much exasperated against him. This motive was worthy of the meekness of Jesus Christ, who constitutes the object of this prophecy. Envy should not be so humored as to make us abstain from works of zeal and charity, at which it is unjust to take offence; but we must soften their lustre as much as possible, in order not to increase its pain or augment its torment. There is malignity in insulting its grief, and putting straight before its eye the light which it hates and which fires this passion. If envy is unworthy of being treated with caution, such caution is due to charity, which never allows us to take pleasure in another's pain; this caution is also due to our own safety. Envy, when irritated, is capable of any thing; and how often have its furious paroxysms, not treated with sufficient caution, upset the victor in his chariot, and changed into funereal pomp the exhibition of a triumph indiscreetly displayed!

of his conquests; for a conqueror he was to be, in point of fact. The justice alluded to here is the evangelical law, under which he was to reduce all nations; yet not by force or terror. The means which he is to employ shall be a tone of voice so moderate, that no one shall ever remark in it either the animosity of contention or the brilliancy of dispute. He shall not advance amidst the overthrow and wreck of every obstacle on his passage, crushing all before him; his step shall be so soft, his tread so measured, that he might put his foot upon a bruised reed without breaking it, and on smoking flax without extinguishing the fire: terms of expression which, in the hallowed language of Scripture, signify a meekness not only unalterable, but also infinitely cautious not to shock the weak, and to soothe the infirm. These are the weapons by which he shall triumph over all hearts, and, victorious over all nations, he shall first of all accomplish in his person that magnificent promise which he is just going to make to all the imitators of his incomparable meekness: (*a*) "Blessed are the meek, for they shall possess the land!"

He alone was more than sufficient for the execution of this great project. Yet, for the honor of human nature, with which he had not disdained to unite himself, he wished that men should be his co-operators. Already he had disciples; still up to then they were all nearly equal, and his will was that some of them should hold the first rank amongst their companions, and be, as it were, the fathers and chiefs of the new people whom he was about consolidating on the earth. The moment was come when he was to make this choice of every one of those individuals—a choice of unparalleled importance to the universe, and conferring the utmost glory upon those who had the happiness to be included. Before he commenced this undertaking, (*b*) "he went out into a mountain to pray." We know that such a preparation was not requisite for him; still it was desirable that he should give the example to his Church, which made it incumbent on her to imitate him in this particular, as we see by the fasts and the prayers preceding the choice and consecration of her ministers. (*c*) "When day was come, he called unto him his disciples, and they came to him. He chose twelve of them, whom he would

(*a*) St. Matthew, v. 4.
(*b*) St. Luke, vi. 12.
(*c*) St. Luke, vi. 13; St. Mark, iii. 13, 14.

himself, that should be with him, and that he might send them to preach. He named them apostles [*which signifies sent*], and he gave them the power to heal sicknesses and to cast out devils. (*a*) The names of the twelve apostles are: Simon, whom he surnamed Peter, the first; *then* James, the son of Zebedee, and John, the brother of James; he named them Boanerges, which is, the sons of thunder; Andrew, Philip, Bartholomew, Matthew, the publican; Thomas, James, the son of Alpheus, and Jude, *his* brother, *named* Thaddeus; Simon, the Cananean, who is called Zelotes, and Judas Iscariot, who was the traitor (7)." This is the reason why he is always placed the last among the apostles. Peter is always named the first, as he was appointed head of the Apostolic College, and the first pastor of the Church. James, son of Zebedee, is the same whom we call James the Elder. It is not in the sense in which they themselves seem to have originally understood the expression, that he and his brother were termed sons of thunder; this name was only given to them to signify the lustre and energy of their preaching. James, the son of Alpheus, is known by the name of James the Minor. He also is called in Scripture the brother of the Lord, with whom he as well as his brother Jude, or Thaddeus, was closely connected. Each of them is the author of a separate canonical Epistle, bearing their respective names. Matthew, who, out of humility, gives himself here the title of Publican, is the same as Levi, the son of another Alpheus, spoken of elsewhere. Some are of opinion that Bartholomew is

(*a*) St. Matthew, x. 2; St. Luke, vi. 14–16; St. Mark, iii. 17, 18.

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(7) Jesus chose Judas because he sincerely wished him to be an apostle. Judas rendered this choice woeful to himself by his treachery. This did not hinder the Saviour from choosing him, because he was to serve to teach us that the gifts from God of the highest excellence always leave the man who has been endowed with them the power of using or abusing them at his option. Called by the divine vocation to the holiest of states, man may still be lost there; and he should there work out his salvation with fear and with trembling. This treachery serves to teach us further, that as Judas, when he preached by virtue of the mission he had received from Jesus Christ, should not have been less listened to than Saint Peter, so we must, therefore, ever respect in pastors the divine mission, which they do not lose by their personal unworthiness; and, lastly, we must know how to distinguish, on occasion, the individual from the body corporate, and the minister from the ministry, if we do not wish to be reduced to say that the apostles were a society of traitors, and the apostleship the school of treachery.

not different from Nathaniel, one of the first disciples in the order of vocation. If we find some relations of the Saviour among the apostles, we must not think that he chose them from motives of flesh and blood. Kindred furnishes no ground for elevating our connections to ecclesiastical dignities; yet neither does it furnish a reason for excluding them. Besides, a vocation to the apostleship was then a destiny of labor, persecution, and martyrdom. If those who dispose of church patronage employ their relatives in the like ministries, they would rather be liable to the reproach of having sacrificed than of having enriched or elevated their family.

Jesus was solicitous to make this choice in some quiet, remote place, and for that purpose had retired to the mountain. When this reason no longer detained him, he yielded to the desires and wants of the people who were expecting him. (*a*) "Coming down with them, he stood in a plain; and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. They that were troubled with unclean spirits were healed; and all the multitude sought to touch him, for virtue went out from him, and healed all."

CHAPTER XVI.

THE SERMON ON THE MOUNT.

After having cured bodily evils, he thought this was a fitting time to work out the salvation and perfection of souls. (*b*) "Seeing" *then* "the multitudes," who were come to hear him, and who were disposed by his benefits to listen to him, and to hear him with fruit, "he went up [*the second time*] a mountain to an eminence," from which he could be seen and heard in the plain; "and when he was set down, his disciples came unto him." Then "lifting up his eyes on his disciples, he said, and taught them," by the ensuing discourse, which he seems to have only addressed, at least in great part, to

(*a*) St. Luke, vi. 17–19. (*b*) St. Matthew, v. 1, 2; St. Luke, vi. 20.

them alone, but which he pronounced in a tone of voice sufficiently elevated to be heard by all the people, as we may easily judge by the admiration which the sublime doctrine of this divine legislator caused among the multitude.

He begins by laying down the foundation of true happiness, and he annihilates at one stroke all the ideas which had been formed on this point, not only by the passions, but by philosophy, which was merely the art of gratifying them more methodically after covering them with a false gloss of reason, and by Judaism itself, which, taking it all in all, for the exceptions might be counted, imagined no other happiness than what is found in the enjoyment of the goods, the honors, and pleasures of the earth. (*a*) "Blessed," said he, "are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful; for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven. Blessed are ye, when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake. Be glad, and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you (1)."

(*a*) St. Matthew, v. 3–12.

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(1) Whole volumes would scarcely suffice to develop the morality comprised in these eight beatitudes. We shall confine ourselves here to pointing out the sense which appears to us the most literal. The poor in spirit are by excellence those who have voluntarily stripped themselves of all their goods to follow Jesus Christ. Those, therefore, whose hearts are detached from worldly goods, whether they do or do not possess them, participate also in this beatitude, but in an inferior degree, and proportionably to their merit. We shall make use of the term *patient*, because our language has not a more proper term, to convey who those *meek* are to whom is promised the true land of the living. Those who mourn and who shall be comforted are they who suffer with resignation the afflictions which God sends them. The heartfelt love of virtue is expressed by the hunger and thirst after justice. To this noble passion is promised perfect satiety, which can never be found in fleeting goods, that only sharpen the hunger and irritate the thirst of their unhappy votaries. The word merciful extends here to every

Since it is finally laid down that what men regarded as evils are the only true good, the conclusion was plain, that what they called good things are the evils most to be dreaded. Yet lest this sequel should escape inattention, or be evaded by subtlety, Jesus draws the conclusion formally, and after having beatified the first, he hurls this tremendous anathema against the second: (*a*) "Woe to you that are rich; for you have your consolation *in this world.* Woe to you that are filled; for you shall hunger. Woe to you that now laugh; for you shall mourn and weep. Woe to you when men shall bless you; for according to these things did their fathers to the false prophets."

These prophets, true and false, being cited at the close of the blessings and maledictions, are proof that Jesus addressed his words directly to his apostles. What follows sets this in an equally clear light; for although applicable within certain limits to all Christians, still it does not bear its full meaning, except with reference to the apostles and their successors. (*b*) "You are," saith he to them, "the salt of the earth. But if the salt lose its savor, wherewith shall it be salted (2)? It is good for nothing any more, but to be cast out

(*a*) St. Luke, vi. 24–26. (*b*) St. Matthew, v. 13–16.

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species of mercy, both spiritual and corporal. We do not see God with the eyes of the body, says Saint Augustine, but with the eyes of the heart: wherefore those who have pure eyes have nothing to hinder them from seeing his ineffable beauties unveiled. Those are called peace-makers who strive to re-establish and preserve peace amongst men. This great feature of resemblance to the God of Peace will merit for them, in a very excellent manner, the title of children of God. The kingdom of heaven, adjudged in the first place to the voluntary poor, is also adjudged to those who suffer persecution for justice: the first class receive it by right of exchange—the latter by right of conquest. The first are those prudent traders, who sell all to purchase it: the second are those violent invaders, who grasp it by force, and carry it at the point of the sword. It is not the less insured to all the others. For the recompense proposed to them is always the kingdom of God, under different names, which correspond with the different merits to which it is promised. These expressions are also understood to refer to the temporal rewards of virtue, and this sense should not be excluded from them; but it must only be admitted as secondary. To advance it as the first and most literal would be putting too visibly the accessory in place of the principal.

(2) Salt does not lose its savor; but if it should lose its savor, with what can we salt, or what is there in nature which can be as salt to salt itself. This is what Jesus Christ wishes to say here. Thus the doctor, if he deceives himself, shall not be set right by another doctor; the pastor, if he wanders, shall not be brought back by another

and to be trodden on by men (3). You are the light of the world; destined to enlighten it; you cannot escape its observation. "A city seated on a mountain cannot be hid: neither do men light a candle and put it under a bushel but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."

But in order that they may be this mysterious salt, which imparts to the earth, that is to say, to the men who inhabit it, the relish of virtue, and, after having imparted, preserves this relish; that they may become the light of the world, and that city seated on a mountain, which rivets the traveller's eye, and prevents him from wandering from his path; that they may be the light put upon the candlestick, that it may shine to all those who compose the house of the great father of the family; in short, that they may be, by the lustre of their preaching, and the example of their holiness, the reformers of the world, and worthy ministers of the heavenly Father, to whom those who witness their virtues and successes shall refer all the glory thereof—they must teach all salutary truths, and be faithful to all duties, without distinction of little or great, of what is important or unimportant. But that they may have in his person the most perfect model of such rare perfection, Jesus thus proceeds: "Do not think that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill (4). For, amen, I say unto you: Till

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pastor, and the apostle, if he becomes perverted, shall not be converted by another apostle. Not that the thing is absolutely impossible; but it occurs so rarely, that we reckon it an exception, which does not hinder the truth of the general proposition.

(3) *To be trodden on by men*, an expression of the *lowest* contempt, but which is not too strong to express that into which those ministers of the altar inevitably fall who dishonor their ministry by a publicly licentious life.

(4) The Jews have reproached the Christians with this saying of Jesus Christ, as a falsehood in the mouth of him who said that he was sent to establish a new law on the ruins of the old. A more false reproach was never made, nor a more unfounded accusation. 1st. Jesus Christ has kept the law, if we consider it under the aspect of the moral and ceremonious precepts. As to what regards the first, he was always perfectly irreprehensible; and in order to confound his enemies, he had only to defy them to reproach him with a single sin. As to the ceremonious precepts, although in no way bound to observethem, he has not, nevertheless, disdained to fulfil them. He wished to be circumcised; for, although he was circumcised in his mere infancy, he was the only child

heaven and earth pass, one jot or one tittle shall not pass of the law till all is fulfilled. He, therefore, that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven (5). But he that shall do, and teach, he shall be called great in the kingdom of heaven. For I tell you, that unless your justice abound more than that of the Scribes and Pharisees you shall not enter into the kingdom of heaven."

This conclusion shows clearly enough that these commandments which Jesus Christ denominates "least," were not so in their own nature, but only in the judgment of the Scribes and Pharisees. These men were never accused of despising what are termed "little" things: we know, on the contrary, that they relinquished important duties to wed themselves scrupulously to minute observances. This drew upon them from Jesus Christ this grave rebuke, inculcating

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of whom it was true to say that he was only circumcised because he wished to be so. I say as much of his presentation in the temple. Arrived at a mature age, he went to Jerusalem at the great festivals; he celebrated the Passover; and as to the Sabbath, concerning which he encountered such great reproaches, he never objected to its obligation, but only to the false or finical additions of the Pharisees. 2d. If we consider the ancient law as the sketch of the new, not only did Jesus Christ accomplish it by realizing the things it shadowed forth, and verifying its prophecies, but it could only receive its accomplishment from him alone: without him it should have eternally remained imperfect; and, if we wish to speak exactly, we should say that he rather perfected than abrogated it, as the colors which cover the lines of a drawing do not efface the design, but set it off to perfection, by imparting the requisite animation to the figures of the body.

(5) According to the common interpretation, these words signify that he shall be excluded from the kingdom of heaven. According to some, they mean to say that he shall have the last place. What follows is in favor of the first interpretation. Those who prefer the second, ground themselves on the fact that small precepts alone are spoken of, that is to say, according to them, such as do not oblige to the extent of mortal sin. We shall see whether or not they are mistaken in this. But supposing that in point of fact they are not mistaken, if then it be true that we may violate these small precepts without being thereupon excluded from the kingdom of heaven, can any one venture to say that we should not be excluded therefrom if we taught others to violate them—above all, if a person had the influence and character to teach? Teaching people to contemn the will of God, which is not the less declared, and, in one sense, is not the less entitled to respect in small things as in great; encouraging men to emancipate themselves from their primary duties, by affording them facility in so doing in those which are regarded as of lesser importance; stripping virtue of all her outworks, and, like a stronghold, whose external works are all demolished, exposing it to be carried by the first assault of vice; could the pastor, the preacher, the director who should have caused so great an evil, have still a right to claim even the last place in the heavenly kingdom?

that the latter should not be omitted, but that we must commence by fulfilling the first. The error, or rather the depravity, which here seems to be the cause of the reproach cast upon them, is, their regarding as a trifling matter the inward accomplishment of great commandments or precepts, condemning only the outward act. So as they abstained from this, they deemed themselves just, and reckoned as naught a thousand criminal desires, to which they abandoned themselves without scruple. Insufficient justice! which at most was merely a mask, since it did not dwell in the heart, which is the only seat of true justice, man being never innocent when his heart is guilty, as he never can be guilty when his heart is innocent. What gives also to this explanation a new degree of probability, are the following words of the Saviour, which are going to disclose to us the malice of murder in a word uttered from the lips, and the iniquity of adultery even in a desire of the heart.

"You have heard that it was said of old: Thou shalt not kill; and whoever shall kill shall be in danger of the judgment. But I say to you, that whoever is angry with his brother shall be in danger of judgment (6): whoever shall say to his brother, Raca, shall

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(6) Amongst the Jews there were two different tribunals, denominated the *judgment;* one was only composed of three judges, and the other of twenty-three. The council spoken of here was the Sanhedrim, the great senate of the nation, composed of seventy-two judges. Causes were brought before these different tribunals, according to the importance of the matter or the quality of the crime. The Jews had also three capital punishments—the sword, lapidation, and fire, the most rigorous of all. The words of the Saviour allude to all these things without prejudice to the literal sense of the pain of fire, which should be understood with reference to the fire of the other life.

Since it is with reference to murder that Jesus Christ speaks in this way, it is natural to suppose that, in order to deserve these severe judgments, anger must be accompanied by ill-will. The word Raca, also, which, according to the greater number of interpreters, is merely a vague expression of contempt, or which signifies at most a giddy person, according to those who give a definite meaning to the word—this word, I say, must be pronounced in a tone and in circumstances which make it an injury; and the tone and circumstances must also make the word fool, or any other equivalent thereto, an outrage. This does not always occur, and, therefore, these faults are not always capital sins; but this criminal character occurs often enough to furnish just grounds of terror to those who, when in anger, do not know how to moderate their resentment or temper their speech. We ought not to except certain phlegmatic sallies of anger, less violent in appearance and less outrageous in language. Here the language is nothing—all depends on the thing they signify; and, in despite of his affected moderation and his

be in danger of the council; and whoever shall say, Thou fool, shall be in danger of hell fire."

Still there are means of avoiding this chastisement. But these means, to which it hath pleased God to attach the forgiveness of sin, are of indispensable obligation and a necessity so urgent, that there is no duty, no matter of what nature, but should yield to this. "If, therefore, thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming, thou shalt offer thy gift. Be at agreement with thy adversary betimes, whilst thou art in the way with him, lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from thence, till thou repay the last farthing."

This sort of parable is not very difficult to explain. The party to it is the person offended. The "agreement" referred to is the just reparation of the offence; "the way" is the time of life; God is "the judge;" "the officers" are the spirits executing his vengeance; and hell or purgatory is the "prison" wherein, according to the quality of the debt, the debtor shall be inclosed, never to be enlarged from the first species of confinement, where the prisoner remains always insolvent, the crime which made him fall therein being always mortal; or, if the guilt be only venial, not to be enlarged from the second species of confinement until after he has paid, according to the very rigor of justice, all the penalty he had deserved to undergo. For it doth not suffice, when we have offended our brother, to ask God's pardon for the offence; we must also satisfy the injured party.

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smooth expressions, the polished man who gives any one to understand that he regards him as a fool and a blockhead, shall be condemned to the punishment of fire.

If you object that there will, therefore, be many men condemned to the punishment of fire, considering the great number of those with whom such modes of speaking are habitual and ordinary, it is easily answered, that in the judgment of God the multitude will not save the guilty; that the habit, very far from justifying the sinner, renders him more criminal, and that the same rule applies to this case as to that of judging our neighbor; that lastly, since the oracle hath spoken, there is no further question of considering the matter, but of correcting one's self.

Without this preliminary there can be no remission. If this obligation were unknown to the Jews, it seems to be forgotten by Christians; but, forgotten or unknown, it is not the less real, and the law which prescribed it is too plain to leave the smallest doubt on the subject. Whoever refuses to submit himself to it should expect to undergo one of those terrible judgments which have just been pronounced; and, even in this life, he should regard himself as excluded from the altar, and, in some measure, excommunicated by this sentence, coming from the mouth of the God of Justice and of Peace, who still repeats to him from the recess of the tabernacle wherein he invisibly resides: "Go first to be reconciled to thy brother."

The new legislator goes on to speak of adultery very nearly in the same way he did of murder, that is to say, he discloses it where men had not even suspected it to be. "You have heard," [*saith he also to them,*] "that it was said of old: Thou shalt not commit adultery; but I say to you, that whoever shall look on a woman to lust after her, hath already committed adultery in his heart."

Desire follows so close after sight, and sight appears so inevitable to any one having eyes, that we are tempted to ask then, Must they be plucked out? Yes, said the Saviour, who, very far from endeavoring to elude, is the first to draw this consequence: "If thy right eye scandalize thee, pluck it out and cast it from thee; for it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell; and if thy right hand scandalize thee, cut it off, and cast it from thee; for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell."

The healing art does so every day, that is to say, sacrifices a festered member for the preservation of the entire body, and these figures of speech are obviously drawn from this art. Yet we must not take them exactly to the letter. True, it is better to lose the eye and the hand, than the whole body and soul, and that if salvation depended on the like separation, we should endure it coming from another; but it is not allowable to perform it on ourselves, and the Church has ever condemned those who, deceived by the literal sense, have made attempts against their own lives, or the members of their bodies. Reduced to their true meaning, these

words signify that we are obliged to separate ourselves from every thing which is a near occasion of sin, were it a thing so dear and so precious as may be the right eye and the right hand, and were the separation equally as painful. Here all tampering is mortal. Flight or hell, separation or hell. Between these two things Jesus Christ places no medium. At the sight of this fearful alternative, let every attachment be broken, every repugnance surmounted, every interest sacrificed; let the sophistry of the passions disappear before the flash of this lightning, and be silent at the crash of this thunder. Yet, Jesus does not stop here; and, after having pointed out adultery in desire, he shows it again in a sort of union tolerated up to that period: it was that which was formed after a marriage broken, not by the death of one of the united parties, but by the divorce permitted by the old law, which was finally and irrevocably abolished by the author of the evangelical law, who thus brought back marriage to the purity of its original. He thus expresses himself: "It hath been said, whosoever shall put away his wife, let him give her a bill of divorce (7). But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication (8), maketh

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(7) We shall have occasion further on to speak of the law of divorce. We shall only here remark the tenor of the act, and the formalities observed therein by the Jews. 1st. It could not be granted, except with the permission of the husband. 2d. The husband should transfer the deed to the woman with his own hand. 3d. There should not be less than two witnesses, and all the witnesses should affix their seal to the instrument. 4th. The recital set forth three degrees of generation of the man and three of the woman. 5th. The paper on which it was engrossed should be of a greater length than breadth, the letters should be written in a round hand, and separated from one another; there should be no erasure; and, if a drop of ink fell upon the paper, it would make the act a nullity. We recognize in these minutiæ the scruples of the Jews, who often made no scruple in repudiating a woman from fancy or for trifles. The husband said to the woman, when giving the deed: *Receive the act of divorce: be separated from me, and let any one be allowed to marry thee.* This deed was couched in these terms:—I, Rabbi N., son of Rabbi N., son of Rabbi N., such a day of such a month of such a year, from the creation of the world, being in such a place, of my own full and free determination, and without being constrained to it, have repudiated N., daughter of Rabbi N., son of Rabbi N., son of Rabbi N., and I have placed in her hands the deed of divorce, the schedule of separation, and the testimony of division, that she may be separated from me, and that she may go wheresoever it pleaseth her, without any one offering her any opposition, conformably to the constitution of Moses and of the people of Israel.

(8) Several other reasons might authorize married people to separate; but Jesus

her to commit adultery, and he that shall marry her that is put away," for whatever cause it may be, "committeth adultery." Undoubtedly the man who marries again, after having put away his wife, also commits adultery, and the woman who consents to marry him sins in like manner; for what is said of one is equally understood of the other, although not formally announced. In the same way, when Jesus Christ said that the man who looks at a woman with eyes of desire hath committed adultery in his heart, this is understood to mean, that by casting on a man similar glances, a woman renders herself guilty of the same crime.

The depravity of man coerced him to place first in the order of reform these two precepts, which form the fifth and sixth of the Decalogue. Having brought them to such high perfection, the Lord comes to that which, in the order of the commandments, is second. He likewise strips this of the false glosses put upon it by the Pharisees, and he makes additions to it hitherto unknown to the Jews. "Again, you have heard," added he, "that it was said to them of old: Thou shalt not forswear thyself, but thou shalt perform thy oaths to the Lord (9). But I say to you, not to swear at

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Christ only speaks of adultery. 1st. Because he only treats here directly of the dismissal of the woman by the husband, and that it was very rare that other legitimate reasons arose on the woman's side. 2d. Because the other causes of separation do not proceed from the very nature of marriage, like that of adultery, which openly violates the contract. We are not unaware that violence carried to a certain excess, that danger of perversion, which perversion appears inevitable, are reasons for married people to separate; but this is only by virtue of the natural right which all have to provide by flight or by separation for their life's safety, or for the salvation of their soul. 3d. The separation which has adultery for its cause is perpetual in its nature, which those separations are not which arise from any other cause. In the latter cases, when the culpable party acknowledges his delinquency, and that he corrects himself of it, the wife is bound to come back, and to live with him; but no one is bound to do so in the case of adultery. Supposing he repents, and is converted, he may be received into favor, or refused admittance; the parties may be reunited, or remain irrevocably separated. In Christianity this right does not the less belong to the woman than to the man: I say in Christianity, which, of all religions, is the most favorable to women, by re-establishing them in their legitimate rights, elsewhere overlooked through the injustice, or usurped by the violence of men.

(9) This regards more particularly the vow, which is only a species of oath; but taking occasion from this, Jesus Christ gives precepts regarding all sorts of oaths, of what nature soever they may be.

all; neither by heaven, for it is the throne of God; nor by the earth, for it is his foot-stool; nor by Jerusalem, for it is the city of the great King (10). Neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your speech be yea, yea; no, no; and that which is over and above these is evil."

All the antecedent part is of strict obligation; what follows is not equally so. Among the precepts there are to be found counsels which are not rigorously binding, at least as to external practice; for, regarding the interior disposition, there exists no one who is not, to a certain extent, bound, and whoever should refuse to adopt their spirit, would not have the spirit of the Gospel. Such is what Jesus Christ here opposes to the ancient *lex talionis*, which he abolishes,

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(10) That is to say, in *no manner*, and not in *no circumstance*, whatever the followers of Wickliffe and the Anabaptists may have thought, following the example of some ancient obscure heretics, who concluded, from these expressions, that swearing is never allowable. The sequel shows clearly enough that Jesus Christ had only in view to proscribe that series of oaths of all sorts which the Jews had perpetually in their mouths. It has, therefore, been always permitted to take God for witness of a thing that is true, when necessity or great utility obliges it to be done, and that it is done respectfully, and in suitable circumstances. Such has been, at all times, the practice of the Church, authorized by the great example of Saint Paul, who takes God as a witness of the great things which he writes; and of the Angel of the Apocalypse, who, after raising his hand, swears by Him who lives from age to age. But, beyond these cases which we have just excepted, all swearing is forbidden, and we should confine ourselves simply to affirmation or to negation. If this is not an addition which Jesus Christ makes to the second precept, it is, at least, the explanation of a second sense, which the Jews did not perceive in these words: Thou shalt not swear *in vain*. They only understood the words with reference to the prohibition of swearing contrary to truth; Jesus Christ discloses to them the further sense of swearing without reason.

Another addition to this precept is the prohibition, which Jesus Christ subjoins, of not swearing by any thing whatsoever. The Jews imagined themselves irreprehensible when they swore by any thing else than by the name of God. Jesus Christ teaches them, that to swear by creatures is swearing by the Creator, and that to swear by one's self or by one's head (a species of oath very much in use among the Greeks and Romans, whence, apparently, it had passed to the Jews), was also sinful, but for a different reason. To swear by the head, is to offer it up as a sacrifice, supposing a person swears falsely, and to sacrifice it is disposing of what properly belongs to God, as if it were our own property. For can a person be the owner of his head, if he cannot change the color of a single hair thereof?

Every oath beyond those which we have excepted, is always a sin; this follows evidently from the prohibition of Jesus Christ, and the reasons upon which he grounds it.

as incompatible with the meekness of the new law. "You have heard that it hath been said: An eye for an eye, and a tooth for a tooth (11). But I say to you, not to resist evil; but if one strike thee on thy right cheek, turn to him also the other. If a man will contend with thee in judgment, and take away thy coat, let go thy cloak also to him; and whosoever will force thee one mile (12), go with him other two."

Behold the new *lex talionis*, which the Lamb of God substitutes for the ancient. That of the law gave back injury for injury; that

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(11) We read this law in the twenty-first chapter of Exodus. It did not give private persons the right of taking justice into their own hands; it merely prescribed to judges the measure of punishment which they should dispense to those who had used violence. The Jews were not allowed to insist on this punishment through a spirit of vengeance, as appears by the passage of Leviticus, chapter xix.: *Seek not revenge, nor be mindful of the injury of thy citizens.* In Christianity, it is not forbidden to denounce the guilty, and to demand in justice the reparation of the injury, provided it be done through some other motive than that of resentment and vengeance. Here, then, we see no difference between the two laws; and there remains still to be known what Jesus Christ can have in view, as he evidently appears to abrogate something of the ancient and substitute for it something new. In two words, he reforms the abuse of the ancient law, and he establishes the perfection of the new. The abuse of the ancient law consisted in doing, through a spirit of vengeance, what was only allowed to be done through some other innocent motive. I say that this was done without any scruple, and, far from viewing this vengeance as criminal, we have grounds for suspecting that the Pharisees made it a duty and an obligation. The perfection of the new law consists not merely in not seeking for reparation through a motive of vengeance; it requires further, when there exists another reason for seeking it, to make charity supersede this reason—to prefer that injury should remain unpunished, sooner than see it punished by the suffering of the guilty party, even although in consequence of this impunity an individual should be exposed to fresh injuries. We are not always rigorously bound to take this course; but we are bound to mingle no resentment with the reason which makes us seek reparation. It is so difficult to attain this precision, that timorous souls, who despair of reaching it, rather prefer to relinquish the attempt, than to encounter the risk of so hazardous a pursuit, and of a victory, which perhaps would only save their honor at the expense of their conscience. For what man is sufficiently master of his heart, to answer for his not relishing with delight the always criminal pleasure of seeing at his feet an enemy humbled and confounded?

(12) In Latin, *angariaverit*. This word comes from the Persian *angar*, which passed into the Greek and Latin tongues, and even into the French, in which tongue it is used in the familiar style. Its ordinary signification is, *public courier*. These couriers were entitled to dismount all those whom they met, and oblige them to accompany them to the next stage. The species of violence which they used is expressed by the verb *angariare*. This usage still exists amongst many of the Eastern nations.

of the Gospel suffered it twice over rather than once avenge. Such is the disposition of heart to which these words of the Saviour oblige us, and not to present the left cheek to him who strikes the right. Those who insist that there are cases wherein we are bound by the letter, are reduced to fancy some which we may almost call chimerical. Some saints have done so to the edification of the whole Church; but not through obligation, since, in like circumstances, Saint Paul, and even Jesus Christ, have not done so. We may add, that it is more proper not to do so, when we foresee that by so doing we should merely redouble the audacity of aggression and encourage a new crime. The same reasoning must be pursued with reference to the treatment of a man who would wish to rob us unjustly or exact painful services from us to which he is not entitled. By yielding to him what he would deprive us of, or by acquiescing in his exactions, we are not bound to offer him double value; but we should do so, if necessary, rather than oppose violence to violence. Wherefore, it is this meekness, which resisteth nothing—this unalterable patience, ever superior to all injuries and all injustice—which is here commanded us by Jesus Christ. To a morality so sublime, this God of charity and peace joins these short maxims, the practice of which, if they were observed, would banish from society many crimes and many miseries: (*a*) "Give to him that asketh, and from him that would borrow from thee turn not away; of him that taketh away thy goods ask them not again; forgive, and you shall be forgiven; give, and it shall be given to you (13). Good measure, pressed down, and shaken together, and running over, shall they give into your bosom. It is a more blessed thing to give rather than to receive (14). And as you would that men should do to you, do you also to them in like manner."

(*a*) St. Luke, vi. 30, 37, 38; Acts, xx. 35; St. Luke, vi. 31; St. Matthew, vii. 12.

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(13) Should any one object, that if this counsel were followed, the world would be inundated with robbers, it is easy to answer, that each of us is only responsible for himself alone, and not for the rest of the world. Be meek and patient, without being apprehensive of ever exceeding in these virtues; and, supposing that any inconvenience may result therefrom, let us leave to God and to the civil authorities under him to regulate such matters.

(14) In the twentieth chapter of the Acts of the Apostles, Saint Paul says: *You*

Nature had known nothing so pure, and philosophy had not even imagined any thing so noble as these doctrines. But it is useless to know them unless we put them in practice; and to do so, we must have the principle in our hearts. This principle is, the love of all men, without excepting those whom reason, when left to itself, represents to us as the most detestable—that is to say, without excepting our most cruel enemies. Whosoever loves these may assure himself that he accomplishes the great precept of universal charity; but he who hates them dwells in death, because charity is incompatible with the hatred of a single man, were he the most odious and the most wicked of all men: a truth heretofore openly resisted by the human heart, which, after an offence, found nothing so reasonable as hatred, or so just as vengeance. New lights are about to produce new feelings. The disagreeable man can be loved, and he should be loved. Here is the precept uttered from His lips who can teach no unreasonable doctrine, since he is the supreme and eternal reason; and he would no longer be justice and goodness itself, if he were capable of commanding impossibilities.

(*a*) "You have heard that it has been said: Thou shalt love thy neighbor and hate thy enemy (15). But I say to you: Love your

(*a*) St. Matthew, v. 43; St. Luke, vi. 28, 32–35.

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ought to remember the words of the Lord Jesus, how he said: It is a more blessed thing to give rather than to receive. These expressions are not to be met with in any of the four evangelists. Saint Paul had learned it from the apostles, or from one of the disciples who had seen the Lord. There is no doubt that these preserved the recollection of several other expressions of their divine Master, which are not written. As this is written, we deemed it our duty to treasure it, and to put it in this place where the Saviour makes such magnificent promises to liberality, which serve to prove the truth of the maxim in the sense that it is more advantageous to give than to receive.

It is also true in the sense that there is greater pleasure in giving than in receiving. Generous souls find no difficulty in subscribing to this truth, of which they have experience in their own sensations. Interested persons, who do not feel it, cannot comprehend it; the latter should believe it as they believe mysteries.

(15) In the nineteenth chapter of Leviticus, verse 18, we read these words: *Thou shalt love thy friend as thyself.* These words, *Thou shalt hate thy enemy*, we read in no part of Scripture, unless we wish to find this meaning in the order which God issued to his people, to exterminate the unfaithful nations, whose country his people were to occupy; but even this construction would not be a just one. The order to exterminate does not command hatred; and that which is given to soldiers, to kill the enemies of the

enemies (16); do good to them that hate you; bless them that curse you; pray for them that persecute and calumniate you; that you may be the children of your Father that is in heaven (17), who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have (18)? Do not even the publicans these things? And if you salute your brethren only, what do you more? Do not also the heathens this? If you do good to them who do good to you, what thanks are to you? for sinners also do this. And if you lend to them of whom you hope to receive, what thanks are to you? for sinners also lend to sinners for to receive as much. But love ye your enemies; do good; lend, hoping for nothing thereby,

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State, is not an order to hate them. But even if the order of God had been such, Jesus Christ revoked it, as he came to do away with the distinction between Jew and Gentile, and to unite all people in the bonds of the same faith and the same charity. But this is not the interpretation which the Saviour here contends against. It appears that from these words, *Thou shalt love thy friend*, the Jews had concluded, by a contrary analogy, that if they were not obliged, they were, at least, authorized, to hate their enemies. They understood the word enemy in the sense opposed to friend—that is to say, in the sense of private enemy. The description which Jesus Christ gives of it leaves no doubt as to their meaning of the word. It is, according to him, the enemy, who hates us—who persecutes us—who curses us, and caluminates us—all of which things are understood more naturally with reference to a particular enemy than to the public enemy.

(16) The heart of man is impenetrable to himself, and it is very difficult, especially in the struggles of resentment against charity, to discover its depth, and to decide what is its predominant disposition. *Love*, says Jesus Christ; but how can I assure myself that I love him whom I am tempted one thousand times a day to hate mortally? Listen to what the Saviour adds: Do good to him, pray for him, bless him—that is to say, speak well of him. Then you have the greatest assurance which a Christian heart can have, that you have preserved charity. On the contrary, if you speak ill of him—if you seek to injure or to thwart him—if you refuse *to salute him*, that is to say, if you refuse what you owe to his rank and to the different relations which you may have with him, of citizen, neighbor, relative—your state is decided; you do not love, or rather there is proof that you hate: and if still you say, *As a Christian*, I love him, the expression is well understood, and, in modern acceptation, signifies something worse than indifference.

(17) In order that, by this great feature of resemblance, you may be recognized for the children of your heavenly Father. When you see a man who loves his enemy, say boldly, Here is a child of God. No one can be mistaken here.

(18) There is merit in loving our friend when we also love our enemy; but when we do not love our enemy, there is no longer any merit in loving our friend. For in such a case the latter is only through feeling or interest. For if charity had any part in it, charity would make us also love our enemy.

and your reward snall be great. And you shall be the sons of the Highest, for he is kind to the unthankful and the evil. Be ye, therefore, merciful and perfect, as also your heavenly Father is perfect."

Such is the perfection to which we are called; not that we may equal it—for who is as perfect as God?—but that we may labor to acquire it, and to go on evermore in the path that leads to it, for the very reason that we never can equal this perfection. In short, we must either resemble our heavenly Father, or we shall resemble publicans and Pagans. Here there is no medium, inasmuch as there is none between love and hatred. We can never be indifferent with regard to our enemy, whom we are sure to hate from resentment, if we do not love him from religion.

But, after having taught us to do good, Jesus Christ goes on to teach us how to do it well. Prayer, alms, and fasting are works so excellent, that all virtues are comprised in them, or refer to them. Yet nothing is sound for a diseased heart. Such was that of the Pharisees, with whom every virtue was turned into vice, because of the motive that made them exhibit these virtues. They forgot God, and thought wholly of pleasing men. To shun the eye of man, and to think wholly of pleasing God, is the great maxim which the Saviour opposes to their hypocrisy, and, at the same time, the salutary instruction which he gives to his true disciples in the following words:

(*a*) "Take heed that you do not your justice before men, to be seen by them (19); otherwise you shall not have a reward of your

(*a*) St. Matthew, vi. 1–6.

(19) This maxim does not abrogate that which we have read at the commencement of the Saviour's discourse: *So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.* It is not always a crime—it is sometimes even a duty to do good before men, even with a design of their seeing it; all depends upon the intention. To wish to be seen when we do good—I say to wish it *solely* to the end that God may be thereby glorified, is always a virtue, and, as we have said, sometimes an obligation. In general, we must make public what is a matter of duty, and keep secret what is a matter of superorogation. Neither of the two rules, however, is without exception. When we are in doubt whether the good work should be shown or concealed, the second course is always the surest; it is so easy to lose one's self through vanity, and so difficult, not to say impossible, to sin through humility.

Humility and charity sometimes exceed bounds, or seem to exceed; but they never sin.

Father who is in heaven. Therefore, when thou doest an alms-deed, sound not a trumpet before thee (20), as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen, I say to you, they have received their reward (21). But when thou doest alms, let not thy left hand know what thy right hand doeth (22), that thy alms may be in secret; and thy Father, who seeth in secret, will repay thee. When ye pray, you shall not be as the hypocrites (23), that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men. Amen, I say to you, they have received their reward. But thou, when thou shalt pray, enter into thy chamber, and, having shut the door, pray to thy Father in secret, and thy Father, who seeth in secret, will repay thee (24)."

This naturally led Jesus Christ to correct another error on prayer—that of making the merit thereof consist in the multitude, and,

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(20) This is, perhaps, a figurative expression, to signify the ostentation with which the Pharisees dispensed their alms. Perhaps there was also among them the custom of really having a trumpet sounded, to assemble the poor with more show and noise.

(21) Vain like themselves, since they are vain men. But, however, it is *theirs*, such as they had in view, and as they desired. They have received it, and they are paid ; God owes them nothing further. To speak with more precision, he owes them the chastisement of their criminal vanity, and, he owes it to himself to avenge the injury which they have done him, by preferring the glory that comes from men to that which comes from God.

(22) This is an hyperbole, which conveys the idea that we ought to conceal our alms from the rest of men, and, if it be possible, even from ourselves, by forgetting them, or setting little value upon them. Nothing is so great as to do great things, and to esteem them little. There is a measure of alms which each person is bound to perform, according to his means ; these alms ought not to be unknown to the world. For, otherwise, those would be scandalized who might have grounds for believing that you failed to perform the precept. Secrecy refers only to supererogation.

(23) They prayed standing up, to be seen by a greater number of people. The words of the text in Latin, *stantes orare*, may also signify stop, *stopping to pray*, which leaves the posture undecided. This second construction would make the hypocrisy consist in seeking out public places, and saying long prayers there, with a view of being seen and praised by men.

(24) This is said without prejudice to public prayer, recommended and practised at all times. Trifling distractions do not hinder it from being the better course for the heads of families to pray in the midst of their children and their servants than in the secrecy of their private apartments. I speak here of morning and evening prayer. If they wish to pray at other hours, let them apply to these prayers the lesson which the Saviour here gives us.

perhaps, in the elegance, of the words. This is to treat God as we would men, who suffer themselves to be dazzled by the pomp of diction, and persuaded by the force of eloquence. Very probably the Jews were not exempt from this defect. Yet Jesus Christ only attributes it here to the Gentiles. But, as his Church was to form a union of the two people, it was proper that the Gentiles, who were to compose the greater part of it, should also have that instruction which was necessary for them. He proceeds, therefore, thus:

(*a*) "When you are praying, speak not much, as the heathens; for they think that in their much speaking they may be heard (25). Be not you, therefore, like to them. Your Father knoweth what is needful for you before you ask him. Thus, therefore, shall you pray: Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread, and forgive us our debts, as we also forgive our debtors; and lead us not into temptation, but deliver us from evil. Amen (26)."

(*a*) St. Matthew, vi. 7–13; St. Luke, xi. 3.

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(25) That which renders long discourses unnecessary, or a great display of our miseries, is the knowledge which God has of them. Our sentiment thereof must be lively, and accompanied with an ardent desire to be delivered from them. This does not require many words.

(26) Can God, says Saint Cyprian, not hear this prayer, in which he recognizes the very words of his Son? Tertullian calls it the abridgment of the Gospel. It is in reality, for those who meditate upon it, an inexhaustible source of light and instruction. We shall confine ourselves to giving the sense of it which appears the most literal.

The name of Father is at the commencement, 1st, to excite our confidence; it is to our Father that we pray; 2d, to touch the heart of God; those who pray are his children.

When calling him *our Father*, we remember that we are all brethren, since we have a common Father. The heathens, who have not received the grace of adoption, have not, like us, the right of calling him our Father, and the only Son whom he engendered from all eternity is properly the only person who has the right of calling him—my Father.

Who art in heaven. God is everywhere, but heaven is the abode of his glory, and the inheritance which he has prepared for his children. Where can we more willingly contemplate him than in the place where he reigns with the greatest lustre, and where we are to reign eternally with him? *Hallowed be thy name.* The name of God is essentially holy, says Saint Augustine; wherefore all that we can ask for here is, that his sanctity may be known and confessed by all men. *Thy kingdom come.* Reign everywhere without opposition, and hasten the arrival of that great day when all thy friends shall be side by side with thee, and all thy enemies at thy feet. *Thy will be done,* &c. Those

After having given us this admirable prayer, Jesus Christ refers again to the fifth petition in it, to make us understand that it comprehends a species of treaty between God and man, by which God undertakes to forgive the man who forgives, and the man who doth not forgive virtually refuses to obtain from God the pardon of his

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who love God desire the most perfect accomplishment of his will that can possibly be imagined. In heaven but one will is accomplished, that of God, because all others are perfectly conformable to it. We ask for the same state of things to be on earth ; if we cannot obtain it for all men, each may obtain it for himself, and the earth has the happiness of still possessing souls sufficiently angelical to render it easy for us to judge that this petition is not without effect. *Give us this day our daily bread*—that is to say, whatsoever is necessary and sufficient for the support of the life of the body. *This day:* for who knows whether he shall see the morrow ? *Our daily bread :* We read it thus in Saint Luke. In Saint Matthew we read *super-substantial bread.* The Greek word is the same in the two evangelists, and there is every appearance that the *super-substantial* of Saint Matthew bears the same sense as the *daily* of Saint Luke. The first may signify the bread necessary to the support of our substance, that is to say, of our body, or indeed the bread which corresponds to the substance of this day ; for the Hebrews, in order to signify the present day, said the *substance of the present day ;* and we know that Saint Matthew wrote his Gospel in Hebrew (Maldon on Saint Matthew, p. 147). This bread, above all substance, is also, according to the Fathers, the Eucharistic bread ; for this sense, although mystic, is not the less on that account here a direct and literal sense. If it be reasonable for us to ask for the bread which nourishes the body, how much more so is it to ask for the bread which supports the life of our souls ? And can we pray to our Father without asking from him the bread which is by excellence the bread of the children ?

And forgive us our debts. Our offences, which render us, with regard to God, insolvent debtors. God, nevertheless, consents to remit to us these immense debts, these ten thousand talents ; provided that we remit to our brethren the few pence wherein they may stand indebted to us. This is drawing good from evil, and causing life to issue from the bosom of death, whilst we learn from our own sins to grant unto others a pardon which we are so much in want of ourselves.

And lead us not into temptation. God does not tempt us ; but he permits us to be tempted, and the experience which we have of our weakness makes us beg of God not to allow it—a prayer which God grants by diminishing temptations and redoubling his help.

But deliver us from evil. The Latin word signifies, equally, *the evil* or *the wicked* one. The Greek word properly signifies the *evil* one, that is to say, the demon. As to the sense, it is quite equal to ask from God that he should deliver us from the evil which the wicked one doth, or from the wicked one that doth the evil.

There are two parts in this prayer : the first appears to have only in view the interests of God ; the second part is for us. Good children should desire the prosperity of their father before their own. The glory of God is more advantageous to ourselves than we think. If it were not so, would the Church say to God : *We thank thee for the greatness of thy glory ?*

sins. This truth, equally terrible and consoling, is expressed by these words: (*a*) "For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences."

Now, if we pray after the manner prescribed to us, we may reckon as certain that our Father will hear us. His word is express, and his goodness alone is as infallible a guarantee to us as his truth. For Jesus Christ saith further: (*b*) "Ask, and it shall be given you: seek, and you shall find; knock, and it shall be opened to you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. And which of you, if he ask his father bread, will he give him a stone (27)? or a fish, will he for a fish give him a serpent? Or, if he shall ask an egg, will he reach him a scorpion? If you, then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him? When you fast," *continues the Saviour*, "be not as the hypocrites, sad: for they disfigure their faces (28), that they may appear unto men to fast. Amen, I say to you, they have received their reward. But thou, when thou fastest, anoint thy head (29), and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret; and thy Father, who seeth in secret, will repay thee."

Therefore we must have God alone in view in all the good works that we perform. This simplicity of purpose and purity of intention is what renders them virtuous and worthy of recompense. But

(*a*) St. Matthew, vi. 14, 15. (*b*) St. Luke, xi. 9–31; St. Matthew, vi. 16–18.

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(27) We ask from God what we think to be bread, and which is in reality a stone. God gives to us what appears a stone, but which, nevertheless, is bread. God listens when he seems to refuse. He would have refused if he had appeared to listen. For after all, what is sought for is bread.

(28) Some think that they rubbed their faces with certain compositions, which rendered them pale and livid. This was the artificial coloring of hypocrisy.

(29) Supposing, besides, you did mean to perfume the head upon that day: for if a person only perfumed on fast days, then perfumery, instead of dissembling the fast, would announce it. Therefore affect nothing, and conceal the mortifications which you should practise in secret.

if vanity or interest is their sole or principal object, that is to say, if the intention be corrupt, this vitiates every act we perform, as Jesus Christ gives us to understand by this elegant metaphor: (*a*) "The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome; but if thy eye be evil, thy whole body shall be darksome. If, then, the light that is in thee be darkness, the darkness itself how great shall it be!

CHAPTER XVII.

CONTINUATION OF THE SERMON ON THE MOUNT.

PRIDE, lust, anger, and vindictiveness—that is to say, almost all the passions—were overthrown by these divine precepts. Jesus Christ had attacked them even in the very heart of man, where they could no longer exist after the deadly blows he had given them. For, widely different from the Pharisees, who cleansed the exterior, and left all corruption within, this wise physician applied himself to rectify the interior, without which the exterior, even supposing it were well regulated, would only be a deceitful show, and vice glossed over with the colors of virtue. There remained one more passion to be subdued—this was avarice—of all the passions, the one which strikes its roots the deepest into the soul, and is the most difficult to be extirpated. Jesus Christ exhibits its folly, in hoarding up goods which it seldom enjoys; its disorderly character, engrossing as it does the whole heart, to the exclusion of every thought and desire of heaven; its illusion, in endeavoring against reason and experience, cunningly to ally its schemes with the service of God: for nearly all avaricious men would fain be devout, and persuade themselves that they are so. Lastly, pursuant to his ordinary method, Jesus Christ attacks this passion in the heart, by stripping it of the most specious of all its pretexts, which is the fear

(*a*) St. Matthew, vi. 22, 23.

of future want. This excellent lesson constitutes the subject of the following articles:

(*a*) "Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal; but lay up to yourselves treasures in heaven (1), where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also."

"No man can serve two masters; for either he will hate the one and love the other; or he will sustain the one, and despise the other. You cannot serve God and mammon (2). Therefore, I say to you: Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air: they neither sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not you of much more value than they? Now, which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labor not, neither do they spin; but I say to you, not even Solomon, in all his glory, was arrayed as one of these. Now, if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe, how much more ye, O ye of little faith! Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after these (3) things do the heathens seek, and your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God

(*a*) St. Matthew, vi. 19–21; 24–34.

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(1) This is principally done by alms. Keeping one's goods is, therefore, losing them and giving them, is treasuring them up.

(2) Remark the propriety of the term: for a person can possess riches and serve God, but we cannot be subject to riches and serve God.

(3) God does not prohibit foresight, but he prohibits anxiety, as injurious to his parental providence.

Not to trouble ourselves about this present life, and to occupy ourselves entirely about the future life, are, in two words, what we ought to do, and the contrary of what we actually do.

and his justice, and all these things shall be added unto you. Be not, therefore, solicitous for to-morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof."

The judgments which we are in the habit of passing upon one another occupy a position here which shows how much more important this matter seemed to Jesus Christ than to the majority of mankind, who scarcely reckon as faults the transgressions of this kind which they daily commit. Their consequence will be better known, when we shall have seen what recompense Jesus Christ promises to those who do not judge, and what a judgment he reserves for those who do (4). "Judge not," he says, "and you shall not be judged; condemn not, and you shall not be condemned; for with what judgment you judge, you shall be judged (5). And why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thine eye, and behold, a beam is in thy own eye? Thou hypocrite (6), cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye."

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(4) We do not judge, but we see what is as clear as day. Beyond this never *judge*, if you be not a judge. You are such with regard to those over whom you have a right of correction. We may be allowed to act upon a legitimate suspicion; but we are not permitted to judge. That a man's fidelity is suspected is not enough to entitle us to judge him faithless, although it be enough to enable us in certain circumstances to displace or discharge him, on account of the right which we have to make use of only persons of unsuspected fidelity. Whilst this right is well known, its limits are scarcely ever known; for we do not only form the judgment, but we *pronounce* and we publish it, without dreaming that a subordinate, and perhaps a servant, has no less a right to his reputation than the master has to his own, and that often this reputation is even more necessary to the servant. This is one of those sins which are never remitted, if there be not reparation made.

(5) That is to say, that those who shall have judged rigorously shall be judged with rigor; for the judgments of God shall neither be false nor rash, like ours. In what, therefore, could they resemble ours, if not by severity? There are two ways of judging the guilty, even when attainted and convicted—one full of sternness and harshness—the other meek and indulgent. The first was that of the Pharisees—the second that of Jesus Christ, who said to the adulterous woman: *Neither will I condemn thee.*

(6) Because censure supposes the zeal of justice, and is the expression of it. Now he who does not commence by condemning himself, has not truly the zeal of justice. He, therefore, only wears the mask of justice, and this it is that makes him a hypocrite.

We have already remarked, that throughout this entire discourse Jesus Christ had the apostles more directly in view, and that amongst the precepts he gives, some only apply to them and their successors in the ministry. We now call the reader's attention to one of the latter class. "Give not that which is holy to dogs, neither cast your pearls before swine, lest, perhaps, they trample them under their feet, and, turning upon you, they tear you (7)." Which signifies that we must not expose holy things to profanation, nor announce the Gospel truths, when we could not reasonably expect any other fruit than to irritate those to whom they are announced, and to attract from these individuals a persecution detrimental to the preacher, and perhaps to the whole Church. Zeal should, therefore, be intelligent—many people will tell you so. But intelligence should not be devoid of zeal; and, if indiscretion is blameworthy, cowardice is more so. Let us add, that it is more common, because human interests find here a good consideration. In the apostles' time, it was necessary to recommend discretion rather than zeal. At other periods, the reverse was the case: zeal, not discretion, required to be inculcated.

After having laid down the law, Jesus Christ had now nothing more to do but to fortify his followers against the false constructions which might be put upon it. These were to be of two kinds. They might be explained, first of all, by custom, which is, they say, the best interpreter of laws. Jesus Christ gives us to understand that this maxim has no connection with his law. He formally declares that the majority shall be prevaricators, and that the number of faithful observers shall be beyond comparison the smallest of the two; that, therefore, his law should be understood and observed to

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(7) If any one be tempted to believe that Jesus Christ acted contrary to his own maxim, when he announced his doctrine to the Jews, to whom it was useless, and to the Pharisees, whose fury it excited, we answer: 1st. That many listened with docility and profited by his instructions. 2d. When he taught the Jews, he taught all nations and all ages, to whom his doctrine should be repeated. 3d. The contradictions which it drew upon him should, by causing his death, occasion the redemption of mankind. Persecution, even when foreseen, should not hinder preaching: it should only suspend that preaching, which could have no other effect than exciting persecution, or could not produce sufficient fruit to counterbalance the evil of persecution.

the letter, or, if we wish to explain it by practice, we seek the true construction in the practice of the lesser number. The bad construction of the false prophets was the second rock that should be avoided. Jesus Christ teaches us how to know these dangerous men, and thus gives notes of them beforehand to those who are sincerely desirous of not being seduced. For the false prophet, when once he is unmasked, only takes in those who wish to be taken in. Here are the very words of the Saviour: (*a*) "Enter ye in by the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. O, how narrow is the gate!" he exclaims, in a tone which should strike dread into every heart—"O, how narrow is the gate, and straight is the way that leadeth to life, and few there are that find it!" This says a great deal in a few words. Directly he adds: "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them (8). Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit (9). Every tree that bringeth not

(*a*) St. Matthew, vii. 13; St. Luke, vi. 45.

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(8) That is to say, by their works. A work, if bad, may decide that the prophet is false. A good work does not equally decide the true prophet. We have seen already that there are ostentatious prayers, proud fastings, and pharisaical alms. Humility and charity are the least equivocal marks. In vain may the false prophet disguise himself; he is always despising and slandering, and he is not slow in appearing. Yet, a person may neither be humble nor charitable, and still not be a false prophet. There are men who do wrong, and teach good. Works are not, therefore, an infallible rule to distinguish the true from the false, and Jesus Christ only proposes them as a prudent rule to discern between those whom we ought to reprove, and those whom we ought, at least, to distrust.

(9) It would be troublesome to reckon all the errors which have been built upon this maxim. The most impious was that of the Manicheans, who made use of it to defend their dogma of men born and necessitated to good, and of men born wicked, and necessitated to evil. The most silly was that of the Pelagians, who inferred from it that there was no original sin, because then would a bad fruit spring from marriage, which is a good tree. The most generally known is that which the Council of Trent condemns in Protestants, who concluded from it that all the actions of sinners and of the unbelieving are so many sins.

forth good fruit shall be cut down, and shall be cast into the fire. Wherefore, by their fruits you shall know them. A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure, bringeth forth that which is evil: for out of the abundance of the heart the mouth speaketh."

CHAPTER XVIII.

CLOSE OF THE SERMON ON THE MOUNT.

Jesus ended by saying that which is the natural conclusion of a discourse like this—that he doth not give his law to men in order to gratify their curiosity, or to furnish them with matter for eloquence, but in order that they may observe it, and save themselves by the observance. He who shall have observed it shall be saved; but he who shall not have observed it shall be condemned, even if in other respects he were a prophet and a man of all power; for these gifts, which God grants for the good of his Church, do not presuppose sanctity in those who receive them. Judas, and several others in the commencement of Christianity, are a proof that the gift of miracles is not absolutely incompatible with the state of sin. But had we not this fact in proof, it suffices for conviction, to hear the anticipated judgment which Jesus Christ is going to pronounce against several of these prevaricating prophets and reprobate work-

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The good or bad tree, and the good or bad man, have some points of resemblance: it is in these points that Jesus Christ compares them. There are also essential differences between them, and it is by comparing these differences that persons are misled. The good tree cannot render itself bad, and the good man can render himself bad, by abusing his liberty. The bad tree cannot render itself good, and the bad man can, by his free co-operation with grace, become good and just. The bad tree cannot produce a good fruit, because its productions are always conformable to its nature, which is bad; but the bad man may absolutely produce an action which is not bad, because, being free, he may not always act conformably to his bad disposition. We, therefore, judge infallibly of the tree by its fruits, and morally of the man by his works. And, when we speak of the man, we mean his doctrine; for this is what is here referred to.

ers of miracles. (*a*) "Why," saith he to them, "do you call me Lord, Lord, and do not the things which I say? Not every one that saith to me Lord, Lord, shall enter into the kingdom of heaven. Many will say to me in that day, Lord, Lord, have not we prophesied in thy name? and done many miracles in thy name? And then I will profess unto them: I never knew you; depart from me, you that work iniquity."

Thus, it is by deeds, not by words, that Jesus Christ will recognize his own. We shall not be commended for what we shall have said, or for what we shall have learned, but for what we shall have done. Happy he who shall have put in practice the knowledge which God has given him of his law! Unfortunate, on the contrary, he who, limiting himself to knowledge, shall not have produced fruit therefrom! But that which, on that great day, shall constitute the difference between happiness and misfortune, makes at present the distinction between wisdom and folly. Oh, how many shall be found truly wise whom we at present treat as simple and ignorant; and how many silly amongst those whom we now recognize, not merely as wise, but as masters of wisdom! This is what Jesus Christ intimates to us by these last words: "Every one that cometh to me, and heareth my words, and doeth them, I will show you to whom he is like. He is like a man building a house, who digged deep, and laid the foundation upon a rock: the rain fell, the floods came, the winds blew, and they beat upon that house; and it fell not, for it was founded on a rock. But he that heareth these my words, and doeth them not, shall be like a foolish man, that built his house upon the sand. The rain fell, the floods came, the winds blew, and they beat upon that house; it fell, and great was the fall thereof. Jesus, having fully ended these words, the people were in admiration of his doctrine. For [*it was again said*] he was teaching them as one having power, and not as the Scribes, and as the Pharisees (1)."

There are reasons for believing that the whole of this discourse

(*a*) St. Luke, vi. 46–48; St. Matthew, vii. 21–23; 25–29.

(1) See note 3 of chapter x., page 73.

was not spoken then upon the mountain, but that on the occasion of the sermon which Jesus Christ there gave, the Gospel reports several other maxims of the Saviour, pronounced at other times, and which, when added to those he proposed on this occasion, constitute a body of doctrine, which may be regarded as the abridgment of the Christian law. It might have been observed, that we did not always constrain ourselves to follow the order in which they are found placed in the sacred text. We have done this, in order to place consecutively those which refer to the same subject. The interpreters are not sufficiently agreed whether the evangelists themselves ranged them in the order in which the Saviour spoke them. This order was not necessary, since the Holy Ghost did not inspire them to follow it; but we were obliged to draw them together thus in a work which has for its principal object to connect their sacred words, and to compound from them a consecutive and methodical narrative.

CHAPTER XIX.

THE LEPER CLEANSED.—THE CENTURION'S SERVANT.—THE WIDOW OF NAIM'S SON RESTORED TO LIFE.—JOHN SENDS TWO OF HIS DISCIPLES TO CHRIST.—HE IS COMMENDED BY JESUS CHRIST.

We return to the details of the actions of the Saviour, in which an attentive mind will find no less instruction than in his discourses: (*a*) "When he was come down from the mountain, great multitudes followed him: and behold a leper came to him, and adored him, beseeching him, and kneeling down, said to him: Lord, if thou wilt, thou canst make me clean. Jesus having compassion on him, stretched forth his hand, touched him, and saith to him: I will; be thou cleansed. Immediately the leprosy departed from the man, and he was made clean. Jesus forthwith sent him away, and he strictly

(*a*) St. Matthew, viii. 1, 2; St. Mark, i. 40–45; St. Luke, v. 12, 13.

charged him: See thou tell no man (1). But go show thyself to the high priest (2), and for a testimony unto them, offer the things that Moses commanded (3). But he being gone out, began to publish, and to blaze abroad the word; so that Jesus could not openly go into the city, but was without in desert places. But they flocked to him from all sides to hear him, and to be healed by him of their infirmities. And Jesus " withdrew from them from time to time, and "retired into the desert and prayed."

Charity soon obliged him to leave it, and return to those places which he avoided with so much care. (*a*) "He entered [*then*] into Capharnaum," where he found at his very arrival what his kind foresight had come to seek. "The servant of a centurion, who was dear

(*a*) St. Luke, vii. 1; St. Matthew, viii. 6, 7.

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(1) We have already stated in note 5, chapter xii., page 92, the several reasons on account of which Jesus Christ sometimes exacted secrecy from those whom he had miraculously cured. There remains one difficulty with regard to this man. It appears that he was cured in the sight of a great number. Could Jesus Christ reasonably expect that so public an action should remain secret? It is answered, that it was not impossible that the miracle may only have been perceived by a very small number. In the crowd a leper may not have been recognized as being a leper. Had this man been so recognized, would the Jews have allowed him to push himself so far forward, and to penetrate to the very feet of the Saviour? If the disease might not have been perceived, the cure might equally have escaped so great a number. The cure being asked in so few words and obtained by a simple touch, accompanied by two words, it might only have been remarked by the disciples, who apparently surrounded the Saviour, and concealed him, at least in part, from the eyes of the multitude.

(2) Several interpreters have asserted that Jesus Christ sent the cured leper to show himself to the priests, in order that they might not have it in their power to contest the miracle after they themselves had recognized and declared it. There is no appearance of his having had this design in view. A person might be cured of the leprosy by natural means, and the inspection of this man might be an assurance of his cure, but not of the miraculous manner in which it had been wrought. It was, therefore, out of deference to the law that Jesus Christ obliged him to take this step. But had he not also violated the law by touching this man? Without here animadverting upon the incontestible titles which dispensed him from the law, we may say that, in appearing to depart from the letter, he had followed the spirit of it. The law forbade to touch a leper, because leprosy, being a highly contagious disease, communicated itself by the touch. The touch of Jesus Christ, whilst salutary to the leper whom he touched, could not be dangerous to himself; and the law, which forbid contact that might multiply lepers, was very far from prohibiting that contact which diminished the number of lepers.

(3) The rite for the purification of lepers is to be found in the 14th chapter of Leviticus, from the 2d to the 31st verse, inclusive.

to him, being sick, was ready to die. When he had heard of Jesus, he sent unto him the ancients of the Jews, desiring him to come and heal his servant, saying: Lord, my servant lieth at home sick, and is grievously tormented. When they came to Jesus, they besought him earnestly, saying to him: He is worthy that thou should do this for him; for he loveth our nation, and he hath built us a synagogue." The seeking to interest him by this motive was, notwithstanding whatever may have since been said upon the subject, acknowledging Jesus to be a good citizen. His answer must have confirmed them in this idea. "I will come, said he to him, and heal him."

"He went with them, and when he was not far from the house, the centurion," whose faith had received a new impulse sent his friends to him, saying, on his part, those words which Jesus Christ has praised so highly, and which the Church has treasured as the expression of the most profound humility: (*a*) "Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof. For which cause neither did I think myself worthy to come to thee: but say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers, and I say to one: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it." This was confessing that for a much stronger reason, Jesus, who was master of all things, and who recognized no master in the universe, had only to speak to be obeyed by all nature. "Jesus, hearing this, marvelled (4), and turning about to the multitude that followed him, said: Amen, I say to you, I have not found so great faith, not even in Israel (5). And I

(*a*) St. Luke, vii. 6–10; St. Matthew, viii. 11–13.

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(4) Admiration, properly speaking, is excited by some unforeseen occurrence, or by some unknown and new object; it therefore always supposes some want of previous knowledge, and cannot belong to Jesus Christ, who knows and is aware of every thing, and who could not be ignorant, particularly of the centurion's faith, which was his own work, since it had been produced by his grace; but he assumed the air and the tone of admiration to conform to our ways of acting, and to teach us what we should admire.

(5) Several interpreters except the apostles; all, the Blessed Virgin and Saint John the Baptist. Jesus Christ speaks here of the nation in general, without including special vocations and privileged souls. A king may say, speaking of one of his sub-

say to you, that many shall come from the east and the west, and shall sit down (6) with Abraham, Isaac, and Jacob, in the kingdom of heaven (7), but the children of the kingdom shall be cast out into exterior darkness. There shall be weeping and gnashing of teeth. [Then] Jesus said to the centurion," through the intervention of those whom the latter had deputed : " Go, and as thou hast believed, so be it done to thee (8); and the servant was healed at the same hour; and they who were sent being returned to the house, found the servant whole who had been sick."

(*a*) " Jesus went [after] into a city called Naim: there went with him his disciples, and a great multitude." We have already seen

(*a*) St. Luke, vii. 11–17.

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jects, there is no one in my kingdom who has such affection for me as this person, although the king be not ignorant that he is much dearer to his wife and to his children.

(6) The Latin word signifies supper, which was properly the repast of the ancients. Scripture often compares to it the happiness of heaven. What follows continues the comparison. Whilst strangers shall be sitting there with the patriarchs, the children of the kingdom, that is to say, the Jews, who, by virtue of the promises, had that right to it which children have to sit at the table of their father, shall be driven from it and *cast out into exterior darkness.* When supper is going on, the light is in the apartment, and darkness is outside. There they shall weep from grief, and shall gnash their teeth with rage, at seeing themselves excluded from the feast to which they first of all had been called.

(7) By the kingdom of heaven some understand here the Church, or faith in Jesus Christ. Abraham, Isaac, and Jacob have believed in the Messiah who was to come, as we believe in the Messiah who is come ; they, therefore, were members of the Church as well as the Gentiles. Moreover, we know that the Gentiles shall have their place in heaven with Abraham, Isaac, and Jacob. The kingdom, therefore, is both the Church and heaven, the happiness of which is represented by the feast, as exterior darkness is the image of hell, the punishment of which is expressed by weeping and gnashing of teeth.

(8) Jesus Christ appears to speak to the centurion as if he were present ; and it seems, according to Saint Matthew, that in reality he was present in person. According to Saint Luke, he did not deem himself worthy to present himself before Jesus Christ, and he first deputes the ancients of the Jews, and then his friends. This difference has induced the belief that these were two different occurrences ; but there is a groundwork of resemblance which decides that it is the same. In both narratives we have a centurion, a sick servant, the same discourse of the Master, and the same prayer to Jesus Christ not to come to his residence, the same faith, and on the part of Jesus Christ the same admiration which makes him say that he has not found such great faith in Israel. With all this, it is still in any one's power to cavil at the difference; but at bottom it is the same narrative, and good sense will not permit us to entertain a doubt on the subject.

that the Jews were in the habit of interring their dead outside of the cities, whether to avoid some legal penalty, or whether this was merely a salutary civic regulation. "When *therefore*, he came nigh to the gate of the city (9), behold," by one of those seeming chances which were never such to the Saviour, "a dead man was carried out. He was the only son of his mother, and she a widow, and a great multitude of the city was with her. Whom, when the Lord had seen, being moved with mercy towards her, Weep not, he said to her. And he came near and touched the bier. They that carried it stood still." Then assuming an absolute tone, which only suits the sovereign arbiter of life and death: "Young man, said he, arise, I say to thee. He that was dead sat up, and began to speak; and Jesus gave him to his mother. There came a [*religious*] fear upon them all, and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited his people. This rumor of him went forth throughout all Judea, and all the country round about."

The miracle at last reached the ears of John, who though detained in a prison, into which he had been cast by the incestuous Herod, was not kept in such solitary confinement as to be deprived of outside communication. There he was visited, and in pursuance of the practice of saints, who perform all the good they can, when they cannot perform all they might wish to do, he announced the Messiah, at least to his disciples, and profited by the occasions which were offered to make him known to them. That which presented

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(9) The meeting of the people who followed Jesus, with the crowd that accompanied the funeral, furnished spectators to this miracle; and it is certain that Jesus Christ wished to make it public. The interpreters add, besides, to the gathering the people who happened to be waiting at the gate of the city for the legal decisions. We read, in point of fact, in Scripture, that the Israelites held there a sort of court, where causes were decided; but did this custom still exist in the time of Jesus Christ? The texts which are cited with reference to this matter are not posterior to the times of the kings of Juda. In matters of custom, several centuries make great changes, especially among a people who, during various transmigrations, might have quitted many of its usages to assume those of the nation in whose midst it dwelt. It sometimes occurs to interpreters to give thus as customs of the time of Jesus Christ those for which we find no example but in centuries much anterior. Nothing is more uncertain, and we have thought that it might not be useless to make this remark here.

itself on the occasion of this miracle was one too favorable to be overlooked by him. (*a*) "When, *therefore*, he had heard in prison,' the rigor of which this recital had made him forget ("his disciples told him of all these things), he called to him two of his disciples, and sent them to Jesus, saying: Art thou he that art to come, or look we for another?" It is not difficult to penetrate his design. John could not be ignorant what Jesus was, he who made him known to others, nor could he begin to doubt if he were the Messiah when he heard of him working miracles, after having recognized him before he had worked any. But his disciples, always too much prepossessed in favor of their master, still doubted whether Jesus was preferable to him. John wished them to see him with their own eyes, the evidence of which would complete their conviction, although, with regard to them, it should not have greater certainty than the testimony they had heard from his lips. The two deputies, who apparently were some of the most incredulous, "when they were come unto Jesus: John the Baptist," said they, "hath sent us to thee, saying: Art thou he that art to come, or look we for another?" Before replying to them, Jesus did what John had foreseen. "In that same hour he cured many of their diseases and hurts," with which they were afflicted, "and of evil spirits, which possessed them: to many that were blind he gave sight. *Then*, making answer, he said to John's disciples: Go, relate to John what you have heard and seen: the blind see, the lame walk (10), the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached (11): blessed is he whosoever shall not be scandalized in me."

(*a*) St. Matthew, xi. 2 ; St. Luke, vii. 18–23.

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(10) We read in the 35th chapter of Isaiah, that in the time of the Messiah the eyes of the blind shall be opened, and the ears of the deaf shall be unclosed ; that then the lame man shall leap as a hart, and the tongue of the dumb shall be free. Jesus Christ manifestly makes allusion to these words, which allusion furnishes the disciples of John with a double proof—that of his miracles, and the accomplishment of the prophecies regarding him.

(11) He who would preach only for the rich, would prove nothing, for he would not even prove that he is persuaded of the truths that he preaches. So disinterested a charity becomes a proof of religion, comparable to the cure of the blind and the

This answer is addressed to John, because the demand was made in his name; but, at bottom, it was for the disciples it was made. The conclusion of the answer completely demonstrated this. Happy, in point of fact, whosoever does not become scandalized in Jesus Christ! The greatest misfortune of the Jews was their being scandalized in him. But this had a particular application to the disciples of John, who had taken scandal, because Jesus Christ did not prescribe to his disciples a kind of life as austere as what they practised themselves; and we have not forgotten that they combined with the Pharisees to make this a cause of reproach against him. Here, then, they found all that they needed—proof of the mission of Jesus Christ by miracles, to which he condescended to let them be ocular witnesses, and, moreover, a preservative against every thing that could alienate them from his person. Neither one nor the other was necessary to John the Baptist. Wherefore the Saviour had nothing to give him but eulogy, the most magnificent that ever issued from his sacred lips, but of which no person could have been less worthy than the precursor, if, after having been blessed beforehand with so many lights, he had been capable of doubting, for one instant, that Jesus was truly the Messiah.

For whether Jesus Christ wished only to praise John, or whether his design was to hinder, at the same time, those who had witnessed the deputation from believing that John vacillated in the testimony he had rendered to him, (*a*) "when the messengers were departed, Jesus began to speak concerning John," and beginning by praise of his unshakable firmness, "he began to say to the multitudes" who listened to him: "What went you out to the desert to see? a reed shaken with the wind?" Could a soul so superficial, and a character so frivolous, excite to such a pitch your curiosity and your admiration? "But what went you out to see? a man clothed in soft garments? Behold, they that are clothed in costly apparel and live delicately are in the houses of kings." Another circumstance which gives weight to the testimony of John. A man devoted to such an

(*a*) St. Luke, vii. 24–26, 28; St. Matthew, xi. 10–14.

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resurrection of the dead. Would to Heaven that it had no other point of resemblance to these prodigies—that of being as rare!

austere course of life, having no wants, had no interest in this world. He could not, therefore, be suspected of flattery; for what profit could he have derived from it? "But," in short, adds the Saviour, "what, *then*, went you out to see? a prophet? Yea, I say to you, and more than a prophet. This is he of whom it is written: Behold, I send my angel before thy face, who shall prepare the way before thee (12). For, amen, I say to you, amongst those that are born of women, there is not a greater than John the Baptist (13). Yet he that is lesser in the kingdom of God is greater than he." Such is the superiority of the law which commences at the close of the existing law, that the first of the one, in the order of the ministry, is the last of the other. For here a new order of things is actually being established, and John, placed between the two Testaments, terminates the ancient, and announces the new. "From the days *of the preaching* of John the Baptist until now, the kingdom of heaven," previously proposed to one nation alone, "is open to all people." Let the Jews cease to boast of the rights to which they lay claim. This is not an inheritance in which children must succeed to their

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(12) God said, in Malachy, chapter iii.: *Behold, I send my angel, and he shall prepare the way before my face.* In the prophet it is the Son who speaks; in the evangelist it is the Son who makes the Father speak; in both cases it is always God, and the same God; and the difference of the two texts shows the distinction and the equality of the persons. This is the first proof which Jesus Christ gives of the superiority of John over all the other prophets; for he is the only prophet who has been foretold. He is called angel, which signifies *sent*, on account of his office, and also on account of his life, more angelical than human, which, as Eusebius reports (Demon. Evang., lib. ix., chap. 5), made some believe that, in point of fact, and by nature, John was not a man, but an angel. No doubt they were deceived; but then it was a matter in which they might easily be so.

(13) Saint Matthew only says: *There has not arisen among them that are born of women a greater than John the Baptist.* What he says before and after lets us easily see that it is with reference to prophecy that John is preferred to all that had appeared up to that time. Saint Luke, who says plainly that there is no greater prophet than John the Baptist, does not permit us to doubt any longer of this being its literal sense. The text of Saint Matthew has made some believe that Saint John was the greatest saint, as well in the Old as in the New Testament; or, to speak with more precision, that none was more saintly than he; for the text does not exclude equality. This sense, although not literal, should always be respected, because it has been always followed by antiquity, and the Church seems to have adopted it in these words, which it sings in honor of the holy precursor: *No one in this vast universe has been more holy than Saint John.*

fathers; it is a conquest reserved for whosoever shall have the courage to carry it sword in hand: it suffereth violence, and the "violent bear it away. For all the prophets and the law prophesied until John." But prophecy ceases when accomplishment begins. True, you think that Elias should be the precursor of the Messiah; but "if you will receive it, John is Elias that is to come. He who hath ears to hear, let him hear (14)."

Informed of what John the Baptist really was, and of the interesting object of his mission, (*a*) "the people and the publicans, being baptized with John's baptism, hearing, justified God," and recognized his justice in the means by which he attained his ends. "But the Pharisees and the lawyers, being not baptized by John (15), despised the council of God against themselves," and their inflexible stubbornness in rejecting all the means which God had set in motion to gain them over, drew down upon them this just reproach: "Whereunto, said he, shall I liken the men of this generation, and

(*a*) St. Luke, vii. 29–35.

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(14) Jesus Christ sometimes makes use of this conclusion when his words have a mysterious and profound sense, or when they propose a sublime perfection. The words which he has just spoken are of the first kind; and we do not flatter ourselves that the explanation inserted in the text removes all the difficulties: here is an abstract thereof, which may throw further light upon it. John is declared to be the greatest of the children of women, not for his sanctity, if we confine ourselves to the literal sense, but for his quality of immediate precursor of the Messiah, a quality which raises him above all the prophets. But the Church, which the Messiah came to found, is so superior to the synagogue, that the lowest of its ministers is, by his ministry, superior to John himself. This Church is actually established, and is designated by the most magnificent characters, by its universality, which embraces all people, called from the four parts of the world to enter into it as into a conquered country. The preaching of John was given to announce its establishment, and the cessation of the law and of the prophets, which only served as preparatives to it. The Jews were under the persuasion that Elias should precede the Messiah. John has the spirit and virtue of Elias, and in this matter their expectation is already fulfilled, without reference as to what shall happen at the second coming, when every one agrees that the Messiah shall be preceded by Elias in person.

(15) It was through the baptism of John that God wished to bring them to the faith. The contempt of the smallest grace made them miss the decisive grace of salvation. The chain, being once broken, was never more renewed for them. Let us profit from every thing, since the greatest things are often hinged upon the smallest, and that it is not impossible that the very thing upon which all depends seems to dwindle to a mere trifle.

to what are they like? They are like to children (16) sitting in the market-place, speaking one to another, and saying: We have piped to you, and you have not danced; we have mourned, and you have not wept. For John the Baptist came, neither eating bread nor drinking wine; and you say: He hath a devil. The Son of man is come eating and drinking; and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. *Thus* wisdom is justified by all her children," not merely by those who have been docile to her voice, but also by the rebellious. Did the latter wish for an austere life? They found that in Saint John the Baptist. Did they like a common life? Such was the life of Jesus Christ. Take the two opposite kinds of life: criticism of the one was apology for the other, and meant respectively preference of one to the other. In this state of things, to be scandalized at both one and the other, and not submit to either, is a declaration of purpose to be scandalized at every thing, and submit to nothing. As regarded God, the means did not fail, but they became useless, by the obstinacy of the incredulous, and the reasons which the latter advanced to elude them were at the same time the apology of God's conduct, and the condemnation of their own incredulity. Let us not be surprised that they should be included under the common denomination of children of wisdom. All the Jews had God for their legislator, and his wisdom for their director; and, though for the most part bad disciples, they were not the less under her discipline; and in this sense all might be called her children.

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(16) It is not the incredulous Jews, it is Jesus Christ and Saint John who are compared to children who sing and weep; and unbelievers are compared to children whom others cannot induce by any means to share in their joys or sorrows. This mode of comparison is not unexampled in Scripture, which often compares the whole to the whole, leaving to the attentive reader the care of distributing the different members of the comparison.

CHAPTER XX.

THE HOLY WOMEN WHO FOLLOWED JESUS CHRIST.—HIS FRIENDS WISH TO SEIZE HIS PERSON.—HEALING OF A BLIND AND DUMB MAN WHO WAS POSSESSED.—BLASPHEMY OF THE PHARISEES.—SIN AGAINST THE HOLY GHOST.

MEANTIME "Jesus," whose zeal could neither be blunted by contradiction, nor exhausted by toil, (*a*) "travelled through the cities and towns, preaching and evangelizing the kingdom of God. The twelve," to whom his examples were to serve as lessons for the same ministry, "were with him. And [there also were] with him certain women (1) who had been healed of evil spirits and infirmities, *viz.:* Mary, who is called Magdalen (2), out of whom seven devils were

(*a*) St. Luke, viii. 1, 2.

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(1) Perhaps we may be surprised that Jesus Christ should have suffered women in his retinue. It was, says Saint Jerome, an established usage among the Jews, that women, and especially widows, should follow their religious teachers, and administer to their wants. The custom took away the scandal, and assuredly the Jews took no scandal at Jesus on this account, since they never made any reproach to him concerning it, whilst they caluminated him upon every thing else. The apostles conducted themselves in the same way as their divine Master. Saint Paul decides positively that they had a right to do so. If he did not avail himself of this right, it was out of precaution for the Gentiles, who, not being aware of this usage, might thereupon take scandal. The heretics have much too far abused it; and you will find very few sects, indeed, who have failed to avail themselves of it. We, therefore, have a right to this usage founded on the example of Jesus Christ. We have, in the example of Saint Paul, reserve, if when availing ourselves of the right, there be apprehensions lest people should be scandalized; and in heretics, we have the abuse; the consequences of which should make those persons tremble who are so badly advised as to attach themselves to these false teachers. For, if she who serves the apostle shall have the same reward as he, the punishment of the heresiarch shall therefore be reserved for her who shall have served the heresiarch.

(2) The reader has seen, page 104, Chap. XIV., the reasons on account of which we do not distinguish her from the penitent woman, nor from Mary, the sister of Lazarus, and of Martha. Some interpreters understand by the seven demons, the vices from which she was delivered. Others hold that she really was possessed by seven demons, whom Jesus Christ expelled from her body by the virtue of his word. Those who declare themselves to be of this opinion should add, that this deliverance preceded, and apparently occasioned the conversion of Magdalen.

gone forth; Joanna, the wife of Chusa, Herod's steward; Susanna, and many others who ministered unto him of their substance." They, in this way, all contributed their part to the apostolical functions, and deserved to share the recompense thereof; for the supporting an apostle is preaching by his mouth, since he could not preach if he were diverted from it by the care of procuring the necessaries of life.

During the course of this mission, those who accompanied him (*a*) "came to a house" to rest themselves; but "the multitude cometh together again, so that they could not so much as eat bread." Meantime reports of what he had done were spreading throughout the country. "When his friends had heard of it, they went out to lay hold on him (3); for they said: he has become mad." These good people could not persuade themselves that he whom they had seen reared amongst them, and like one of themselves, could be a prophet and a worker of miracles. They concluded, therefore, from the rumors afloat about him, that he had lost his wits, and thought they performed the office of good friends by seizing his person; for it does not appear to have been a malicious act on their part. This was that weakness usual to persons of limited understanding, and who, having received no education, are incapable of believing any thing beyond the sphere of their sight, or the range of their fancy.

(*a*) St. Mark, iii. 20, 21.

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(3) There is something here which creates embarrassment, viz.: it seems, by the sequel, that Mary, the mother of Jesus, was with them. To believe that she had the same idea of Jesus which they had conceived, and that she shared in the design of seizing him, is a thing the very thought of which strikes us with horror; but it is not difficult to exculpate her from this. 1st. Although it may be probable enough, yet it is not certain that this is the same occasion whereon Jesus got notice that his mother and his brothers were waiting for him at the door; it is not, therefore, certain that Mary was to be found present upon this occasion, because this only could occur in the case of its being certain that the fact occurred on one and the same occasion. 2d. Supposing even that it were the same occasion, Mary might have been ignorant of their design, and have come with them, impelled by the desire of seeing her son. Perhaps they had even induced her to join with them, hoping that the son, assured by the presence of his mother, would let himself the more easily be drawn into the snare which they wished to lay for him. Whatever may be the case, we should reject as impiety the very thought, that Mary could have towards her son the idea which his relatives entertained, and that she took part in their plotting.

Now, they had not seen the miracles of Jesus Christ, and they could not imagine that he whom they had seen in the lowliness of infancy, and in the obscurity of a poor workshop, was become suddenly such an extraordinary man. Perhaps that at the same time some free-thinker passed the same judgment upon him; for extremes meet, and as the simple believe nothing beyond what they see, the subtle admit nothing beyond what they understand, as if the mind's eye had not limits as certain, and marked as clearly, as the sight of the body. Wherefore, to measure the extent of possibility by the narrow sphere of our knowledge, is, in both cases, the cause of error; and they are as like each other in their principle as in their consequences. Lastly, this low idea entertained of Jesus Christ by his friends, is a convincing assurance to us, that during the thirty years he had passed at Nazareth, he allowed nothing to escape him which could raise the suspicion of what he was, and that the only virtues perceptible in him were only those suitable to his age and condition —virtues ever estimable, and scarcely noticed by men, who only remark and esteem virtue of a wonderful and dazzling cast. Yet these virtues of each condition and age, when they are practised with inviolable fidelity, and from sublime motives, are virtues which command the approbation of God and the admiration of his angels. For, was there ever an object so worthy of both as this young artisan, unknown to all the world, and, after him, as Mary, his holy mother, shut up in the same cabin, covered with the same obscurity, and similarly occupied in manual labor, of no consideration in the eyes of men?

Still, it does not appear that the Saviour's friends pushed any further the project they had formed against his person; whether they were enlightened by his grace, or arrested by his power, or whether he escaped from them, by rendering himself invisible to their eyes, as he did on another occasion. However the matter occurred, we do not read that he permitted them to lay hands upon him, nor did he discontinue those practices which had given rise to their strange mistake. For it was (*a*) "then was offered to him one possessed with a devil, blind and dumb, and he healed him, so that he spoke and saw. All the multitudes were amazed, and said: Is not

(*a*) St. Matthew, xii. 22–24; St. Mark, iii. 22; St. Luke, xi. 15, 16.

this the son of David (4)? The Scribes, who were come down from Jerusalem, and the Pharisees, hearing it, said: He hath Beelzebub, and he casteth out devils by Beelzebub, the prince of devils. Others, tempting, asked of him a sign from heaven."

We recognize in these traits, in addition to the dark thoughts of envy, incredulity and its pitiful subterfuges. The people, on the contrary, who had neither passions nor predilections, had judged correctly that the author of the great prodigy they had witnessed must needs be the Messiah. For the people never err, when they follow that upright sense which is common to all men, and which is the more accurate and sure, inasmuch as it is the less mixed up with science and subtlety. But if this has given ground for the assertion that the voice of the people is the voice of God, signifying that the people's judgments participate, in some manner, in the infallibility of the divine judgments, still it is far from being as unchangeable. Nothing is so easy as to make the people change their ideas and sentiments, and to make them pass in a moment from admiration to contempt, and from love to hatred. And this was precisely what the envious and the incredulous actually aimed at bringing about. Scattered through the crowd, they had spread the atrocious calumny which we have just heard, when the Saviour, in order to caution that weak and inconstant multitude against these base designs, silenced the tongues of the calumniators, by making them feel the absurdity of the reproach they cast upon him, and the enormity of the crime they thereby committed.

(*a*) "Knowing *then* their thoughts," and aware of their pernicious designs, "and after he had called them together, Jesus said to them in parables: How can Satan cast out Satan? Every kingdom divided against itself shall be brought to desolation; and if a house be divided against itself, that house cannot stand. And if Satan

(*a*) St. Luke, xi. 17, 18; St. Mark, iii. 23–26; St. Matthew, xii. 25, 26.

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(4) By excellence, the Son of David, that is to say, the Messiah. This name had been consecrated by tradition with that signification. But was not the crowd who spoke thus composed of Gentiles? We should be driven to say so, if it were true, as some have dreamed, that Gentiles alone gave to the Messiah the title of Son of David.

cast out Satan, he is divided against himself. How, then, shall his kingdom stand? He cannot stand, but hath an end."

Although the irreconcilable enemies of union, still do the demons unite to divide and to injure. They are wise enough to see that unless there be a certain confederacy amongst them, none of their designs can succeed. This union is that of cabal and faction. Too faithfully imitated by the wicked, it renders them but too effective for mischief; whilst unhappy divisions often cause the failure of the enterprises which the virtuous would wish to undertake for good designs. But, although this first answer of the Saviour silenced his enemies, he yet adds a second, which exhibits to the Pharisees their condemnation, in their own sentiments and in their conduct. For, in all the cases that ever arose in which demons were expelled, except when expelled by Jesus Christ, the Pharisees constantly attributed the act to divine power, and it never occurred to their minds that such acts could be the result of a compact with Satan. To accuse Jesus Christ alone of this, was, therefore, showing upon their part the most glaring, and, at the same time, the most iniquitous partiality. Such is the sequel deducible from these words.

(*a*) "You say that through Beelzebub I cast out devils. Now, if I cast out devils by Beelzebub, by whom do your children cast them out (5)?" You have always acknowledged that it was in the name of God. "Therefore they shall be your judges." For, what shall you answer to the reproach they will make you for having stigma-

(*a*) St. Luke, xi. 18.

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(5) An expression used in Scripture, when intending to say those of your nation. The ancients understood it with reference to the apostles, who expelled the demons by the power which Jesus Christ had given to them. The majority of modern interpreters understand it with reference to the Jewish exorcists, who employed with success against the demons certain formulas of conjuration which Solomon had taught them, as Josephus reports, Book viii. of Jewish Antiquities, chapter ii. If the first opinion has in its favor the most respectable authorities, the second has more apparent reasons. 1st. It appears that Jesus Christ had not yet given to his apostles the power of expelling demons, or at least that the apostles had not as yet exercised it. 2d. Supposing that they had then already exercised it, this power being the same at bottom as that of Jesus Christ, the Pharisees might have equally attributed it to the prince of demons, as Jesus Christ even gives us to understand by these words: *If they have called the good man of the house Beelzebub how much more them of his household!*—(Matthew, x.)

tized as a diabolical operation in me what you regard in them as a divine work? (*a*) "But," adds Jesus Christ, "if I, by the finger of God, cast out devils, doubtless the kingdom of God is come upon you."

This was the main truth which Saint John had announced at the outset, which Jesus Christ never ceased repeating, which he had proved by all the miracles he had hitherto worked, but of which the expulsion of demons was in some sort a more direct proof. For this was a direct proof of the destruction of the kingdom of Satan which kingdom could only be annihilated by the coming of the kingdom of God,—a truth which the Saviour makes manifest by this comparison: "How can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armor in which he trusted, and will distribute his spoils."

These spoils wrested from Satan are the men whose arms and bodies he possessed, and who are delivered from his tyranny by the power of Jesus Christ. Wherefore, his defeat is certain, and the conqueror can no longer be mistaken.

And this is so evident, that it would be criminal to act with indifference or neutrality towards Jesus Christ, as he assures us by these words which he distinctly adds: (*d*) "He that is not with me, is against me; and he that gathereth not with me, scattereth." Hence, what must be their crime who declare against him with that excess of malignity and fury which goes to the extent of attributing to the infernal spirits the works of his almighty power? And should we be astonished at his immediately drawing this dreadful conclusion? "Therefore, I say to you, every sin and blasphemy shall be forgiven men; but the blasphemy of the Spirit shall not be forgiven (6). And whoever shall speak a word against the

(*a*) St. Matthew, xii. 28, 29; St. Luke, xi. 21, 22.

(*b*) St. Matthew, xii. 30–32; St. Mark, iii. 29.

(6) It is not blasphemy against the Holy Ghost, considered as the third person of the adorable Trinity, but against the Spirit of God, author of the wonders which

Son of man, it shall be forgiven him, but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come (7). He shall never have forgiveness, and shall be guilty of an everlasting sin." He spoke thus to them, "because they said: He hath an unclean spirit (8)."

Jesus Christ operated. Were we to understand it in the first sense, we should believe that the Eunomians, who denied the divinity of the Holy Ghost, were the most hardened of all sinners. Yet, Saint Chrysostom says that they were seen returning in crowds to the bosom of the Church. By blasphemy against the Son of man, the interpreters understand commonly the reproachful calumnies of the Jews, which only affected the humanity of the Saviour, for example, when they said that he loved good cheer and wine, that he favored sinners, &c., &c. These reproaches were always highly criminal. Still, because they only attacked directly his divinity, Jesus, the meekest of men, seems to account them as nothing, and is not unwilling to let it be known how ready he is to pardon them.

(7) Therefore, there is some remission in the other world; and the Protestants, who deny it, and who consequently reject purgatory and prayer for the dead, are refuted by this single saying.

(8) This expression decides what is the sin against the Holy Ghost, which is here in question. It is visibly that which the Pharisees committed, by attributing to the demon the works of Jesus Christ, which had the Spirit of God for author. I leave it to theologians to examine, if there be other sins against the Holy Ghost, what they are, and how many should be reckoned of this class. I content myself with remarking that, among the sins which are committed in the world, that which approaches nearest to the sin of the Pharisees, is to attribute to hypocrisy, or to any other vicious principle, the virtues of the saints, which the Spirit of God operates by his grace—a sin as common as it is enormous; but it remains for us to see in what sense it is said that it shall never be pardoned.

Saint Augustine, and, after him, the majority of interpreters, regard this passage as one of the most difficult to explain. The difficulty arises from the fact that the Church does not recognize any sins to be absolutely irremissible, and that this seems to be declared such. We are, therefore, forced to say, that when Jesus Christ assures that it shall never be pardoned, he does not advance any thing further than that the remission shall be more rare and more difficult. We agree that this mitigated interpretation is with difficulty adjusted to the strong and absolute expressions which the Saviour employs here. Nevertheless, we find, even in this passage, matter to justify it. Those who have asserted that sin or blasphemy against the Son of man is merely a venial sin, have asserted an absurdity: this sin is mortal and irremissible in its nature, whether in this world or in the other, if it be not expiated by penance. Yet Jesus Christ says simply and absolutely, that it shall be pardoned, *remittetur*. Does he wish to give us to understand that it shall be so always? No, but that it shall be so easily and so often, in comparison with the sin against the Holy Ghost, which shall, therefore, only be pardoned rarely, and with difficulty. In a word, Jesus Christ says absolutely of the sin against the Son of man, that it shall be pardoned,

Finally, inasmuch as the expulsion of the demons is evidently a good work, there exists only one more consequence to be drawn, viz., that Jesus Christ, the author of this, was good—that is to say, holy and irreprehensible, and that those who calumniated him so atrociously were wicked and corrupt. The Saviour did not leave these perverse men to remain ignorant of this. "Either make the tree good, he again said to them, and its fruit good; or make the tree evil, and its fruit evil; for by the fruit the tree is known. O, generation of vipers, how can you speak good things, whereas you are evil? For out of the abundance of the heart the mouth speaketh. A good man, out of a good treasure, bringeth forth good things; and an evil man, out of an evil treasure, bringeth forth evil things (9). But I say to you, that every idle word that men shall speak, they shall render an account for it at the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." The latter words of the Saviour give us to understand that the Pharisees reckoned as of little consequence the sins of the tongue; and those immediately preceding were meant to inform us how rigorously blasphemous words shall be punished at that exact and severe judgment, in which an idle word shall not remain unpunished.

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as he says absolutely of the sin against the Holy Ghost, that it shall not be pardoned. It does not occur to our mind to believe that the first shall be *always* pardoned; neither, therefore, should we conclude that the second shall *never* be pardoned.

(9) Habitually, and not always. See Note 9 of Chapter XVII., page 141. It is not necessary for the truth of moral propositions, that they should never suffer exceptions. They are true when the things are, generally speaking, such as these propositions announce.

CHAPTER XXI.

THE SIGN OF JONAS.—THE NINIVITES.—THE QUEEN OF SABA.—THE EXPELLED DEMON ENTERS IN AGAIN.—EXCLAMATION OF A WOMAN.—THE MOTHER AND BRETHREN OF JESUS.—PARABLE OF THE SEED.

(*a*) "THEN some of the Scribes and Pharisees answering him, said Master, we would see a sign." Apparently these petitioners were the same who had already asked him for a heavenly sign. Jesus had left them unanswered, because he should first reply to the odious accusation we have just spoken of. These inquisitive and artful men renewed the tempting solicitation, and (*b*) "the multitude running together," to see the wonder they expected, "Jesus began to say: This generation is wicked and adulterous; it asketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet (1). For as Jonas was a sign to the Ninivites, so shall the Son of man also be to this generation. As *then* Jonas was in the whale's belly three days and three nights (2), so

(*a*) St. Matthew, xii. 38. (*b*) St. Luke, xi. 29, 30 ; St. Matthew, xii. 40.

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(1) Jesus Christ refuses to them the miracle which they asked, and he promises one to them which they did not ask. Was it reasonable that the divine power should be subservient to their caprices, and that it should perform the miracles which they wished for, because they did not wish to yield submission, in consequence of those which it wrought ? Yet, if we are even slightly acquainted with the genius of incredulity, we shall not hesitate to believe that they were highly puffed up after the refusal, and that they said more than once, and with an air of triumph : Why does he not work the miracle which is asked of him ?

(2) Jesus Christ was not three entire days and three entire nights in the bosom of the earth ; he only passed there one entire day and one entire night, with a part of two other days and of two other nights. It is in this sense it is said that he passed there three days and three nights. Here is the way in which this is explained. We must just reckon the entire day from midnight unto midnight. We do so thus : and although this was not the Jewish mode, it was that of the Egyptians, whom all people then regarded as legislators in astronomy, and that of the Romans, the masters of the world, and particularly of Judea, where it is natural to think that they partly introduced this usage, as well as in the other countries of their domination ; for they dated, apparently, the public transactions according to their ordinary manner of reckoning the days. Sup-

shall the Son of man be in the heart of the earth (3) three days and three nights."

This sign, more wonderful than that of Jonas, since it is more wonderful to come forth alive from the bosom of the earth, after having entered it dead, than to come forth alive from a fish, which a living man had entered—this sign, I say, according to God's intention, was to be for the Jews a sign of conviction and salvation; but because Jesus Christ foresaw that their incredulity would render it useless, he proposes it to them here as a sign of judgment and of condemnation, the equity and rigor of which are justified with regard to them by the example of the Ninivites. He proceeds, therefore, as follows: (*a*) "The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas; and behold a greater than Jonas here. The Queen of the South shall rise in judgment with this generation, and

(*a*) St. Matthew, xii. 41–45; St. Luke, xi. 24, 26.

posing this to be the case, there exist no longer any difficulties. Jesus Christ, having died on Friday at three o'clock, after mid-day, and being almost immediately taken down from the cross, may have been laid in the tomb before sunset, which was then after six o'clock. This is the more likely, as the repose of the festival, which obliged the Jews to suspend their work, commenced at sunset. Thus Jesus Christ shall have passed in the bosom of the earth the part of the day which remained from his deposition in the sepulchre until sunset. From sunset until midnight there are about six hours of the night which belong to Friday. We therefore have already part of a day, and of the night of Friday, passed in the tomb. The Saturday does not puzzle us. As to Sunday, we have firstly, the part of the night which commenced at midnight, when Saturday closed; and as to the day, although it be held that the Lord rose before sunrise, he may not have risen until the day gleamed with sufficient light to enable us to say truly that it was day. And that period of light, or day, passed in the tomb, if it were only to have lasted for a moment, suffices to enable us to say with truth that he was there upon *the day* of Sunday.

(3) There is in the Latin text *in corde terra*, in *the heart* of the earth: this word is usually understood with reference to the bosom of the earth, in which the body of the Lord was inclosed. Yet as this is the only passage where Scripture makes use of this mode of speech to express a sepulchre, and as, besides, the Hebrew phrase also signifies the centre of the earth, an expression too strong for the sepulchres, which we may say were only on the surface, Catholic interpreters have thought, with reason, that it should also be understood with reference to Limbo, whither the holy soul of the Saviour descended immediately after his death. Saint Paul has said, in the same sense, that Jesus Christ descended *into the lower parts of the earth* (Ephes. iv.). This truth is of faith; it forms a part of the Apostles' Creed, and we do not see upon what grounds, nor for what reasons Protestants insist on rejecting it.

shall condemn it; because she came from the ends of the earth to hear Solomon; and behold a greater than Solomon here."

It was on the occasion of a man being possessed by the demon that Jesus said all this. He closes by a sort of parable, in which, under the figure of a man repossessed after deliverance, he announces to the Jews the increase of their crimes, and the excess of their future misfortunes. "When the unclean spirit," said he to them, "is gone out of a man, he walked through dry places, seeking rest, and not finding, he saith: I will return into my house whence I came out; and coming, he findeth it empty, swept, and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself. They enter in, and dwell there: and the last state of that man becomes worse than the first. So shall it be also to this wicked generation."

There are several ways of explaining this parable, but we pass them over to confine ourselves to its clear signification. This is, that the Jewish nation, so often criminal and so often penitent, having again given entrance to the demon by its outrageous contempt for the person of the Saviour, his doctrine and his miracles, shall again become more criminal and more unfortunate than it had ever been before. The event too truly justified the prophecy, and the application tested by every day's experience, in the case of relapsing sinners, is but too highly justified by experience.

(*a*) "As he spoke these things it came to pass, a certain woman from the crowd lifting up her voice," midst the murmuring of the Pharisees, "said to him: Blessed is the womb that bore thee, and the paps that gave thee suck." She envied, as is usual with those of her sex, the happiness of her who had brought into the world a man so wonderful, and wished that herself could have been that happy mother. Jesus Christ instructed her, by informing her that there was a happiness preferable even to that of such an exalted maternity, and consoled her by giving her to understand that she could procure for herself this happiness. "Yea, rather," he said, "blessed are they who hear the word of God, and keep it." This expression was not meant to depreciate that inestimable happiness which the

(*a*) St. Luke, xi. 27, 28.

mother of God has foretold in her canticle should be celebrated by all the nations of the earth. Much less did it convey that the Blessed Virgin had not cherished the word of God, or failed to practise it herself. The expression merely denoted how preferable was the happiness of her fidelity to that of her maternity: that her fidelity surpasses in point of fact her maternity, inasmuch as she would not have been the happiest of all creatures, if she had not been the most faithful.

This was the moment which the Son of God had chosen to establish that great maxim, that by perfect observance of the law of God, we unite ourselves to him by closer and stronger ties than those of flesh and blood. To imprint it still more deeply on the mind, he contrived the following transaction, which furnished him with an occasion to repeat it. (*a*) "As he was yet speaking to the multitudes, his mother and his brethren (4) stood without, wishing to speak to him. They could not come at him for the crowd. Standing without, they sent unto him, wishing to speak to him. The multitude

(*a*) St. Matthew, xii. 46–49, 50; St. Luke, viii. 19; St. Mark, iii. 31–33.

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(4) Those who would say that after the birth of Jesus Christ the Blessed Virgin had several children by Saint Joseph, who are here called the brothers of the Lord, would renew the heresy of the infamous Helvidius, who was victoriously opposed by Saint Jerome. The Greeks, and among the Latins, Saint Hilarius and Saint Ambrose, who are followed on this point by some moderns, have thought that the brothers of the Lord were children of Saint Joseph, born from a first wife, whom he had before he married the Blessed Virgin. Saint Jerome has also refuted this opinion, and the perpetual virginity of the holy husband of Mary is recognized at the present day by the common belief of the faithful. It is not, nevertheless, an article of faith, although the Cardinal Peter Damien seems to assert it in a letter which he wrote to Pope Nicholas II. We, therefore, should believe that the brothers of the Lord were only his cousins. Four of them are known to us—James the Lesser, Joseph, Jude or Thaddeus, and Simon. Saint Matthew says expressly that the two first were the sons of Mary, the wife of Cleophas, or of Alpheus, supposing that these two names belong to the same man; or, if they be two different men, the daughter of one and wife of the other. Now, this Mary is called by Saint John sister of the mother of Jesus, which no longer leaves us in ignorance of the sense in which her sons might have been called the brothers of the Lord. Those who do not wish to allow that Saint Joachim and Saint Anne have had other children besides the Blessed Virgin, say that Mary of Cleophas was her aunt, or her cousin-german. Be it so. This belief is pious, and Scripture may have employed here the name of sister, as it makes use of that of brothers with regard to those who were only the cousins of the Saviour.

who sat about him say unto him: Behold, thy mother and thy brethren stand without, seeking thee. Answering them, he said: Who is my mother, and who are my brethren? And looking round about on them who sat about him, and stretching forth his hand towards his disciples, he saith: Behold my mother and my brethren; for whosoever shall do the will of my Father who is in heaven, he is my brother, and my sister, and my mother (5)."

We shall add to what we have already said, that this instruction was not for Mary, who was too enlightened to be ignorant of the truth it comprises, too humble to think of valuing herself upon her maternity, and, at the same time, too faithful an observer of the will of the heavenly Father, to require any other prop or stay. These words had reference, therefore, to the other relatives of the Saviour, and to all the Jewish nation. The former, for the most part, did not yet believe in him; the majority of the nation were never to believe in him; and it was proper that all should have notice that his relatives and fellow-citizens, if incredulous and prevaricating, should become strangers to the new alliance, and that, by the merit of an active and submissive faith, strangers would be judged worthy of being admitted in their place.

(*a*) "Again, when a great multitude was gathered together, and hastened out of the cities to Jesus, the same day, he going out of the house, sat by the sea-side, and began to teach. And great multitudes were gathered unto him, so that he went up into a boat, and sat in the sea, and all the multitude was upon the land by the sea-side. He taught them many things in parables, and said unto them, in his doctrine: Hear ye. The sower went out to sow his seed; and as he sowed, some fell by the wayside, and the birds of the air came and ate it up. And others fell upon stony ground, where it had not much earth, and it shot up immediately, because it had no depth of earth; but when the sun was up, it was scorched, and

(*a*) St. Luke, viii. 4–6; St. Matthew, xiii. 1; St. Mark, iv. 1–9.

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(5) By faith we become, says St. Gregory, the brethren of Jesus Christ; but a person becomes in some manner his mother, by whose preaching Jesus Christ is formed in the heart of his audience, according to this expression of Saint Paul: *My little children, of whom I am in labor again, until Christ be formed in you* (Galatians, iv. 19.)

withered away, because it had no root and no moisture. And some fell among thorns; the thorns grew up and choked it, and it yielded no fruit. Some fell upon good ground, grew up and increased; and they yielded fruit, some one hundred-fold, some sixty-fold, and some thirty-fold. Saying these things, he cried out: He that hath ears to hear, let him hear."

(*a*) "And when he was alone, the twelve that were with him asked him *the sense of* this parable, and said to him," on this subject: "Why speakest thou to them in parables? Because, he answered, to you it is given to know the mystery of the kingdom of heaven; but to them that are without, all things are done in parables (6); for he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. Therefore do I speak to them in parables, because seeing, they see not (7), and hearing, they hear not; neither

(*a*) St. Mark, iv. 10, 11, 12; St. Matthew, xiii. 10-17; St. Luke, viii. 10, x. 24; St. Matthew, xiii. 13.

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(6) Saint Augustine assigns as the reason for this difference, that the first were predestined, and the latter reprobate. The reason has not been admitted by the majority of ancient and modern interpreters; and, in point of fact, Judas, one of the twelve, was reprobate, and it is not credible, that among the multitude, to whom Jesus Christ spoke only in parables, there was not some of the elect. The reason of the preference given to the first over the second should be taken from their actual disposition. The good use which the first made of the lights that were communicated to them, deserved for them an increase thereof, and the latter deserved the diminution, on account of the abuse or the little use they made thereof. This explanation appears to be that of Jesus Christ himself, who presently adds: *For he that hath, to him shall be given, and he shall abound: but he that hath not*, that is to say, who hath a little, *from him shall be taken away that also which he hath*, that is to say, the little which he hath. This saying, repeated in several passages of the Gospel, has everywhere the same sense.

(7) We give here the translation of Saint Matthew. Saint Mark and Saint Luke, when reporting the same words, make a remarkable difference. Instead of saying *because* seeing they see not, they make the Saviour say, *that* seeing they may not see; that is to say, that the first gives their preceding blindness as cause of the withdrawal of light, and that the two others give the withdrawal of light as cause of their subsequent blindness. Both are true. Jesus Christ makes use, in their regard, of the veil of parables, because they had not wished to open their eyes to the pure and sparkling light of his miracles and of his doctrine, exposed in all its simplicity and all its clearness; and because he made use, in their regard, of the veil of parables, they should see much less than they had previously seen. Nevertheless, the intention of Jesus Christ was not to leave them absolutely without light: para-

do they understand. And the prophecy of Isaias is fulfilled in them, who saith: By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive, for the heart of this people is grown gross: with their ears, they have been dull of hearing, and their eyes they have shut, lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them. But blessed are your eyes, because they see, and your ears, because they hear. For, amen, I say to you, many prophets and just men have desired to see the things that you see, and to hear the things that you hear, and have not heard them."

Then, reverting to the explanation which they asked, "Jesus saith to them: Are you ignorant of this parable? And how shall you know all parables? Hear you, therefore, the parable of the sower (8): The seed is the word of God; he that soweth, soweth the word; they by the wayside, where the word is sown, are they that hear. As soon as they have heard, immediately Satan cometh, and taketh out the word that was sown in their hearts, lest believing they should be saved (9). And they that received the seed upon stony ground, are they who, when they hear, receive the word with joy; and these have no root in themselves. They believe for a while (10); and then, when tribulation and persecution ariseth

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bles were not necessary for this; his silence would have sufficed: he only wished to diminish the lights; and what, in point of fact, is a parable, but a light shrouded in a cloud, which covers it in part, and which lets it be partly seen?

(8) The parable, and the explanation which follows, would be only a useless speculation, if this saying of Saint Augustine were not true: *Each individual renders himself good or bad ground*—good, by the good use of grace; bad, by the abuse of liberty, which ever retains the power to use or not to use grace.

(9) There is scarcely any appearance that the divine word fructifieth, when it falls upon a heart as badly prepared as is a high-road to receive the seed of the laborer. Still it hath a virtue, regarding which the demon is ever uneasy. A word heard by chance has produced more than once the most abundant and the most unhoped-for fruits. Satan is not unaware of this; and, to make sure of his aim, he hurries to snatch away this seed, which might be already regarded as lost.

(10) They believed, therefore, and on their part it was not hypocrisy. We agree that they were cowards! let us not say that they were deceitful or perfidious. When sin is manifest, we must desire to justify the guilty; but justice does not permit to make him more guilty than he is, and charity inclines rather to excuse evil deeds than to exaggerate them.

because of the word, they are presently scandalized, and in time of temptation, they fall away. That which fell amongst thorns, are they who have heard the word; but the cares of the world, the deceitfulness of riches (11), the pleasures of this life, and the lusts after other things, entering in, choke the word, and it is made fruitless (12). But that on the good ground, are they who hear the word in a good, and a very good heart, keep it, and bring forth fruit in patience, the one thirty *to one*, another sixty, and another a hundred."

Yet, this explanation which Jesus Christ gave to the apostles alone, was not destined only for them, but was to be communicated by them to all nations. They were the lamps which the Father of the family was trimming, and setting, and lighting, in order that they might one day illumine his entire house, that is, his Church. This is what Jesus Christ gives them to understand, by repeating those words which he had already said on another occasion: (*a*) "No man, lighting a candle, covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light. For," added he, speaking of the shining publicity which the doctrine he then explained to them in secrecy should one day have, "there is not anything secret that shall not be made manifest, nor hidden that shall not be known and come abroad."

(*a*) St. Mark, iv. 21–23; St. Luke, viii. 16–18.

He who abandons persecuted truth may only be weak; but if he combines with those who persecute it, he is perfidious.

(11) It might be translated *the deceitful riches*. They are so principally, inasmuch as they promise a felicity which they do not give. We think that in doubling our store we shall double our happiness: that expectation is never realized, and it often happens in the exact reverse: increase of riches generally brings increase of care and trouble.

(12) There are three sorts of hearers with whom the divine word produces no fruit. 1st. Those who pay no attention to it, or whose entire attention is limited to hearing it as the word of man. 2d. Those whose mind is attentive, but whose heart is not disposed to put it in practice. 3d. Those whose mind is attentive, and whose heart is well disposed, but who, instead of meditating when they have heard it, deliver themselves up to the cares and distractions of the world. In the first class it produces nothing; in the second it produces words; and the fruits which it produces in the third class are almost immediately stifled when formed. Three opposite dispositions make it fructify—attention, *good-will*, recollection, and meditation.

But as this prophecy, the accomplishment of which was to be confided to their care, was not yet as clear to them as it subsequently was, Jesus warned them to meditate on the sense thereof: "If any man hath ears to hear, let him hear."

And, to awaken their attention further, "he said to them: Take heed, therefore, what you hear. In what measure you shall mete it shall be measured to you again, and more shall be given to you, for he that hath, to him shall be given; but whosoever hath not, that also which he thinketh he hath shall be taken away." This was not the first time that Jesus Christ gave them to understand these two truths; but, when applied to the existing circumstances, they became to the apostles a powerful exhortation to diffuse abundantly the light he had communicated to them, persuaded that the diffusion of these lights would merit for them an increase thereof, whereas they would be withdrawn from him who attempted to withhold them from others.

CHAPTER XXII.

PARABLES OF THE COCKLE, OF THE MUSTARD-SEED, OF THE LEAVEN, AND OF THE NET CAST INTO THE SEA.—PREACHING OF JESUS CHRIST AT NAZARETH.—PROPHET WITHOUT HONOR IN HIS OWN COUNTRY.

Whether what follows was spoken on another day, or whether, which does not appear unlikely, after having conversed for some time apart with his disciples, Jesus began again immediately to address the multitude: (*a*) "He proposed to them another parable, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and sowed cockle among the wheat, and went away. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. The servants of the good man of the house coming, said to him: Sir, didst thou not sow good seed in thy field?

(*a*) St. Matthew, xiii. 24–30.

Whence, then, hath it cockle? And he said to them: An enemy hath done this. The servants said to him: Wilt thou that we go and gather it up? No, he said, lest perhaps gathering up the cockle, you root up the wheat also together with it (1). Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers (2): Gather up first the cockle, and bind it into bundles to burn; but the wheat gather ye into my barn."

Without pausing then for the explanation of this parable, which his disciples desired, but which they would not venture to ask their Divine Master for fear of interrupting him, (*a*) "Jesus" continued, and "said: So is the kingdom of God, as if a man should cast seed into the earth; and should sleep and rise night and day, the seed should spring and grow up night and day whilst he knoweth not (3).

(*a*) St. Mark, iv. 26–29.

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(1) Wherefore, if it were evident that, in gathering the cockle, we should not root up the wheat, we should gather it, since the father of the family gives no other reason for leaving it. Another consequence.—Therefore the *doubt alone*, whether if, when gathering the cockle, we may not root up the wheat, obliges us to leave it, since the father of the family does not say absolutely, *You should root up the wheat*, but *lest perhaps* you may root it up. In the application we oftener meet doubt than evidence to the contrary, and the cases in which the cockle should be left are much more common than those in which it must be prematurely gathered. Note that it is on account of the wheat that the cockle is spared, and not upon its own account; if we let it grow, it is only to cast it into the fire.

(2) The reapers seem distinguished from the servants; the first are the angels, according to the Saviour's explanation. As he does not say who the servants are, we may be permitted to seek it, and it is natural to think that they are the ministers of his Church. Those whom he speaks of here are not altogether faultless. The *sleepers* give to the enemy time and opportunity to sow the cockle. The *ardent* would root it up immediately when it appeared. These faults are not so opposite that they may not be met with in the same persons. We may be too fond of sleeping, and not be overwise when we awake. May we not also say that this great zeal was the consequence of negligence? The mischief had occurred through their fault; hence their vexation and their impatient desire to root it up.

(3) Jesus Christ was never really to abandon his Church; but would appear to abandon it when, ascending to heaven, he should deprive it of his sensible presence. The state of apparent weakness in which he left it might make his disciples apprehend lest it should disappear with its founder, and that the epoch of its birth was only that of its ruin. Jesus Christ teaches them here that the seed of the word, being once cast by his divine hands, shall not fall in vain upon that blessed earth; and that when he shall appear to be the least occupied concerning it, they shall see it grow

For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear (4): and when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

Two other parables directly followed this one, and the three have the same object, viz., the Church of Jesus Christ, hidden at first like seed in the bosom of the earth, but afterwards making its appearance, and by imperceptible degrees arriving at maturity: small as the mustard-seed, which springs up above all the vegetable tribe, and whose tall stem almost equals the height of the trees; or like paste, whose size is considerably increased by a little leaven. Here they are as pronounced by the Saviour. He said then to them further: (*a*) "To what shall we liken the kingdom of God, or to what parable shall we compare it? The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. It is the least of all the seeds that are in the earth; but, when it is sown, it groweth up and becometh greater than all the herbs; and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof." He spoke to them, in few words, the other parable: (*b*) "The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. Jesus spoke all these things in parables to the multitude. With many such parables he spoke to them the *evangelical* word, according as they were able to hear." For this simple style, which merely presented to them those images with which they were familiar, was most on a level with their minds, and the mist in which

(*a*) St. Matthew, xiii. 31–33; St. Mark, iv. 30–32.

(*b*) St. Matthew, xiii. 33–35; St. Mark, iv. 33, 34.

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and ripen before their eyes, as the wheat which the laborer has sown in the field grows without his putting a hand near it. It is true, that the inaction of the latter is real, and that of Jesus is only apparent; for he alone giveth growth to the seed by the secret, but real and always active, virtue of his grace. Wherefore it is merely under the aspect of appearances that they are here compared to one another.

(4) Grace has its progression as well as nature, imperceptible from day to day, but perceptible from time to time. We cannot too earnestly desire its growth, but we should know how to await it. Precocious fruits do not ripen; and a stem when too luxuriant exhausts itself and withers.

these figures partly shrouded truths, the full blaze of which the people could not endure, proportioned the light to their present capacity. (*a*) "*Therefore* without parables Jesus did not speak to them, that it might be fulfilled which was spoken by the prophet: I will open my mouth in parables; I will utter things hidden from the foundation of the world; but apart he explained all things to his disciples."

"Having sent away the multitudes, he came into the house, and his disciples came to him, saying: Expound to us the parable of the cockle of the field. Jesus made answer and saith to them: He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom; but the cockle are the children of the wicked one (5). The enemy that sowed them is the devil. The harvest is the end of the world. The reapers are the angels. Even, therefore, as cockle is gathered up and burned with fire, so shall it be at the end of the world. The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity; and shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth. Then shall the just shine as the sun in the kingdom of their Father."

After the exposition of this parable, Jesus proceeded to propose some others to his disciples. Since he wished that their understanding of them should be the fruit of their close attention, he warns them according to his custom: "He that hath ears to hear, let him hear;" afterwards he continues to speak thus: "The kingdom of heaven is like unto a treasure hidden in a field: which a man having found, hid it, and for joy thereof, goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls: who, when he had found one pearl of great price, went his way and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes: which, when

(*a*) St. Matthew, xiii. 36–52.

(5) The wicked can become good. If they do not become such, they serve at least to exercise and perfect the good. These are two reasons for which Saint Augustine says that God suffers them to remain on earth

it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from the just (6), and shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth."

The bad fish caught with the good in the same net, and the cockle sowed with the good seed in the same field, are two different images of one and the same thing. That is, the profession of the same faith and in the bosom of the same Church, the mixture of the wicked with the good during this life, and the separation to be made at the end of the world. The apostles, to whom Jesus Christ had just explained the first of these two parables, had no difficulty in comprehending the second. The two which precede the first of these have another object, viz., the inestimable value of the evangelical doctrine, and the profound wisdom of the man who sacrifices all that he has to insure its possession to himself. These latter parables are so clear, that it was not requisite to explain them for the disciples. Wherefore, when Jesus Christ said to them : (*a*) "Have ye understood all these things? Yes, they say to him. Therefore," added he, wishing to teach them, by a new figure, the use they should make of the treasures wherewith he had enriched them, "therefore every scribe instructed in the kingdom of heaven is like to a man who is a householder, who bringeth forth out of his treasure new things and old," in order that all his household may be abundantly provided.

"When Jesus had finished these parables, he passed from thence and came to Nazareth, his own country, where he was brought up: and his disciples followed him. When the Sabbath-day was come, Jesus went into the synagogue, according to his custom, and began to teach. He rose up to read. The book of Isaias the prophet was delivered to him, and as he unfolded the book, he found the place where it is written: The Spirit of the Lord is upon me (7); where-

(*a*) St. Matthew, xiii. 51–54 ; St. Luke, iv. 16–21 ; St. Mark, vi. 1, 2.

(6) This eternal separation of the wicked from the good, followed, for the latter, by eternal happiness, and for the others by eternal misfortune, explains in one word all that we might be inclined to reckon inexplicable in the conduct of Providence.

(7) He found there what he wished to find. There is nothing chance to him who knows every thing.

fore he hath anointed me (8) to preach the Gospel to the poor; he hath sent me to heal the contrite of heart (9); to preach deliverance to the captives, and sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord, and the day of reward (10). When he had folded the book, he restored it to the minister, and sat down. The eyes of all in the synagogue were fixed on him, and he began to say to them: This day is fulfilled this Scripture in your ears."

That decisive announcement, which was to them who heard it an abstract of all the discourses which Jesus Christ had hitherto made unto them, and which in a twinkling brought them all thronging back on their recollection, made at the outset a great impression on the whole assembly. But, by one of those strange revolutions which we sometimes see occurring in the public mind, they passed immediately from admiration to envy—from envy to contempt, slander, incredulity, and, at last, to a transport of fury. "All gave [*then at first*] testimony to him, and they wondered at the words of grace

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(8) Invisible unction—operated by the Holy Ghost, who diffused himself with all his gifts into the holy humanity of the Saviour at the moment of his incarnation. Regal and sacerdotal unction—by which he has been consecrated monarch of the universe, and eternal pontiff of the new law. Thus, although he has not received the material and sensible sign thereof, Jesus Christ is very truly said to have received the unction (expressed by the name of Christ), because he received the effect of it in all its plenitude, and in a degree of excellence infinitely superior to that received by all those to whom the same name is given in Scripture.

(9) This prophecy had partly its accomplishment in the miracles which Jesus Christ has wrought to cure corporal evils. But, to reach its perfect sense, we should understand it with reference to the sad effects of sin in souls, and the powerful remedies which Jesus Christ was capable of bringing to bear upon them, and which he actually did.

(10) We read in the text, *the day of reward—diem retributionis.* It is generally understood of the last judgment; and what further favors this explanation is, that this day, which is here called the *day of reward*, is called by Isaiah the day of vengeance—*dies ultiones.* Yet it has been remarked that Jesus Christ, after having read the prophecy, adds presently: *This day is fulfilled this Scripture in your ears.* Therefore some conclude that the allusion here was not to the last judgment, and they consequently call the day of reward the day of liberality and of grace. This explanation appears to them the more natural, as *the day of reward* is to be found placed immediately after *the acceptable year of the Lord.* All this is more specious than solid. Jesus Christ hath come to announce present mercy and the judgment to come: the *prophet*, that he shall preach both one and the other. It is not necessary for him to judge actually in order to accomplish the prophecy—the preaching of it is sufficient.

that proceede from his mouth, and they said: How came this man by all these things? and what wisdom is this that is given to him, and such mighty works are wrought by his hands?"

But a moment before, and they spoke the language of admiration. Now it is that of envy, contempt, spite, and scandal. "Is not this," added they, "is not this the carpenter? Is not this the carpenter's son (11), the son of Joseph, the son of Mary, the brother of James and Joseph, Simon and Jude? And his sisters, are they not all with us? Whence, therefore, hath he all these things? And they were scandalized in his regard."

Yet, Jesus had worked but few miracles at Nazareth, and those few had but little lustre. He who was prodigal of them elsewhere, seemed parsimonious of them with regard to his fellow-citizens. This was for reasons worthy of his wisdom. He was willing to explain them to these people; but, as his miracles were apparently the principal subject of their great eagerness to see him, being deceived on this point, they no longer valued his reasons, and spite drove them to extreme violence against his person. These are the words which gave occasion to this outbreak: (*a*) "He said to them *then:* Doubtless you will say to me this similitude: Physician, heal thyself. As great things as we have heard done in Capharnaum, do also here in thy own country (12). Amen, I say to you," added he,

(*a*) St. Matthew, xiii. 57; St. Luke, iv. 23, 24.

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(11) In Latin, *faber*. This word signifies a tradesman or an artisan, without determining the sort of work—only it excludes delicate workmanship. It therefore leaves undecided the trade in which he was engaged during the thirty years of his hidden life. Some have said that it was masonry; others, that he worked at an iron forge. The most universal and most ancient opinion is, that Jesus Christ exercised with Saint Joseph the trade of carpenter. Now, that God should draw forth a prophet from the shop of a carpenter, was what the Nazarenes never could persuade themselves. They would have no difficulty in believing him, if God had drawn him forth from some famous academy; for the principle of their incredulity was constantly this: God cannot make a prophet out of a carpenter. Reduce back all unbelievers to their first principle, you will find nothing more weighty than this assertion—it is always, God cannot do it.

(12) The consideration which we procure for ourselves in our own country is a much more precious acquisition, and, in some way, more properly our own, than what we acquire among strangers. Such, at least, is the opinion of men, which is sufficient to justify the application that the Saviour here makes of the proverb: *Physician, heal thyself.*

"no prophet is accepted in his own country. He is not without honor, save in his own country and in his own house."

Wherefore, he cannot work many miracles there; for where there is but little consideration for his person, little faith could be placed in his words. Now miracles, which are usually the reward of faith, must not be lavished on incredulity. And to show that such had been, at all times, the conduct of God, (*a*) "In truth," pursues the Saviour, "in truth I say to you: There were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth: and to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet, and none of them was cleansed but Naaman, the Syrian."

Thus they should not expect to be more highly favored than the Israelites then were; and Jesus Christ gave them sufficiently to understand that the fault was their own. Why did they not correct themselves, if they sought to be better treated? And, since disdain for his person, and incredulity to the words of him whom they should at least regard as the messenger of God, rendered them unworthy of the favor of heaven, why did they not strive to render themselves worthy by listening to him with docility and respect? It was to bring them to this point that Jesus Christ spoke to them after this fashion. But there are always perverse hearts, who turn remedies into poison, and grace itself into a stumbling-block and a rock of scandal. The truth which should light up intelligence in their minds served only to complete their blindness. On hearing these words, "all they in the synagogue hearing these things, were filled with anger. They rose up *on the instant*, and thrust him out of the city." They sought not merely to banish him; their fury went so far as to attempt his life. "That they might cast him down headlong (13), they brought him to the brow of the hill

(*a*) St. Luke, iv. 25–30.

(13) Saint Ambrose and Bede judge them more culpable than those who crucified the Saviour, because the latter preserved, at least, the form of justice, whereas those of Nazareth followed without any form the motions of a brutal fury. We hazard

whereon their city was built. But Jesus, passing through the midst of them, went his way," at a moderate pace, without seeming to fear them, and without receiving any hurt. Whether he diffused a mist before their eyes to hinder them from seeing him, or whether he bound their hands by invisible chains—take it either way, it must have been a miracle; but it was almost the only one he wrought in his own country. "For," adds the sacred text, (*a*) "he could not do any miracle there (14), on account of their unbelief, only that he

(*a*) St. Matthew, xiii. 58; St. Mark, vi. 5, 6.

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the opinion, contrary to their view, that the crime is more enormous where there is more reflection, and that, comparing these two attempts, one is murder, and the other assassination; besides, that the most criminal injustice is that which clothes itself in the form of justice.

(14) Not if we merely contemplate his absolute power, but with respect to the rational exercise of power, and consistently with a certain order which his wisdom has freely established, from which he may deviate when it pleaseth him, but from which he very rarely does deviate. We have already seen that, according to this order, God, generally speaking, grants miracles to faith, and refuses them to incredulity. The latter will perhaps ask if that be not tantamount to saying that miracles are accorded to credulity, and that they are refused to enlightened and diffident reason. It is a sufficient answer, that this conduct of God is highly worthy, and good sense alone tells us that graces should be measured out according to the use which is made of them, and that, consequently, they should be redoubled for those who profit by them, and be retrenched from those who abuse them. The inhabitants of Nazareth belong to the latter class. Jesus Christ had wrought some miracles among them, and rumor had informed them of those which he had wrought at Capharnaum. This was enough to make them believe; and had they believed, having this sufficient proof, prodigies would have been multiplied in their favor. But, by not believing, they deserve that Jesus Christ should in some manner weaken this proof in their regard, very far from fortifying it. We should say the same thing with reference to the miracles upon which religion is founded. They form, for every straightforward and impartial mind, a more than sufficient proof. God will not perform other miracles for those who do not believe; and he will perform them for those who already believe. On his part, this is goodness towards the latter, and justice with regard to the others. And, when I say that God will perform fresh miracles, I suppose, what is true, that miracles have never ceased in the Church. They have been wrought in the Church from its birth, and they shall be wrought in it until the consummation of ages. The verbal process of canonizations is a judicial and incontestable proof for all the period which has elapsed since that period when these proceedings commenced — the very period with reference to which doubts might more readily be entertained as to the gift of miracles having remained in the Church. But it has been remarked, and we may again remark, that miracles follow

cured a few that were sick, laying his hands upon them; and he wondered because of their unbelief." He who had wondered at the faith of a Gentile, found in his fellow-citizens a prodigy of infidelity capable of causing him equal surprise. These two prodigies are daily renewed—that of faith to an heroic pitch amongst barbarous nations at the first glimmerings they descry of evangelical truth; and, in the bosom of Christianity, the prodigy of incredulity rising to downright personal hatred of Jesus Christ, and the most furious demonstrations against his religion and its ministers.

These proceedings, which obliged the Saviour to quit his ungrateful country, were unable to repress his zeal. True, he abandoned to their reprobate senses these self-blinded individuals, who had passed the sentence upon themselves, that they were unworthy of the eternal life which his mercy had come to offer them. But it was only to seek elsewhere minds more docile and hearts better disposed. (*a*) "He went about all the cities and towns, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every disease and every infirmity. And, seeing the multitudes" of people who crowded to him from all parts, "he had compassion on them, because they were distressed, and lying like sheep that have no shepherd."

(*a*) St. Matthew, ix. 35, 36.

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faith; that is to say, that the more faith there is, the more miracles there are, and that the source of miracles is almost entirely dried up in places where faith is dead or dying. Thus, incredulity in miracles is the cause of the withdrawal of miracles, and the mystery of the parables was in punishment of incredulity of the doctrine which had been so publicly promulgated. The conduct of God sustains itself, and all his judgments are justified.

CHAPTER XXIII.

MISSION OF THE TWELVE APOSTLES.—INSTRUCTIONS AND ADVICE THAT JESUS GIVES THEM.

(*a*) "THEN he saith to his disciples: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." We cannot rationally doubt the execution of this order, or that all the disciples made the prayer prescribed by their Divine Master. It could not fail to be heard, since he who was to hear it was no other than he who invited them to make the petition. (*b*) "Then calling together his twelve apostles, he gave them power and authority over all devils, to cast them out, and to heal all manner of diseases, and all manner of infirmities. He began to send them two and two," in order that they might aid one another, and that there might be everywhere two witnesses to the same truth. "The names of the twelve apostles are these"—as we have seen before, yet they are ranged here in an order somewhat different from the first, and we believe from that in which they were associated. "The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew, the publican; James the son of Alpheus, and Thaddeus; Simon the Canaanean, and Judas Iscariot, who also betrayed Jesus."

(*c*) "He commanded them that they should take nothing for the way but a staff only:" even this they were merely to make use of for a support, for we shall presently see that he did not allow them to make use of it for self-defence. This explains the apparent contradiction of the staff now allowed and now forbidden. In addition, he enjoined upon them "that they should take no scrip, no bread, no money in their purse, but to be shod with sandals, and that they should not put on two coats." An unwavering confidence in Providence was to be then substituted for all these provisions. But we

(*a*) St. Matthew, ix. 37, 38. (*b*) St. Luke, ix. 1, 2; St. Matthew, x. 1; St. Mark, vi. 7.
(*c*) St. Mark, vi. 8, 9.

must hear, from the very lips of the Saviour, the admirable regulations which he gave to them, and, in their persons, to their successors in the apostolic ministry; for they equally regard the latter, excepting the first, which even may also serve to teach them that they ought not to go elsewhere than whither they are sent, and that if it be criminal to preach without a mission, it would also be a crime to step ever so little beyond its prescribed bounds.

(*a*) "Jesus commanded his apostles, saying: Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel; and going, preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils. Freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses; nor scrip for your journey, nor two coats, nor shoes, nor a staff." Be assured, however, that no necessary shall be wanting to you, "for the workman is worthy of his meat. Into whatever city or town you shall enter, inquire who in it is worthy; there abide, until you go thence (1). When you go into the house, salute it, saying: Peace be to this house; and if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you (2). Whosoever shall not receive you, nor hear your words, going forth out of that house or city, shake off the dust from your feet for a testimony to them (3). Amen, I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

This advice might suffice to the apostles for this first mission; it was to be rather brief: no persecution awaited them there, and it was merely a slight essay of those missions, wherein, cross in hand,

(*a*) St. Matthew, x. 5; St. Mark, vi. 11.

(1) It is said in Saint Luke: *And whatsoever house you shall enter into, abide there, and depart not from thence.* There would be levity in doing so without reason, or a delicacy very unbecoming in an apostle, if done from the hope of better treatment; and whatever was the motive, the host thus left would certainly have cause to complain.

(2) The good that you have wished them shall come to pass in one way or the other.

(3) Dust on the feet is the proof of the journey; and to shake off this dust was, on the part of the apostles, equivalent to saying: We are come, and you have not wished to receive us. This is the way in which that action rendered testimony against the inhabitants.

they should confront all the powers of the universe, and, without other weapons than patience, range all people under the law of the Master, who sent them. As yet, they were incapable of the latter missions, because they were not yet "clad with virtue from on high." Still, before he imparted to them strength for these, he wishes to convey to them a knowledge of them, and he proceeds to do so by the following words, rapidly sketching before their eyes the terrible picture of the combats they should have to endure, they and their first disciples; for we have in this picture an historical sketch of the three first ages of the Church. This prophetic picture could not be otherwise than highly useful to each and every one amongst them. Besides, as it contained instructions relative to the various trials through which they were to pass, by seeing that they were foretold, the apostles would be less surprised, and less alarmed when they came upon them; and the accomplishment of this part of the prophecy guarantied the truth of those passages which announced their victories and their crowns. Hence the Saviour continues thus:

(*a*) "Behold, I send you as sheep in the midst of wolves. Be ye, therefore, wise as serpents and simple as doves (4). But beware of men" (meaning those whom he has just called wolves). "For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors and before kings for my sake, for a testimony (5) to them and to the Gentiles. But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak.

(*a*) St. Matthew, x. 16–42.

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(4) Meekness and simplicity are the primary virtues which Jesus Christ prescribes to the apostles. They should neither oppose force to violence nor wiles to malice. The prudence of the serpent considerably perplexes the commentators. We know that this animal has a lively and piercing glance. It is natural to think that Jesus Christ enjoins his disciples to be clear-sighted like the serpent, in order to discover the snares of their enemies, and to avoid them by flight or by concealment; for he leaves them no other means of defending themselves against them.

(5) Much more by the testimony of blood than by that of speech. This it was which caused the name of *martyrs*, which signifies *witnesses*, to be given to them who sealed with their blood the truths of the Gospel. For *if there be no greater love than to give one's life for those whom we love*, there is no stronger persuasion than to shed our blood in support of our cause.

For it is not you that speak, but the spirit of your Father that speaketh in you." Moreover, it is not merely on the part of your fellow-citizens that you shall encounter so violent a persecution. "The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against their parents, and shall put them to death; and you shall be hated by all men for my name's sake; but he that shall persevere unto the end, he shall be saved."

Meantime, Jesus Christ, who wishes that his disciples should be intrepid under the sword of persecution, would not that an indiscreet zeal should thrust them under its blows. Wherefore, he adds, "When they shall persecute you in this city (6), flee into another (7). Amen, I say unto you: You shall not finish all the cities of Israel till the Son of man come (8)."

(6) Persecution is an equivocal sign of truth or virtue. The wicked suffer it as well as the good, the Jews as well as the Christians, heretics as well as Catholics, and ranters as well as apostles. Happy those who, like the latter, suffer it for justice! *It is not the pain, it is the cause which makes the martyr.*—Saint Augustine.

(7) Flight was not merely allowed the apostles, it was prescribed to them: it preserved to the growing Church her first pastors, and, by dispersing them, it was instrumental to the propagation of the Gospel. In subsequent times it has been commanded or permitted or forbidden, according to circumstances. It is even commanded to the pastor, when his presence would more injure the Church than his absence: it is permitted to him, when the persecution is levelled against him alone, and that his ministry can be easily supplied by others; it is prohibited to him when his flock would in consequence thereof encounter notable damage. This is the case wherein he must give his life for his flock. It rarely occurs that flight is prohibited to those who are not pastors, and it is commanded to them, when the knowledge they have of their weakness makes them apprehend that they may fall under the effect of persecution: in this case we should prefer our own salvation to that of others.

(8) Several interpreters think that these words were said to the apostles; others contend that they regard those amongst their successors who shall preach the Gospel in the time of Anti-Christ. According to the first interpretation, the coming of the Son of man should be understood with reference to the destruction of Jerusalem; according to the second, what are here called the cities of Israel are the Christian cities which, at the end of the world, shall have apostatized from the faith, and shall persecute its preachers; each interpretation has its difficulties. Nevertheless, as these difficulties are less than those which are to be met in the other ways of explaining this text, the most probable thing we can say here is, that each of these interpretations is the correct one. In the first case, the prophecy must have been understood by the apostles; in the second case, it shall be understood at the end of ages; in either case, Jesus Christ shall not have made it in vain. For as we have already remarked, although nothing is useless in Scripture, it does not, therefore, follow that all therein should be equally useful for all times.

If he announces to them great sufferings, he presents to them at the same time great motives. Of these his own example is the first. "The disciple," said he, "is not above the Master, nor the servant above the Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the good man of the house Beelzebub, how much more them of his household." We may conceive that this motive had much greater force, when men's rage, passing from words to the most sanguinary deeds, had fastened to the cross the Master and the Lord. "Therefore fear them not," said the Saviour, "for," despite the fury of the world, "nothing is covered" in the doctrine which I teach you "that shall not be revealed; nor hid, that shall not be known. That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house-tops (9)."

God alone is to be feared, and he shields them with his almighty protection: new motives of confidence, which the Saviour proposes in these words: "Fear ye not them that kill the body, and are not able to kill the soul (10). But rather fear him that can destroy both soul and body into hell. Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore: better are ye than many sparrows." Lastly, gathering into one focus what must form the main objects of their desires and of their fear: "Every one, *said he*, that shall confess me before men, I will also confess him before my Father who is in heaven; but he that shall deny me before men, I will also deny him before my Father who is in heaven."

It was further necessary to fortify the disciples against another trial, less terrible in appearance, yet often more formidable in effect than tyrants and tortures: that is, what they should have to undergo on the part of their own relatives. Several amongst them were

(9) Amongst the Jews the roofs of the houses were flat, which makes the figure more appropriate than if the roofs had been of the same form as ours.

(10) They should not be feared for two reasons. 1st. They cannot take away the life of the soul. 2d. They can take away the life of the body by torments. For they would be much more formidable if the body could suffer always without dying; but it soon perishes, and in perishing, it snatches away from them their victim, and disappoints their fury.

to use the utmost violence; but others were only to employ persuasion and tears. The finest minds are most sensible to the latter, and then almost reproach themselves with the virtuous resistance, as if it were a criminal act. Be silent, flesh and blood, and learn at last, that all fear should give way to the fear of the Most High—his love soars far above all other love. For this is the meaning of these words, so terrifying to nature, and yet so conformable to the light of reason, since they merely express the rights of God, those rights which there would be as much blindness as impiety in disputing with him. Let us, then, hearken to these warnings, the same which issued from the lips of him who is truth itself. "Do not think that I came to send peace upon the earth. I came not to send peace, but the sword (11). For I am come to set a man at variance against his father, the daughter against her mother, and the daughter-in-law against the mother-in-law; and a man's enemies shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. He that taketh not up his cross and followeth me, is not worthy of me. He that findeth his life, shall lose it; and he that shall lose his life for me, shall find it."

Jesus Christ concludes this discourse by the magnificent promises he makes to those who shall exercise charity and hospitality towards his disciples. These promises are evidence of the tenderness he entertained for them, and a fresh encouragement against the persecutions which he had foretold them. By inviting all men to do good to them, he shows us how well he loves them, and that if he allows them to be ill-used, it is only to perfect their virtue, and enrich

(11) He does not say *war*, where combatants fight on both sides, because his disciples, who were to receive the blows, should not return them. He therefore says *the sword;* that is to say, as appears by the ensuing words, the separation of the heart on one side, and on the other, bodily separation, by the impossibility of dwelling together. Moreover, we must not understand this as meaning that Jesus Christ should be the author of the division: he shall merely be the occasion thereof. He comes to establish the Gospel, which shall be received by some, and refused by others. The latter wish to eradicate it from the hearts of the others, and with this design shall persecute them. Here we have a division established; but it is visible that, if the Gospel be the occasion of it, its enemies are the true authors thereof.

their crown. Wherefore, as if he had again said to them, Go, then, without fear; already assured of my protection, you will ever find men who will deem it meritorious to entertain you kindly and to share with you their goods, he continues in these terms: "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet; and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. Whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen, I say to you, he shall not lose his reward."

(*a*) "When Jesus had made an end of commanding his twelve disciples, he passed from thence to teach and preach in their cities. The apostles going forth [*also*], went about through the towns, preaching the Gospel, and healing everywhere. They preached that men should do penance; they cast out many devils, and anointed with oil many that were sick, and healed them (12)."

CHAPTER XXIV.

DECAPITATION OF SAINT JOHN.—MULTIPLICATION OF THE LOAVES AND FISHES.—JESUS WALKS ON THE WATER, AND SUPPORTS PETER.

(*b*) "Now Herod the tetrarch heard the fame of Jesus, for his name was made manifest. He heard all things that were done by Jesus, and he was in doubt, because it was said by some: John the

(*a*) St. Matthew, xi. 1; St. Luke, ix. 6; St. Mark, vi. 12, 13.

(*b*) St. Matthew, xiv. 1, 2–5; St. Mark, vi. 14–20; St. Luke, ix. 7–9.

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(12) The Council of Trent declares that the sacrament of extreme unction is insinuated by these words. Therefore, two sorts of persons are deceived—those who say that it is here clearly established, and those who say that these words have no reference to it. But the error of the second is more malignant and more dangerous than that of the first. In what relates to the proof of revealed dogmas, we deceive ourselves more innocently by addition than by subtraction.

Baptist is risen again from the dead, and, therefore, mighty works show forth themselves in him. Others said it is Elias hath appeared; and others, that one of the old prophets had risen again. But Herod said: John I have beheaded; but who is this of whom I hear such things? And he sought to see him." Still, carried away by popular opinion, "he said to his servants: This is John the Baptist, whom I beheaded; he is risen from the dead. For Herod himself had sent and apprehended John, and bound him in prison, for the sake of Herodias, wife of Philip, his brother, because he had married her; for John said to Herod: It is not lawful for thee to have thy brother's wife. Herod, having a mind to put him to death, feared the people, because they esteemed him as a prophet. Now, Herodias laid snares for him, and was desirous to put him to death, and could not, for Herod feared John, knowing him to be a just and holy man; and kept him, and when he heard him, did many things, and heard him willingly."

The holy precursor's life was not the more secure on this account. Virtue may coerce the wicked to esteem it; but this estimation does not lessen the natural hatred they entertain towards virtue. He, therefore, who had only abstained from murder through fear of men, was but too well disposed to commit the same out of complacency for a woman. All she wanted was the occasion, which was not long in presenting itself. (*a*) "A convenient day was come, when Herod made a supper for his birth-day for the princes, and tribunes, and the chief men of Galilee. When the daughter of Herodias had come in, and had danced, and had pleased Herod, and them that were at table with him, the king said to the damsel, with an oath: Ask of me what thou wilt, and I will give it thee, though it be the half of my kingdom." The habits of the country did not permit the presence of women on these occasions; we must not, then, be astonished at the absence of Herodias. Her daughter, who was merely a child, might appear there a few moments without any consequence. But the child had already sufficient understanding to conceive that she ought not to decide on the request which it was proper to make—"Who," therefore, "when she was gone out, said to her mother," after having recounted to her the promise and

(*a*) St. Mark, vi. 21.

the oath of the king: "What shall I ask? The head of John the Baptist, said the mother. And when she was come immediately with haste to the king, (*a*) being instructed before by her mother, she asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist. The king was struck sad: yet, because of his oath, and for them that were with him at table (1)," he would not incur the shame of breaking his promise, or mortify the girl by refusing her request; he would not displease her, but, "sending an executioner, he commanded that his head should be brought in a dish. The executioner beheaded him in the prison, and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother." Thus the head of the greatest of men was made the price of a dance; and, after this transaction, the world should be fully convinced that there is no crime too dark for an abandoned woman to exact, or a weak and passionate man to grant. "Which John's disciples hearing, came and took the body, and laid it in a tomb. Then they came and told Jesus. Which, when Jesus had heard, he retired from thence by a boat."

We do not see for what reason the death of John the Baptist should make him apprehensive of a similar fate. But what we cannot see, he knew; and he might have a certainty of what appears unlikely to us. Yet, what we read in Josephus the historian may throw some light upon this point. He says that Herod put John the Baptist to death, because he feared, lest he should excite a sedition. He deceives himself, or, rather, he wishes to deceive the world, as to the real cause of this assassination, which was no other than the one recounted by the evangelists. But there is a strong presumption that Herod, to exonerate himself, at least in part, from the odium of so great a crime, disseminated the rumor that John the Baptist had been secretly trying to cause an insurrection amongst the people. He was a saint, the object of public veneration, and he

(*a*) St. Matthew, xiv. 8.

(1) It is not unlikely that they seconded the request of the daughter, and that they solicited the king to grant it to her. What was occurring before their eyes taught them the heavy risk they might incur who should have the misfortune to displease the favorite.

had made for himself several disciples: on what ground, then, could they accuse him of sedition? Now all these traits belonged also to Jesus; and, moreover, he was a worker of miracles. Herod, who as yet knew nothing of him, would not be long in ignorance. Might he not, when he became aware of his history, conceive the design of putting him to death, under the same pretext, inasmuch as Jesus resembled John in so many ways? His death could not be attributed to the solicitations of Herodias. Sedition would have been the sole apparent cause of it, and by this means Herod would have given more likelihood to that pretended cause for the death of John, by extending the same treatment to all those who were similarly situated, although they did not come in collision with the adulteress. In one word, Herod might say: The proof that I have sacrificed John to the public safety, and not to the vengeance of a woman, is, that I have treated Jesus in the same way, a person as dangerous as himself, and against whom this woman had no cause of complaint. Those who say that there were too many witnesses of the true cause of John's death, to leave it in his power to substitute another, must be ignorant of the fact, that the people may be brought to believe every thing you wish, even if there were one hundred witnesses to the contrary. And, in point of fact, Josephus assigns no other cause for this foul deed, than the fear which Herod entertained lest John should excite a sedition. He therefore believed this; or, what comes almost to the same thing, he hoped to make it believed, although he lived at a period when some of those who assisted at that fearful festival might still be living.

Thus the Man-God, who is ignorant of nothing which can happen in any possible conjuncture, might know the designs which Herod had formed against him, if he had remained longer within reach to feel its effects; and this knowledge may have been the motive for his retreat. But it seems that to this reason there was joined a second: (*a*) "The apostles, when they were returned" from their mission, "coming together to Jesus, related to him all things that they had done and taught." They required a little relaxation after such great labor. "Jesus said to them: Come apart into a desert place,

(*a*) St. Mark, vi. 30–34; St. Luke, ix. 10, 11; St. John, vi. 1–4.

and rest a little; for there were many coming and going, and they had not so much as time to eat. Going up then into a ship, they went aside into a desert place apart which belongeth to Bethsaida, over the sea of Galilee, which is that of Tiberias. They saw them going away, and many knew; they ran flocking thither on foot from all the cities, and were there before him. A great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus, going out of the ship, saw a great multitude, and he had [*that*] compassion on them" which he was accustomed to feel on beholding them, "because they were as sheep not having a shepherd. He received them, went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. Jesus began to teach them many things. He spoke to them of the kingdom of God, and healed them who had need of healing."

(*a*) "When the day was now far spent, his twelve disciples came to him, saying: This is a desert place, and the hour is now past, send them away, that, going into the next villages and towns round about, they may buy themselves victuals (2). He answering, said to them: They have no need to go, give you them to eat (3). And they said to him: let us go and buy bread for two hundred pence, and we will give them to eat (4). When Jesus," who, from the top

(*a*) St. Mark, vi. 35; St. Matthew, xiv. 15, 16; St. Luke, ix. 12; St. John, vi. 5–7.

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(2) These people forgot even the care of providing nourishment, in order to seek the kingdom of God and his justice. They found the kingdom of God, and we are going to see that nourishment did not fail them.

(3) This was the prophesying of what was going to take place. These people were fed, in point of fact, from the hands of the apostles, and out of the little stock which they had for provisions. Pastors, do not ever despair to be enabled to provide for the wants of your people: give what you have, ask from God what you have not, and you shall witness miracles.

(4) This appears as if said ironically. But as the same thing is said by Saint Andrew, in a serious and affirmative tone, it is more natural to think that the apostles made this proposition as if they both wished and had it in their power to execute it, supposing that Jesus Christ had taken them at their word. If their faith may seem weak on this occasion, they at least give marks of a very uncommon charity. 1st. They are attentive to the wants of the people, and they are careful in representing them to their divine Master. 2d. They propose to go and purchase bread, and to employ a sum which would have apparently exhausted the common purse. 3rd. Lastly, they sacrificed the little pro-

of a mountain he had ascended, could discover the entire plain, "had lifted up his eyes, and seen that a very great multitude cometh unto him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him; for he himself knew what he would do. Philip answered him: Two hundred pennyworth of bread are not sufficient for them, that every one may take a little." He should have added: But if we are deficient in human means, your power can easily supply them. It was this act of faith which Jesus gave him an opportunity to make, yet he did not do it. But the avowal which Philip made of the impossibility of providing food for so many mouths, was in itself a proof of the miracle which the Saviour was going to operate. To render it more evident, (*a*) "He said to the apostles: How many loaves have you? go and see; and when they knew, Andrew the brother of Simon, one of his disciples, said to him: There is a boy here that hath five barley loaves and two fishes; but what are these among so many, unless perhaps we should go and buy some food for all the multitude? Now, there were about five thousand men, besides women and children. Thereupon, he commanded them that they should make them all sit down by fifties in a company upon the green grass. And they sat down in ranks by hundreds, and by fifties (5)."

(*a*) St. Mark, vi. 38–40; St. John, vi. 8–10; St. Luke, ix. 13–15; St. Matthew, xiv. 21.

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visions which remained for themselves. The faith was, therefore, weak: nevertheless, the charity appears not to have been so. The fact is, there was in this charity more of natural compassion, or of generosity, than of charity, properly speaking. For charity is only such, inasmuch as it is set in motion by motives of faith. Nevertheless, this tender and effective compassion is still a virtue, and a disposition very favorable to the increase of faith and the perfection of charity.

(5) Saint Luke says that Jesus Christ gave orders to his apostles to distribute the people in companies of fifty. He adds, that they did what was enjoined upon them. Still, according to Saint Mark, they made up companies—some of fifty, others of *one hundred;* which might make it be thought that they did not obey to the letter. If this be regarded as a difficulty, the following explanation may serve for the solution: —The apostles made each company consist of *fifty men.* It may have been remarked, that the women and little children are not counted; but there is every appearance that they did not separate the women from their husbands, nor the little children from their mothers, which would have made several companies of one hundred persons, although in each company there were only fifty *men.*

(*a*) "Jesus took the five loaves and two fishes, and looking up to heaven, he blessed them; he then broke the loaves and gave to his disciples, to set before them that were sat down. In like manner also he divided the two fishes among them all, as much as they could eat. They did all eat, and were filled. When they were filled, Jesus said to his disciples: Gather up the fragments that remain (6), lest they be lost. They gathered up, therefore, and filled twelve baskets (7) with the fragments of the five barley loaves, which remained over and above to them that had eaten. They also took up the leavings of the fishes. Those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force, and make him king, immediately obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida, whilst he dismissed the people; and when he had dismissed them, he fled again into the mountain himself alone (8). He went up into it to pray; and when it was evening he was there alone (9)."

It must have been perceptible that neither Jesus Christ nor his disciples enjoyed the repose they sought to find in solitude. Nature

(*a*) St. Mark, vi. 41–46; St. John, vi. 12–15; St. Matthew, xiv. 23.

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(6) Thus the eucharistic bread satiates an entire world, and is not consumed. We have just seen that Jesus Christ employed, upon this occasion, the same ceremonies as at the institution of the eucharist. He shall soon tell us himself that this miracle was the figure of it.

(7) Miraculous multiplication, the ordinary fruit which springs from alms-deeds. Perhaps it is the most common of all prodigies. Every thing is not written; but we may not hesitate to surmise that, amongst those persons who give great alms, there are to be found some who have experienced it more than once.

What remained to the apostles far surpassed what they had given. No one ever grows poor by giving alms, but very often an individual becomes rich by so doing. This virtue has the promises for the present and for the future life.

(8) After this flight of the Saviour, there was one crime for which he should not have been suspected, viz., that of aspiring to royalty. It was, nevertheless, for this pretended crime that he was soon after judged, condemned, and crucified. Nothing so little surprises those who have observed the extreme excesses to which the blindness of passion urges on judicial iniquity.

(9) He did not require, in order to compose his mind, either solitude or the silence of night; but both one and the other are necessary to us, and he wished to instruct us.

did require it; yet charity cannot be satisfied to grant the comfort to itself, whilst there remain wants to be alleviated. In such circumstances the truly charitable forget themselves, and derive their very strength from exhaustion. After a journey so very fatiguing the disciples had not a more tranquil night. To obey the order they had just received, (*a*) "when evening was come, they went down to the sea, and when they had gone up into the ship, they went over the sea to Capharnaum." But ere they arrived, their faith was again tested by many trials. "It was now dark, and Jesus was not come to them." We have seen already that "he himself was alone on the land. But the boat in the midst of the sea was tossed with the waves, for the sea arose, by reason of the great wind that blew. Jesus seeing them laboring in rowing, for the wind was against them, about the fourth watch of the night (10), he cometh to them walking upon the sea, and he would have passed them. When they had rowed, therefore, about five-and-twenty or thirty (11) furlongs (12), they see Jesus walking upon the sea, and drawing nigh to the ship, and they were afraid. It is an apparition, say they, troubled, and they cried out for fear; for they all saw him, and were troubled. Immediately Jesus spoke to them, saying: Be of good heart, it is I,

(*a*) St. John, vi. 16–21 ; St. Mark, vi. 47–52 ; St. Matthew, xiv. 24, 26, 28–32.

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(10) Towards three o'clock in the morning. The night was divided into three military watches, each of which lasted three hours. The moon was then at its full, since it was the time of Easter ; therefore the disciples might easily see Jesus Christ, but they could not recognize him. The Saviour's delay had then the effect which it is accustomed to have every time that God seems to forget his servants in their tribulations. He tests their faith, he exercises their patience, he renders them sensible of the necessity of succor from on high, he obliges them to recognize and adore the all-powerful protector from whom salvation cometh—salvation which could no longer be hoped for, but from him alone.

(11) It is only consistent with truth to advance as uncertain that concerning which one has not entire certainty, and there is nothing in this repugnant to divine inspiration. The Holy Ghost may have inspired the sacred writers to recount things precisely as they knew them, or as they recollected them, supposing, nevertheless, that in their recollections or their knowledge there was merely uncertainty ; for if there were error, the inspiration would have rectified it. This is also applicable to the *two* or *three* measures which were contained in the watering-pots at the marriage of Cana.

(12) Eight furlongs make one Italian mile, and sixteen furlongs make one of the common French leagues.

fear ye not. Lord, said Peter, making answer, if it be thou (13), bid me come to thee upon the waters. Come, he said: and Peter going down out of the boat, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid, and when he began to sink, he cried out: Lord, save me. Immediately Jesus stretching forth his hand, took hold of him, and said to him: O thou of little faith, why didst thou fear? The disciples were willing, therefore, to take him into the ship, and he went up to them into the ship. And when he and Peter were come up into the boat, the wind ceased; and they were far more astonished within themselves (for," in the trouble in which they were, "they understood not concerning the loaves, for their heart was blinded); and presently the ship was at the land to which they were going." This was the fourth miracle which Jesus Christ wrought in their presence: he had walked upon the waters; he had made Peter do the same; he had hushed the tempest; and, lastly, he had caused them to make in a moment the passage of several hours. So many prodigies operated one after another, caused the bandage to fall from their eyes. (*a*) "They that were in the boat came and adored him, saying: Indeed thou art the Son of God (14).

(*a*) St. Matthew, xiv. 33–35; St. Mark, vi. 53–56.

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(13) Calvin, who reproaches Saint Peter with fifteen mortal sins, finds out two against him here. One is that of infidelity, for having said to Jesus Christ, *If it be thou:* therefore he doubted, concludes Calvin. The other is that of presumption, for having wished to walk upon the water, like his Master. Catholic interpreters find here, on the contrary, grounds for admiring the faith of this great apostle, and the fervor of his love. There was no infidelity in doubting whether he who walked upon the water was Jesus Christ, since they did not see him distinctly enough to be assured of the fact; and there was as much faith in walking upon it at his word, supposing that it was he, as there was great love in doing so from the desire of sooner joining him. Jesus Christ, by telling him to come, and by working so great a miracle in his favor, seals with his approbation all the favorable interpretations which may be given to this act of the chief of the apostles. It is true that in the moment of danger his faith wavered—that is to say, that his faith, very lively in the first instance, appeared feeble in the second. Let it be noticed, nevertheless that what Jesus Christ reproaches him with is not infidelity, but merely the smallness of his faith. Calvin should have confined himself to this; but it was a difficult matter for him to spare Saint Peter, whom he regarded, with reason, as the founder of the papacy.

(14) An evangelist has already told us that the apostles had embarked in order to go to Capharnaum. Another makes the bark arrive now at Genesareth, which creates an

"When Jesus and his disciples had passed over, they came into the land of Genesareth, and set ashore. Immediately when they were gone out of the ship, the men of that place knew Jesus, and, running through the whole country, they brought in beds those that were sick where they heard he was. And withersoever he entered, into towns or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment. And as many as touched him were made whole."

CHAPTER XXV.

DISCOURSE OF JESUS CHRIST ON THE EUCHARIST.—MURMUR OF THE JEWS.

(*a*) "THE next day," after the multiplication of the loaves, "the multitude that stood on the other side of the sea saw that there was no other ship but one; that Jesus had not entered into the ship with his disciples; but that his disciples were gone away alone." They were at a loss to know what had become of him; and this people, still proposing to proclaim him king, sought for him in vain, when "other ships came in from Tiberias nigh unto the place where they had eaten [*miraculous*] bread, the Lord giving thanks. When, therefore, they saw that Jesus was not there, nor his disciples," presuming, moreover, that whatever was the case, he had gone to rejoin them, "they took shipping, and came to Capharnaum, seeking for Jesus. When they found him on the other side of the sea," either that same day, or perhaps the day after, "they said to him," with sur-

(*a*) St. John, vi. 22–27.

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embarrassing difficulty for the interpreters. All agree that Jesus went successively to these places, which were not far distant from one another. But some state that he first arrived at Capharnaum, in order to go afterwards to Genesareth. Others state that he disembarked at Genesareth, whence he proceeded almost immediately to Capharnaum. It would be too long to report their reasons; and the question, which is not very important, would not, after a full report, be any thing clearer than it now is.

prise: "Rabbi, when camest thou hither?" Instead of satisfying their curiosity, Jesus, who wished to instruct them, deemed it more proper to disclose to them the interested motive of their great eagerness to find him. "He answered them [*therefore*]: Amen, amen, I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that which endureth unto life everlasting (1), which the Son of man will give you, for him hath God the Father sealed" by the prodigies which attest the truth of his mission, and which are, as it were, the letters patent by which God declares to all men that it is himself who sends him, and that all his words should be received as the express declaration of the divine will.

An idle life, passed amid the abundance of good things, was, as we see, the sole attraction to this people, and this the bread miraculously multiplied made them hope from Jesus Christ. The first of these hopes is already destroyed by this word of the Saviour: "*Labor.*" Neither will he let the other exist, at least in the manner they had conceived it. Nevertheless, as he has just spoken to them of a nourishment which, according to the meaning they attached to his words, should hinder them from dying, their appetite, excited by so flattering a hope, makes them consent to labor. The only

(1) Some heretics have concluded, from this expression, that it is forbidden to work for our living. They should have further concluded that it is forbidden to eat, since Saint Paul said: *If any man will not work, neither let him eat;* but their logic did not go quite so far. We must toil in order to live, in fulfilment of that sentence pronounced against the human race: *In the sweat of thy brow shalt thou eat thy bread.* But there are two different lives: the life of the body and the life of the soul—the present life and the future life. The body perishes, the soul perisheth not; the present life is short, the future life shall be eternal. To prefer the first to the second—to do every thing for the former and nothing for the latter—is the disorderly, but too common, state of things, which Jesus Christ reproves by this expression: *Labor not* (principally) *for the meat which perisheth, but for that which endureth unto life everlasting.*

We must toil from necessity, but also from virtue; we must toil, but we may do so from the motive of fulfilling the will of God; we must labor to procure ourselves the bread which is necessary for the support of this mortal life, but, above all, in order to share that immortal life, which shall be the recompense of necessary labor, sanctified by similar motives. This labor practically harmonizes Jesus Christ with Saint Paul; and, by means of the nourishment which perisheth, worketh out that which endureth unto life everlasting.

thing they had yet to hear was, by what labor they should merit this nourishment. "They said, therefore, unto him: What shall we do that we may work the works of God? Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent (2)."

This was but the commencement, and the effort was not very painful: still they stopped short at this first step. "What sign, therefore, dost thou show, that we may see, and may believe thee? What dost thou work? Our fathers did eat manna in the desert as it is written: He gave them from heaven to eat."

Partly foiled in their hopes, they already began to waver in their faith. They demanded miracles from him who had just been working one so striking in their favor. It is true, they do not as yet formally reject him; but, by a subtlety worthy of their stubborn and ungrateful hearts, they taunt him with the miracle of the manna, which they judged so superior to his, that the latter, according to their notions, could no longer be called a miracle. Whence their incredulity tacitly drew this conclusion, which tended less to elevate Moses than to lower Jesus Christ: Let this new legislator work miracles like to those of the old, and we shall have in him the same faith which our fathers had in Moses.

Here, again, we recognize the predominant taste of this people, inasmuch as, for the purpose of exciting the emulation of the Saviour, they oppose to him a miracle of abundance and satiety; for, as Jesus Christ had told them, they estimated much higher the nourishment which gratified their appetite than the miraculous work of God which produced it. This was, perhaps, the principal reason of the preference which they gave to Moses. The latter had fed two

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(2) We shall shortly see that this wondrous aliment is nothing else than the eucharistic bread. We merit it by doing the work of God—that is faith, saith the Saviour; not that faith is enough to merit this gift, if the faith were alone, but because it is the first of all the requisite dispositions, and that it generally produces the others. It is, therefore, by faith that we must always commence when we prepare to eat the heavenly bread. Humility, desire, and love shall flow naturally from this source and these sentiments shall have more or less strength, in proportion as the faith shall be more lively or more languishing. This is a point to which, perhaps, sufficient attention is not paid. Persons have faith; but they repose too easily upon habitual faith, which should be then redoubled, to make it produce double fervor.

millions of people during forty years; what was it, in comparison, to have once given food to a few thousands? As if the grandeur of miracles was to be measured (if we may dare use such language) by the bushel, and that, in a smaller compass, God might not display equal power. But, finally, Moses was not the author of the manna, which their fathers had received from God alone. Neither was this bread from heaven, which is only termed such in the sense in which we say, the birds of heaven; that is to say, because it fell from the upper region of the air, where it had been formed by the hands of angels; neither was this bread to be at all compared to that which Jesus Christ comes to give them. I say it was not comparable to this bread, neither in its origin, since the latter is properly the bread descended from heaven; nor in the extent of its use, since it may suffice for all men during all ages; nor in its effect, which shall be to give and preserve an immortal life. A truth which must have seemed incredible to these prejudiced and coarse minds: wherefore Jesus Christ, in order to give it greater weight, is going to assure them of it with an oath.

"He said to them then: Amen, amen, I say to you: Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven; for the bread of God is that which cometh down from heaven, and giveth life to the world. They said, therefore, unto him: Lord, give us always this bread."

This was just the answer of the Samaritan, whom they also resembled, inasmuch as they did not understand the bread which gives life to the world in a sense more spiritual than that woman had at first understood the water which gives eternal life. But *Jesus*, then, beginning to enter into the depths of the mystery he had to propose to them, "answered them [*thus*]: I am the bread of life. He that cometh to me shall not hunger, and he that believeth in me shall never thirst. But I said unto you: that you also have seen me, and you believe not." Consequently you follow me in vain, because it is not with the feet of the body, but by faith, that men come really to me. Thus it is, that "all that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out, because I came down from heaven, not to do my own will, but the will of him that sent me. Now, this is the will of the Father, who

sent me (3), that of all that he hath given to me, I should lose nothing, but should raise it up again in the last day. This is the will of my Father, that sent me, that every one who seeth the Son, and believeth in him, may have life everlasting; and I will raise him up again in the last day (4)."

Such is the life which Jesus, the true bread of heaven, cometh to give to the world, and this part of the mystery is already explained. It is not this first state of existence, the termination of which is pronounced by an irrevocable sentence; it is that which Jesus Christ shall impart to those who will nourish themselves with him—a life eternal and eternally happy, which shall not only be exempt from death, but also from all the wants and miseries of the present life, a life of which Jesus Christ could say, in the most literal sense, that its possessor shall suffer neither hunger nor thirst, because, together with a relish ever new, he shall enjoy the fulness of everlasting bliss. What a life!—and what transports of joy should not such a magnificent promise cause to the Jews! But it must be allowed that the Saviour had to deal with most stubborn and untractable minds; instead of opening their hearts to this great and precious hope, they pause to criticise his words. "They, therefore, murmured at him, because he had said: I am the living bread which came

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(3) The will of the Father and the divine will of the Son is but one and the same will; therefore, when Jesus Christ speaks of the will of his Father and of his own, as of two different wills, he speaks of his human will. By this will he receives all that his Father gives him; and when he says, with reference to this, that he is come to do not his own will, but that of his Father, he wishes to give us to understand, that such is his submission to the will of the Father, that, supposing (what is not the case) that he felt repugnance in receiving all those whom his Father gives him, he would make this repugnance yield to the desire which he has to execute, not his own will but that of his father. This submission, despite of the repugnance of his human nature, appeared in him when it was expedient to drink the chalice of his passion.

(4) All men, without distinction of good or bad, shall be resuscitated by the power of Jesus Christ; but there is only mention made here of the resurrection of the first, because this shall be the fruit of his merits, and, as it were, the development of the germ of life which the eucharistic bread shall have mingled with their flesh, and which shall have preserved itself even in their arid bones and inanimate ashes. Wherefore, this resurrection alone shall be happy and glorious, while that of the wicked, simply produced by the almighty justice of an avenging God, shall be less a return to life than the commencement of a life ever dying, and of an immortal death.

down from heaven;" and, after the example of the Nazarenes, some of whom were, perhaps, mingled in the crowd, "they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How, then, saith he: I came down from heaven?"

This murmur was but too perceptible; and Jesus, whose discourse was interrupted thereby, thought himself obliged to silence it. "He, therefore, answered, and said to them [*in an austere tone*]: Murmur not among yourselves;" though, after all, neither your murmurs nor your indocility need excite surprise; they are the natural result of the low and grovelling motives which brought you here. It is not by following the allurements of flesh and blood that I am to be found. "No man can come to me, except the Father, who hath sent me, draw him (5): and I will raise him up in the last day." If you do not wish to be one of these, do not think the number shall be smaller on that account, since of all nations, without distinction of Jew or Gentile, is it written in the prophets (6): "They shall all be taught of God. Every one that hath heard of the Father, and hath learned *of him*, cometh to me. Not that any man hath seen the Father, but he who is of God; he *alone* hath seen the Father." Nevertheless, without having seen the Father unveiled, we have heard, and learned from him, when we observe with attention and

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(5) *By an interior attraction, by making him wish what he did not previously wish,* saith Saint Augustine. By comparing this expression of the Saviour with that which he said to Saint Peter: *Flesh and blood hath not revealed it to thee, but my Father who is in heaven,* we have the double operation of grace—the revelation and the attraction, the light of the understanding and the impulse of the will. The Fathers have always found this attraction in the text which gives occasion to this note, and they availed themselves of it to advantage against Pelagius, who denied its necessity and declared against its existence. The enemies of free will have abused it, to support their dogma of irresistible grace. We find the Catholic truth in the middle station between these two errors. We, therefore, adopt the medium, by believing, on one side, that, in the matter of salvation, man can do absolutely nothing without the interior attraction of grace; and, on the other, that he always has the unhappy power of resisting this attraction, and of rendering it useless to him, by his resistance, according to this decision of the Council of Trent, sess. 6, can. 4: If any one saith that the free will of man, moved and excited by God, ... cannot, if he wishes so to do, refuse its consent, . . . let him be anathema.

(6) This prophecy is in Isaiah, chapter 54, nearly in the same terms that we see it here. It is to be found in equivalent terms in several other prophets. It began to have its accomplishment presently after the descent of the Holy Ghost.

receive with docility this testimony which he hath rendered to his Son by his own lips, and which he hath since repeated and confirmed by a host of prodigies: (*a*) "This is my beloved Son, in whom I am well pleased."

CHAPTER XXVI.

CONTINUATION OF THE DISCOURSE ON THE EUCHARIST.—THE DISCIPLES ARE SCANDALIZED.—CONSTANCY OF THE APOSTLES.

After this digression, in which Jesus Christ has incidentally spoken of the immutability of divine election and of the necessity of interior grace—mysteries which he merely sketches (if we may use the expression), and the development of which he seems to reserve for the apostle of the Gentiles—he returns to the principal object of his discourse. After having informed them that he is the true bread of life, and that he who shall be nourished with this bread shall live eternally, he proceeds to inform them that this bread is his own flesh, which should be eaten and received within us in the same way as ordinary food. It is thus that, seeming to enter into their material views, he shocks their senses, and completely puzzles their reason. He resumes, therefore, and continues in these terms: (*b*) "Amen, amen, I say to you, he that believeth in me hath life everlasting. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread that cometh down from heaven, that, if any man eat of it, he may not die (1).

(*a*) St. Matthew, iii. 17. (*b*) St. John, vi. 47–72.

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(1) All those who eat the living bread die corporeally, and all those who have eaten the manna are not spiritually dead; we must, therefore, explain in what sense Jesus Christ has said of the first that they do not die, and of the second that they are dead. The Saviour speaks less of persons than of the properties of these two aliments. Manna did not give immortal life to the body, much less to the soul. The bread which is here called the living bread gives, or, if we prefer so to express ourselves, it supports: 1st, the life of the soul—a life immortal in its nature, which can only perish through

"I am the living bread, which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh [*which I am to give*], for the life of the world.

"The Jews, therefore, strove among themselves, saying: How can this man give us his flesh to eat (2)?" It may be that they spoke this through derision, or that, having seen the miracle of the multiplication of the loaves, they inquired by what new prodigy he could substantiate so strange a promise; for it is questionable whether they thought that Jesus Christ spoke to them of eating his flesh cut in pieces. Incredulous as they were, they must have found it difficult to imagine that such a thought could have entered the mind of a man so wise and so holy as Jesus must naturally have appeared to them. Yet what else could they imagine, supposing he spoke of the real eating of the proper substance of his flesh, and what other meaning could be given to his words? This it was that caused their embarrassment, and the point upon which it seems reasonable that Jesus Christ should have enlightened them, if, as has been contended in later ages, he had only spoken of eating merely by faith

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the fault of him who hath received it, so that if he come to perdition, that death should not be imputed to the bread, but to him alone. In the same way as if God had left to Adam, in the fruit of the tree of life, the power of committing suicide, in the supposition that he availed himself of this power of self-murder, his death could not be attributed to the tree of life, but to the violence which he would have voluntarily exercised upon himself. 2d. It is the common opinion of the holy Fathers that this living bread imprints upon the very bodies of those who nourish themselves with it a vivifying quality, which is in them, as it were, the germ of the happy and immortal life which shall be communicated to them by the resurrection. We should believe this with these Fathers; but supposing, what they themselves supposed, that the just who preceded the coming of Jesus Christ, the children who died before the age when the Church permits them to communicate, and, generally, all those who have died in justice, without having been able to participate in the eucharistic bread; that all these, I say, shall have received the virtue of it, which virtue shall have supplied the reality to them. There is nothing in this which should appear surprising, since baptism, the most necessary of all the sacraments, is supplied by charity and by martyrdom.

(2) *How*—a Jewish word, as Saint Cyril calls it: let us take care not to advance it; it is the source of all infidelity. We should also call it a Calvinistic word, for the Calvinists have likewise said: *How can this man give us his flesh to eat?* This word has no other signification than this: I cannot comprehend such a thing; therefore God cannot make it be so, at least God has not declared that it is so; which is reducible to this silly proposition: Nothing can be except what I can comprehend.

alone. The latter point of view has nothing which shocks either the senses, or reason, or humanity; and, by speaking as he did, Jesus Christ was a rock of scandal to the incredulous. But he could not give the metaphorical explanation, because he had spoken, in point of fact, of real eating; he could not, I say, destroy the meaning which himself had wished to establish; wherefore, in pursuance of the right which he had to be believed upon his own word, without explaining how he wished them to confide in his almighty power, instead of struggling to disabuse them, he reiterates these strong expressions which had conveyed to their minds the idea of the real eating of his flesh; and, to confirm them in it, he swears for the fourth time, and saith to them: "Amen, amen, I say unto you, except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up in the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him (3). As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me (4).

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(3) Jesus Christ does not say: He dwells in my flesh, and my flesh in him; but, *he abideth in me, and I in him.* For, in point of fact, the flesh and the blood withdraw when the accidents become altered; but the vivifying spirit abideth—that is to say, the divine person, which in Jesus Christ is properly the *I*: it abideth, I say, producing life in the soul of him who has received the flesh and the blood, which are, as it were, the channel by which the divinity communicates itself. Thus, Jesus Christ and the man who receiveth him live by the same life, produced by the same vivifying principle, according to what Saint Paul saith: *He who is joined to the Lord is one spirit* (1 Cor. vi. 17). This is what the Saviour understands by these words: *He abideth in me, and I in him.* An expression which is scarcely sufficient to give an idea of so intimate a union; but human language furnishes no other.

(4) The explanation of the preceding text serves also to throw light upon this one. In the same way as the Father, by sending the Son—that is to say, by uniting the divinity to the humanity in the person of the Son, has given to humanity the life of which the divinity is the efficient principle; thus he who unites himself to the Son by the eating of his body, likewise receives life from him. We therefore see life reside in the divinity as its source, whence it infuses itself into the humanity of Jesus Christ, which is united to it. The humanity in its turn unites itself to men by the eating, and communicates to them the life with which it is filled and animated. This life is assumed in the most extensive and most excellent sense. It is at the same time the life of grace, the life of glory, and even the natural life, which consists in the eternal union of the soul with the

This is the bread that came down from heaven. Not as your fathers did eat manna and are dead; he that eateth this bread (5) shall live forever. These things he said, teaching in the synagogue, in Capharnaum."

After reading these words of the Saviour, no one will be surprised that we should understand with reference to the Eucharist, not only these, but also the preceding words. It is, in point of fact, this adorable sacrament which alone is spoken of throughout the entire of this discourse. Though shrouded at first, it discovers itself by degrees, and is at last disclosed here with such evidence as renders it no longer possible to repudiate the fact. We first see it announced under the name of nourishment which endureth unto life everlasting; then Jesus Christ calls it the living bread which came down from heaven; afterwards he adds, that he is this same living bread who, by the incarnation, came down from heaven, and who giveth life. Had he stopped here, we might have thought, with some appearance of reason, that there is question here merely of his mysteries and maxims, which he has just proposed to men as a salutary bread with which they should nourish themselves by faith and meditation; but when at last he says expressly, that this bread is his flesh, which was to be given for the life of the world—an expression which he is found to repeat at the institution of the Eucharist; when, instead of disabusing his hearers, whom this expression had so much shocked, he drops the word bread, and no longer speaks to them but of eating his flesh, which is "meat indeed," and of drinking his blood,

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body. Jesus Christ, from the instant of his conception, has had, in point of fact, the two first, and by right, the third; for he only died because he hath wished it, and he hath arisen never more to die again. Like him, we have, in point of fact, the first life, and by right, the other two lives; but we shall only enjoy the second after death, and the third after the resurrection. They are deferred in our regard, but they are due to us, if we preserve the vivifying spirit which Jesus Christ communicates to us by the communion of his body and of his blood. This seems to be merely the development of these words of Saint Paul to the Romans, chapter viii. 11: *And if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus Christ from the dead shall quicken also your mortal bodies, because of his spirit that dwelleth in you.*

(5) From this text, and from several others of a similar nature, where mention is only made of the eating of bread alone, the Council of Trent, sess. 21, ch. i., concludes that communion under the two kinds is not necessary to participate in the sacrament.

which is "drink indeed," it is clear that he himself explains the sense of his words in a manner that leaves no room for reasonable doubt. That those, however, who reject the dogma of the real presence should endeavor to elude this clear and natural meaning, does not surprise us—the stamp of reality is so visible, more especially in the conclusion of the discourse, that they could not prevent its application to the Eucharist, if they acknowledged that the question here had any reference to the Eucharist. But that Catholic interpreters should have deviated from this so evident sense, and substituted far-fetched allegories and forced meanings, this is what we can hardly understand, if we did not know that the inordinate desire of seeing what is not perceived by the rest of men, often makes stars visible, and obscures the sun at mid-day. Let it suffice for us, then, in order to prove that Jesus Christ spoke here of the Eucharist, to observe, that he could not express himself with more energy and clearness, supposing he had wished to speak of it in point of fact. Thus all the Fathers, without exception, and the Church in all the Councils wherein this discourse is cited, have understood it to refer to this divine sacrament. With these authorities and proofs there is associated a conjecture, which has appeared highly reasonable to the best interpreters—that is, that it was natural for Saint John, the only one of the four evangelists who does not speak of the Eucharist when detailing the Last Supper, to speak of it on this occasion. It is easy for us to judge that, having written subsequently to all the others, he wished to omit what they had already related, and to report what they had omitted.

After this explanation, it seems advisable to make some reflections which may serve to justify the wisdom and goodness of the Saviour in the eyes of those who may find it hard to recognize here either the one or the other.

There is no doubt that the reason which induced him to pronounce this discourse, was the design which he entertained of preparing the world for faith in the divine and incomprehensible Eucharist. Apparently he succeeded in this, as regards his apostles; for else why, when he afterwards said to them, Take and eat—this is my body; why, I say, did they not exhibit any surprise, if it were not that what was then performing was merely the accomplish-

ment of what he had announced and promised them. But it is certain that this produced quite a contrary effect upon the multitude who heard it; and that, far from increasing their faith, it was only instrumental in quenching the little which some of them began to have in the Saviour. We may, perhaps, be asked, if this was not, in some manner, laying a snare for this feeble new-born faith, by submitting it to such a trial? Perhaps here, again, the reader will bear in mind the conduct of the Church, which, in the primitive ages, veiled from the eyes of the catechumens a mystery which gave such a shock to reason and the senses, and only proposed it to them when, by baptism, they had received the habit of faith. Piety seldom allows itself to put such questions as these, which often proceed from a prying and indiscreet curiosity. We are going to answer them with the aid of Him whose works, justified in themselves, do not require our apologies, but who condescends in his goodness to account for his conduct to us, and to suffer us to enter into judgment with him.

Jesus Christ had resolved to institute the Eucharist—a mystery displaying such admirable love and such munificent liberality, that no one can ever suspect its divine author of being deficient in kindness. Before instituting this great sacrament, he wished to prepare men for so wondrous an event; and that he had good reasons for so doing, no one can pretend to doubt.

One of these might be that, having the intention of proposing it only to the apostles, he wished that they might have it in their power to say, when announcing it for the first time: "My brethren, this is no invention of ours. Remember what the Saviour said of the real eating of his flesh. What he then promised he has since given, and now distributes it amongst you by our agency." Thus, while trying their faith at the present moment, he makes the way smooth for their future belief. But we must also acknowledge that the course adopted by our Saviour on this occasion was marked by the most considerate kindness. True, he announces the most incomprehensible of all mysteries; but then what pains does he take to prepare the mind for the revelation thereof. He began by curing the sick and infirm; next, compassionating the wants of the people —he satiates them with five loaves and two fishes, by a prodigy so

surprising, and, at the same time, striking the senses so powerfully, that the whole multitude cried out, in a sudden transport, that he is the prophet by excellence, who was to come into the world. Their enthusiasm even impels them to declare him king. He having concealed himself by flight, they cross the lake, and go to seek him all the way to Capharnaum, where, at length, they find him. Could they have been better prepared to hear his divine doctrines; and if you were to select throughout all their life the moment in which you would presume the greatest facility on their part to hearken to him and believe him, would you not have taken this in preference? It is true, they did not then comprehend his words; but, after having recognized him for a prophet, were they not further bound to admit the truth of his words, until it should please him to give them the gift of understanding? God has performed what he wished;—who shall dare to say to him, Why hast thou acted thus? This general answer has ever been sufficient for humble and submissive faith; but it is obvious that this is not the sole reply which can be made here, since it is apparent that Jesus Christ admirably adapted himself to the weakness of those to whom he spoke, and that he did not expose to any trial the faith of this refractory people until he had first employed the means which, by rendering faith easy, gave them less excuse for incredulity.

But it was not merely amongst the people that unbelievers were to be found. "Many of his disciples hearing it, said: This saying is hard, and who can hear it?" They spoke this to one another in a low tone. "But Jesus, knowing in himself that his disciples murmured, said to them: Doth this scandalize you? If, then, you shall see the Son of man ascend up where he was before (6)? It is the

(6) These words are susceptible of two different meanings, which correspond with the two parts of the discourse of the Saviour, and the two objections made by his hearers. They had murmured first, because Jesus Christ had said that he was the living bread *descended* from heaven. If we apply here his answer, it signifies: you do not wish to believe at present that I am descended from heaven; will you believe it when you shall see me reascend thither? Applied to the real eating of his flesh, it signifies: you find it very hard to believe that I can give you my flesh as food, and my blood as drink, now that I am in the midst of you; how much more incredible shall the thing appear to you when, after having seen me ascend to heaven, you must believe that this flesh, at the same time that it is in heaven, is given as nour-

Spirit that quickeneth; the flesh profiteth nothing (7). The words that I have spoken to you are spirit and life (8). But there are some of you that believe not. For from the beginning"—that is to say, from all eternity, as God and as man, from the moment of his conception, "Jesus knew who they were that did not believe, and who he was that would betray him; and he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father,"—a purely gratuitous gift, which cannot be merited by that to whom it is made, but which, being offered to all, makes those responsible who are deprived of it only because they have not wished to receive it; for it is offered in vain if it be not received. A great many of those whom Jesus addressed were just in this predicament, which was the reason why, "after this, many of his disciples went back (9), and walked no more with him."

Jesus did not appear surprised at this desertion, which he had, of course, foreseen; he even wished to profit by the occasion, to

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ishment here on earth? The first sense facilites faith in the incarnation; the second renders more difficult that of the real eating. The second is the most probable, because it is much more probable that Jesus Christ should here reply to the second of the two objections; and, by indicating his presence in different places by means of the Eucharist, we may say he consummates the revelation of this great mystery.

(7) The flesh of Jesus Christ is not vivifying by itself; it is only so by the spirit; that is to say, by the divinity which is united to it, and which communicates itself, through it, to those who eat it. This explanation, which harmonizes well with the text, has nothing in it repugnant to the faith of the real presence. It leaves the preceding words in all their energy, and therein the reality is most clearly expressed, even in the mutilated version of Protestants.

(8) That is to say, pause not at the carnal and revolting sense in which they may appear to your minds. As they promise great benefits, they comprise great mysteries; if you cannot as yet comprehend them, still commence by believing. What could be more proper to dissipate any wrong idea, and to take away every pretext for incredulity?

(9) Many, and not all, as some interpreters state, who have even advanced that Saint Mark and Saint Luke were among the number of the deserters, although it is much more probable that they were not even among the number of the disciples. It is certain that several of these remained inseparably attached to Jesus Christ from his baptism until his ascension. We have a proof of it in these words of Saint Peter, Acts i.: *Wherefore of these men who have companied with us all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.*

teach the world that he had no need of any one, and that he only permitted in his retinue voluntary disciples. "He said then to the twelve: Will you also go away? Lord, answered to him Simon Peter, to whom shall we go? Thou hast the words of eternal life (10). We have believed, and have known that thou art the Christ, the Son of God."

As chief of the apostles, he made this answer in the name of all the others, and in it we recognize, at the same time, his faith, his hope, and the love which made him prefer Jesus Christ to every thing else. We may also remark here the virtuous inclination which he had to judge favorably of his colleagues; for he does not seem to doubt that they were all of the same sentiments as himself. Yet in that he was, of course, mistaken; and, as it was relevant to the glory of Jesus that they should not think he was ignorant at any time of what any one amongst them either was, or should shortly become, "he answered them: Have not I chosen you twelve? and one of you is a devil; now, he meant Judas Iscariot, the son of Simon, for this same, who was one of the twelve, was about to betray him." But Jesus did not point him out, so that the apprehension of being one day the unhappy criminal of whom he spoke, might make them all both watchful and humble.

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(10) These words of Saint Peter are as the repetition of those words of the Saviour: *My words are spirit and life.* Apparently Saint Peter did not understand any more than the others the mystery which Jesus Christ had just proposed; but he believed that his Master said nothing but the truth, and promised nothing but what was good. That was enough for the time.

CHAPTER XXVII.

COMPLAINTS OF THE PHARISEES.—THEIR TRADITIONS REJECTED.—CURE OF THE CANAANEAN WOMAN'S DAUGHTER.

(*a*) "AFTER these things Jesus walked in Galilee; for he would not walk in Judea (1), because the Jews sought to kill him. The Pharisees and some of the Scribes coming from Jerusalem, assembled together unto him; and when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault. For the Pharisees and all the Jews, holding the tradition of the ancients, eat not without often washing their hands; and when they come from the market, unless they be washed, they eat not (2). And many other things there are that have been delivered to them to observe, the washing of cups and of pots, and of brazen vessels, and of beds [*upon which they take their meals*] (3). Thereupon the

(*a*) St. John, vii. 1 ; St. Matthew, xv. 1, 2 ; St. Mark, vii. 1–6.

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(1) We have already seen that it was then the paschal season. Jesus Christ did not go to celebrate this passover at Jerusalem, as the law ordained. Besides that, he was not subject to the law ; but, inasmuch as he wished so to be, a further reason is given for the dispensation, viz., the design which the Jews had of putting him to death. He might render it useless by his omnipotence ; but he might also avail himself of the natural right which he had not to expose his life. We are not, therefore, rigorously obliged to perform external acts of religion, of which we could only acquit ourselves by exposing ourselves to some great peril. We must, nevertheless, except the case wherein the omission of the prescribed duty would be like a declaration of infidelity or apostacy. Then, should it cost life itself, we are not the less bound to the exterior profession than to interior belief.

(2) We may profit by this lesson, and learn from the Pharisees to purify not the body, but the conscience, when we return from human intercourse ; for it is rare to return thence without some blemish.

(3) In limiting their religion to these practices, they acted very wrong, and they are justly reproved. From thence occasion has been taken to declaim against superstitious practices. If the practices be such, the declaimers have reason; if they be not, the people should still be taught to connect the mind with them—that is to say, interior piety, without which religion is only a vain shadow, and a body without a soul. But let us stop here, and with these correctives let us always speak in favor of exterior practices, and never to condemn them. We might do without them, if we were pure spirits ;

Pharisees and the Scribes asked him: Why do thy disciples transgress the tradition of the ancients? for they wash not their hands when they eat bread; but they eat bread with common hands."

Here we recognize the Pharisees, who at once set down as a criminal transgression what was not such; but supposing that it had been, still this reproach was visibly exaggerated. For they only had seen some of the disciples omitting the washing of their hands before meals, and they say to Jesus Christ, *thy disciples*, as if all were in fault. Then they call the Saviour himself to an account, although he might have had no part in the transaction. They should, therefore, had they wished to act equitably, have contented themselves with saying: We have remarked that *some of your disciples* do not wash their hands before eating. Is it you that have taught them to do so, or who authorized them so to act? After that they might have examined what fault there was in the like omission. But Jesus took a shorter way to confound them—that was, to reproach them directly with this senseless respect for their traditions which induced them to sacrifice to these trifles the most sacred laws of religion and humanity.

(*a*) "He answering, said to them: Why do you also transgress the commandment of God for your tradition (4)? For God said: Hon-

(*a*) St. Matthew, xv. 3–6; St. Mark, vii. 11, 12.

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but since we have senses, we require sensible objects. There may be excess in this matter; but too little is another extreme, the consequences of which are, perhaps, more to be dreaded. It is a lesser evil to have religion surcharged with these practices, than to have no religion, which may happen when religion, divested of pious practices, has no longer any hold upon the senses. Here the accident clings so closely to the substance, and the accessory to the principal, that, in removing the one, you often make the other disappear. Let us remark further, that those who have declaimed most strongly against practices, and who have labored most to abolish them, are constantly heretics; whereas those who have multiplied them, if one may say so, to excess, are, after all, Catholics; and amongst those people who have either rejected them, or who have appeared most attached to them, we know which of the two have lost most of religion, or better preserved it. Let us endeavor always to preserve a just medium.

(4) We should remark that the Saviour only speaks here of those human traditions which are opposed to the law of God. To conclude from thence with Protestants, that all traditions should be rejected, is concluding from the species to the genus, and from the particular to the general. But, say they, the Catholic traditions are contrary to the word of God. This also is bad reasoning, since they give as a proof

or thy father and mother: and he that shall curse father or mother, let him die the death. But you say: If a man shall say to his father and mother, Corban, which is, whatsoever gift proceedeth from me, shall profit thee [*he satisfieth the precept*]; and further, you suffer him not to do anything for his father and mother. And he shall not honor them," that is to say, that he does not assist them in their wants, in which act consists the substantial honor and real homage due to them, that without which all the others are but vain ceremonies and a species of mockery: (*a*) "well you do make void the commandment of God, making void the word of God by your own tradition. Hypocrites, well hath Isaias prophesied of you, saying: This people honoreth me with their lips, but their heart is far from me. In vain do they worship me, teaching doctrines and commandments of men. For, leaving the commandment of God, you hold the tradition of men, the washings of pots and of cups, and many other things you do like to these."

The people were not within hearing of these answers, which were only addressed to the Pharisees. Yet there resulted from these answers a maxim wherewith it was proper that the world should be instructed. "Jesus therefore calling again the multitudes unto him, he said to them: Hear me, ye all, and understand: There is nothing from without a man that, entering into him, can defile him; but the things that come from a man, these are they that defile a man (5).

(*a*) St. Matthew, xv. 6; St. Mark, vii. 13; St. Matthew, xv. 7–9; St. Mark, vii. 8, 14–16; St. Matthew, xv. 11.

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the very matter in question. There are indifferent traditions which may be preserved: there are bad ones which ought to be rejected, and good ones which should be retained. Our adversaries receive with us the sanctification of the Sunday, the baptism of little children, the validity of baptism by infusion. These points are not to be found in Scripture. If it be true that we must reject all tradition, and only receive what is in Scripture, we must also reject these points with all the rest. Why do they not do so? It is easy to see that, when they wish to reason against us, they talk nonsense; and when they act like us, they contradict themselves.

(5) We know the abuse which the heretics have made of this expression, in order to reject as superstitious the abstinence from flesh-meat prescribed by the Church. There are but too many Catholics who imitate in this point their conduct and their language. It is easy to answer both one and the other. What enters into man doth not defile him of itself and by its own nature, since every creature of God is good; but it may defile him by the violation of the law which interdicts its use. Thus

Not that which goeth into the mouth defileth a man; but what cometh out of the mouth, this defileth a man. If any man hath ears to hear, let him hear."

The meaning of this maxim is, that meat contains nothing in itself which is capable of staining the conscience of man, and that all blemish of this kind springs solely from the distemper of the heart. This was expressed in a way to enable the truth to be understood by meditating on the maxim; and Jesus Christ exhorts the people to do this. But it might occur to their minds that he wished to remove the distinction so known and so respected between clean and unclean animals. He was soon to do so; but the time was not yet come. The question did not even arise here: the question at issue here was, to know whether, supposing an individual used only the meats which were allowed, his conscience was purer or more sullied, in proportion as he should eat them with more or less cleanliness, rather than with purity. This is the case which was decided by the sentence which Jesus has just pronounced. Thereupon the Pharisees were highly scandalized. To make light of their traditions was fully sufficient to give offence to these proud men. But we may presume, from this Pharisaical spirit, which always contrives to give things the very worst construction, that they accused the Saviour of openly attacking the law which prescribed the choice of meats. The disciples were alarmed; perhaps they also were scandalized; for we shall see that they themselves did not at first comprehend their Master's meaning. Thinking it, therefore, proper to remonstrate with him on the subject, (*a*) "they came then and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? But he answering, said: Every plant which my heavenly Father hath not planted shall be rooted up (6): let them alone: they

(*a*) St. Matthew, xv. 12–14.

Adam was defiled by the forbidden fruit, and the Jews were so defiled by the use of the meats which were declared unclean. It is not, therefore, the food which produces the defiling; it is the disobedience which *comes from man*, that is to say, which the heart engenders when the forbidden meat enters into man.

(6) Every doctrine which comes not from heaven, and which is merely the invention of the human mind: all teachers who have not received their mission from God, like the apostles and their successors.

are blind, and leaders of the blind. And if the blind man lead the blind, both fall into the pit (7)."

Whenever it happens that, in doing good, we scandalize, if the scandal only proceeds from the malice of those who take scandal, we should despise it; but if scandal be taken from ignorance or through weakness, charity then obliges us to remove the apprehensions of the weak, and to enlighten the ignorant. The manner in which Jesus has just spoken of the Pharisees, shows us that he pursued the first line of conduct with respect to them. We have an example of the second in the condescension he evinced, by giving to his disciples the explanation which they demanded. (*a*) "When he was come into the house from the multitude, they asked him [*the meaning of*] the parable, and Peter [*who usually spoke for all*] said to him: Expound to us this parable. Jesus saith to them: Are you also without understanding? So are you also without knowledge. Understand you not that every thing from without entering into a man cannot defile him, because it entereth not into his heart, but goeth into the belly, and is cast out into the privy, purging all the meats? But he said that the things which come out from a man, they defile him (8); *for* the things which proceed out of the mouth come forth from the heart, and those things defile a man. For from within out of the heart of men come forth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye [*of envy*], blasphemy, pride, foolishness. All these evil things come from within; these are the things that defile a man. But to eat with unwashed hands doth not defile a man."

(*a*) St. Mark, vii. 17–23; St. Matthew, xv. 15, 18, 20.

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(7) The blind man who takes another blind man man for his guide, commits homicide upon himself. The blind man who offers himself to conduct another blind man, commits a double homicide.

(8) It is not necessary, in order that a man may defile himself, that the sin should come forth out of the heart: he may consummate the sin by interior consent, as Jesus Christ informs us, with respect to adultery, and, consequently, all other sins. If, therefore, he makes it here come forth from the heart, the reason is, that he speaks of what usually occurs; for, when the heart hath conceived iniquity, it makes an effort to bring it forth, that is to say, to carry into execution what it hath desired and projected. And if it doth not always commit the act, it is only because it is obstructed by a greater force, to which it yields, yet foaming with rage and vexation.

An expression which alone would suffice to prove what we have already said, viz., that Jesus Christ does not here enter on the question of meats forbidden or allowed, but that he merely speaks of the extravagant purifications of the Pharisees; and even what he does say of these is less for the purpose of condemning them, than to disabuse those who, relying on the decisions of their false doctors, imposed upon themselves as a conscientious duty these insignificant observances.

(*a*) "Jesus went from thence, and retired into the coasts of Tyre and Sidon." He did not wish to make himself known in this idolatrous country. The reason was (it is thought) for fear lest these people, being attracted by the rumor of his miracles, should bring to him their sick. He could not cure them without exceeding the bounds of his mission, and his natural goodness would find it painful to refuse them. In order to prevent this embarrassment, (*b*) "entering into a house, he would that no one should know it; and he could not be [entirely] hid (9). For behold a woman of Canaan who came out of those coasts, whose daughter had an unclean spirit, crying out, as soon as she heard of him, said to him: Have mercy on me, O Lord, thou Son of David; my daughter is grievously troubled by a devil; who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us." Now, by crying out, she made him known, the very thing that Jesus did not wish to happen, and this reason advanced by the disciples was highly proper to engage him to grant her speedily her request. Nevertheless, "he answering, said: I was not sent but to the sheep that are lost of the house of Israel."

It would seem that the incident we have just related took place

(*a*) St. Matthew, xv. 21. (*b*) St. Mark, vii. 24–27; St. Matthew, xv. 22–25.

(9) Let us take care, lest we think that he had not the power to conceal himself. He merely took the precautions which human prudence usually employs to hinder one from being known. These precautions were not sufficient to keep his arrival in the country entirely unknown, as he had not absolutely desired such utter privacy; and it is true to say that he was known and unknown precisely as much as he wished so to be. Perhaps he wished to teach us that he does not always show himself to us, and that we must seek him with earnestness in order to find him. *Seek ye the Lord, and be strengthened: seek his face evermore.*—Ps. civ.

whilst Jesus was yet on his journey towards the house whither he meant to retire, as we have said. This woman, who still followed him, "came in [*after him*], fell down at his feet, and adored him, saying: Lord, help me" [*that is to say*], she besought him that he would cast forth the devil out of her daughter. Jesus was fully disposed to do so; but, in order to make it apparent that she was indebted for this favor to the greatness of her faith, "he said to her [*in a severe tone*]: Suffer first the children to be filled. For it is not good to take the bread of the children and to cast it to dogs. The woman was a Gentile, a Syrophenician born." It is this idolatrous people who are here reckoned as dogs, in comparison with the Jews, who are styled the children. If the terms made use of by the Saviour with reference to the first are humiliating, they are not altogether discouraging. In them we may catch a glimpse of the fact, that the bread should be given to the idolaters when the children should have been sated or disgusted, and that time was not far distant. But a pagan woman could not divine this mystery, then unknown to the apostles; and a refusal accompanied with so much apparent contempt should have absolutely taken away from her every hope. It must be owned that we never have sharper wit than when we ask for what we desire with ardor. This poor mother had ingenuity enough on this occasion to make the reason of the refusal a motive of grace. Far, therefore, from desponding when Jesus appeared to confound her with the foul beasts: (*a*) "Yea, Lord," she answered "[*humbly acknowledging what she was*]; for [*she immediately adds*] the whelps also eat of the crumbs of the *children's bread*, that fall from the table of their masters." One single miracle wrought for a Gentile, in regard to the vast number of those which Jesus Christ had wrought for the Jews, was, in point of fact, like a crumb of bread dropped under the table, to which the domestic animals were fully entitled. "O woman, then Jesus said to her, thy faith is great; for this saying (10), go thy way; the devil is gone

(*a*) St. Matthew, xv. 27, 28; St. Mark, vii. 29, 30.

(10) Not because this expression was spiritual, but because it admirably expressed the faith and the humility of the virtuous Canaanean woman. We have seen, chapter xvi., note 25, and page 134, that God does not exact long prayers; neither does he

out of thy daughter. From that hour her daughter was cured, and when she was gone into her house, she found the girl lying upon the bed, and that the devil was gone out." This is a remarkable narrative, which teaches us that a prayer animated by faith, accompanied by humility, and sustained by perseverance, is a stronger reason for God to hearken to it than all those which he may have to refuse it.

CHAPTER XXVIII.

DEAF AND DUMB CURED.—MULTIPLICATION OF THE SEVEN LOAVES.—DEMAND OF A SIGN FROM HEAVEN.—LEAVEN OF THE PHARISEES AND SADDUCEES.

THE sacred writers mention no other act performed by the Saviour in that strange country. We know that all is not written, nd it is very probable that he only wrought there the miracle we have just recounted. Besides the excellent instruction which the entire Church derives from this miracle on the efficacy of prayer, perhaps he also wished to teach his ministers that the salvation of a single soul was a fruit well worthy of a laborious mission; and we will not consider as useless the pains he gave himself to furnish us with this double lesson. Whatever might have been the cause, it is certain that he did not tarry in this country: (*a*) "and going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis."

"[*He was scarcely arrived there, when*] they bring to him one deaf and dumb, and they besought him, that he would lay his hand upon him. Jesus, taking him from the multitude apart, put his finger into his ears, and, spitting, he touched his tongue; then, looking up to heaven, he groaned." Because of the ardor of his prayer

(*a*) St. Mark, vii. 31–37.

require that they should be eloquent. Studied discourses are of no avail before him whose ear listens only to the supplication of the heart.

or rather through compassion for our miseries; "and said to him: Ephpheta, which is, be thou opened (1). And immediately his ears were opened, the string of his tongue was loosed, and he spoke right (2). Jesus charged them that they should tell no man (3); but the more he charged them, so much the more a great deal did they publish it, and so much the more did they wonder, saying [*by way of opposition to the calumnies of the Pharisees*]: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak."

(*a*) "Then Jesus, going up into a mountain, sat there; and great multitudes came to him there, having with them the dumb, the blind, the lame, the maimed, and many others; they cast them down at his feet, and he healed them. So that the multitudes marvelled, seeing the dumb speak, the lame walk, the blind see; and they glorified the God of Israel."

A circumstance similar to that in which they were placed some months previously, occasioned a miracle similar to this which was now operated. (*b*) "When again there was a great multitude, and had nothing to eat, Jesus, calling his disciples together, saith to them: I have compassion on this multitude, because they continue with me now three days, and have nothing to eat. If I shall send

(*a*) St. Matthew, xv. 29–31. (*b*) St. Mark, viii. 1–10; St. Matthew, xv. 34, 36, 38, 39.

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(1) He speaks as God, after having prayed as man; elsewhere he speaks, and he prayeth not. Sometimes he heals solely by the imposition of his blessed hands; at other times, by the touch of his garments. It were useless to seek reasons for these different proceedings. It is enough to know that uncreated wisdom could not act without reason.

(2) The miracles are also mysteries; and what the power of Jesus Christ wrought visibly upon the bodies, his grace wrought invisibly in their souls. It is for this reason that the Church has made this action of the Saviour one of the ceremonies of baptism. The word *Ephpheta, be thou opened*, which the priest pronounces, when making nearly the same applications that Jesus Christ made upon the deaf and dumb man—this word, I say, signifies in this circumstance: Let thine ears be opened, in order to hear and in order to believe; and let thy tongue be untied, in order to confess the truth which you believe.

(3) With reference to secrecy commanded, and not kept, and to secrecy commanded regarding certain miracles, and not regarding others, see note 5, chapter xii., and page 92.

them away fasting to their homes, they will faint in the way, for some of them come from afar off. I will not [*therefore*] send them away fasting. His disciples answered: From whence can any one fill them here with bread in the wilderness?"

We are surprised to find that they could have forgotten the yet recent miracle of the multiplication of the five loaves, and that, instead of soliciting a similar one, natural means are the sole expedients which occur to their minds. Jesus did not pause to reproach them with this forgetfulness or this want of faith; the act he was going to perform was to be a substitute for that lesson. "He asked them: How many loaves have ye? Seven, they said, and a few little fishes. He then commanded the multitude to sit down upon the ground." It is presumed, and with reason, that they were ranged in companies, as at the other multiplication, so that the distribution might be orderly, and that the number of guests might be easily known. "Then Jesus, taking the seven loaves, giving thanks, he broke and gave them to his disciples for to set before them, and they set them before the people. And he blessed the few little fishes they had, and commanded them to be set before them. They did all eat and had their fill (4), and they took up seven baskets full (5) of what remained of the fragments. Now, they that had eaten were about four thousand men, besides children and women. Jesus dismissed them," in order to steal himself away from their applause, and also that they might not, like the other multitude, think

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(4) The bread, according to Saint Augustine, multiplied in the hands of Jesus Christ just as grain multiplies itself in the earth. If we wonder more at one multiplication than at the other, the reason is, that one is a daily occurrence, and the other a very extraordinary one. At bottom, it is the same miracle, and there is no greater subject for admiration in the one than in the other. Free-thinkers do not believe in the multiplication of the bread, because they have not seen it; if anybody who had not seen the multiplication of grain, refused to believe it, upon the report of witnesses worthy of credit, he would be regarded, with reason, as very silly. Yet this foolish man would only be precisely what free-thinkers are.

(5) Jesus Christ caused them to be gathered, in order that the whole extent of the miracle should be known, and also to teach them *not to throw away the gift of God:* a popular phrase, which comprises a highly moral and very religious meaning.

The circumstance of the seven baskets marks the difference of this multiplication from the preceding one, and prevents the two from being taken for one and the same miracle. This is a remark of Saint Chrysostom.

of declaring him king. "Immediately going up into a ship with his disciples, he came into the parts of Dalmanutha into the coasts of Magedan."

This country is situated on the eastern border of the sea of Galilee. Jesus wished to show himself there as elsewhere; for it is easy to see that his design was to make himself known to all the house of Israel, and that he did not wish that there should be one district of Judea unenlightened by his doctrine and his miracles. We can have no doubt of his having both preached and wrought miracles here, as in the other districts, although the evangelists do not say so; but what they do state, and we, after their narrative, is, that here, as elsewhere, he encountered opposition.

(*a*) "The Pharisees and Sadducees" were, as is well known, two irreconcilable sects. But when the object is to persecute the good, the wicked, no matter how much they disagree amongst themselves, are yet ready to combine together. These "came [*in concert*] to Jesus. They began to question with him. Then they asked him to show them a sign from heaven [*it is added*], tempting him." And, in point of fact, to ask for fresh proofs of what is already sufficiently proved, is not desiring additional light—it is merely seeking grounds whereon to raise objections. "Jesus answered, and said to them: When it is evening, you say, it will be fair weather, for the sky is red; and in the morning, to-day there will be a storm, for the sky is red and lowering. You know, then, how to discern the face of the sky, and can you not know the signs of the times (6)? And he said also to the multitudes: When you see a cloud rising from the west, presently you say, a shower is coming; and so it happeneth. And when you see the south wind blow, you say, there will be heat; and it cometh to pass. You hypocrites!" added he—whether he

(*a*) St. Matthew, xvi. 1–4; St. Mark, viii. 11; St. Luke, xii. 54–57.

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(6) The preceding passage is taken from Saint Matthew; what immediately follows is from Saint Luke. The latter, in the twelfth chapter, reports consecutively several expressions of the Saviour, detached one from the other, without stating the circumstances in which they were uttered, and the greater part of which were spoken on different occasions. We deemed, on account of the identity of the subject, that it was more natural to place this expression here, although several interpreters place it elewhere.

addressed this word exclusively to the Pharisees and to the Sadducees, or whether the curiosity which led the people to desire a heavenly sign was mingled with Pharisaical malignity—"You hypocrites! you know how to discern the face of the heaven and of the earth; but how is it that you do not discern this time, and why, even of yourselves, do you not judge that which is just?"

It is easy to see the tendency of this discourse. All the signs marked out by the prophets for the coming of the Messiah had appeared, or were actually appearing: the sceptre of Juda had passed away to strangers; they were just at the close of the seventy weeks foretold by Daniel. *The Messiah cometh*, said a simple woman of Samaria. So notorious was the fact. Therefore, the time was come; and nothing remained but to know who it was that they should acknowledge. The miracles of Jesus Christ clearly designated him, not only by the general evidence which ever results from miraculous deeds, but also because the particular species of miracles had been foretold, as constituting one of the characters of the Messiah, as he himself observed to the disciples of John. Now to say, after this, We will not recognize you, unless you show us some sign from heaven, if in jest, is an insult; if seriously spoken, it can only signify a decided and fixed design to believe nothing. So criminal a disposition caused the Saviour both grief and indignation: (*a*) "and sighing deeply in spirit, he saith: Why doth this generation ask a sign?" Afterwards, as if he had answered to himself internally that the motive which induced them to ask it rendered them unworthy of seeing it, he presently adds: "A wicked and adulterous generation seeketh after a sign; *but*, amen, I say to you, a sign shall not be given it but the sign of Jonas (7) the prophet. Jesus, leaving them, went away again up into the ship, and passed to the other side of the water. When his disciples were come over the water, they had forgotten to take bread; and they had but one loaf with them in the ship. Jesus said to them, and charged them: Take

(*a*) St. Mark, viii. 12–15; St. Matthew, xvi. 4–6.

(7) That of the resurrection of Jesus Christ, figured by the egress of Jonas from the belly of the whale, wherein he had been inclosed during three days. Jesus Christ had already proposed this sign on an occasion similar to this.

heed, and beware of the leaven of the Pharisees and Sadducees, and of the leaven of Herod (8)." This word *leaven*, which they took in its literal meaning, reminded them that they had not thought of laying in a store of bread. Whereupon they were filled with anxiety; for they were frequently on the borders of desert places, where it was impossible to procure it. (*a*) "And they reasoned among themselves, saying: We have taken no bread." Perhaps they had already proceeded to the length of mutual censure, which is reciprocally dealt out by parties who have committed a common fault, when "Jesus, knowing" their embarrassment, which they did not dare to discover to him, he went on to show them the considerably greater fault which they had then committed. "O ye of little faith, he saith to them, why do you think within yourselves that you have no bread? Do you not yet know nor understand? Have you still your hearts blinded? Having eyes, see you not; and having ears, hear you not? Neither do you remember, when I broke the five loaves among five thousand, how many baskets full of frag-

(*a*) St. Mark, viii. 16–20; St. Matthew, xvi. 8.

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(8) Saint Mark, who omits the Sadducees named by Saint Matthew, adds to the leaven of the Pharisees, that of Herod, or of the Herodians, of whom mention is made, page 113, and note 4 of chapter xv. Nothing is there said of their opinions, regarding which there is no settled information. Nevertheless, it has been conjectured that they may not have been different from the Sadducees. Here are the grounds of this conjecture: In all likelihood, the Herodians were only so denominated, on account of their attachment for the family of the Herods, who were the princes of the country. The Herodians were, therefore, men connected with the court, or courtiers. Now Josephus, Book II. of the Jewish War, chapter vii., states that the sect of Sadducees was but little diffused, but that it was the sect of the aristocracy. On the other hand, we learn from the Gospel that the Sadducees were pure materialists, who not only denied the resurrection, but who did not acknowledge that any spiritual substance existed in the universe. Here, then, we have in this aristocracy the condition, as well as in this materialism the religion, of many courtiers; therefore, if we like to draw the conclusion, the Sadducees were Herodians. If it be further inquired, whether these amongst the aristocracy were men who joined themselves to the Pharisees, in order to put captious questions to the Saviour, it is not only possible that some amongst them may have done so, but we may answer, moreover, that the aristocracy were not the only members who composed the sect of the Sadducees. They were, indeed, the heads of it; but we may also presume that Sadduceeism was the religion of their clients, their parasites, and their servants, not to speak of those who, not having it in their power to equal them in riches, may have wished to resemble them by dissoluteness of mind and morals.

ments you took up? They say to him: Twelve. When, also, the seven loaves among four thousand, how many baskets of fragments took you up? They say to him: Seven."

This was sufficient to make them ashamed of their embarrassment. But if they were not to be anxious about bread after the two miracles of which they had just been witnesses and co-operators, Jesus Christ, the author of these miracles, whose arm was not shortened, was still less disposed to think of such things. They should, therefore, when he spoke of leaven, have understood it in a sense different from what the word usually presents to the mind. This is what he made them remark: "He said to them [*when terminating this conversation*]: Why do you not yet understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees? Then [*at last*] they understood that he said not that they should beware of the leaven of bread but of the doctrine of the Pharisees and Sadducees (9)."

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(9) Jesus Christ said elsewhere: *The Scribes and the Pharisees have sitten on the chair of Moses; all things, therefore, whatsoever they shall say to you, observe and do;* thus openly authorizing their doctrine, which is, nevertheless, condemned here. This shows that discrimination should be used between the doctrine of Moses, when the Pharisees expounded it, and their own particular doctrines, when they proposed them. It was incumbent on the hearer to receive the first, and to reject the others. All this is signified by the words of the Saviour—*Beware*, which doth not mean to convey: Reject all that they say, or close your ears, lest you should hear them; but listen to them with precaution and discernment. Those who shall say that this discernment was a difficult and anxious thing, shall recognize a truth which must make known to them, at the same time, the obligation which they owe to God for having spared them the trouble and the dangers. For when the Church instructs us by means of those whom God hath established her chief pastors, all is pure and sound, and should be received without distrust. Hence there is no reason for reading the works of heretics, saying that the reader profits by what is good, and passes over what is bad; for people are to be found, who deem themselves authorized to do so, by the permission which Jesus Christ grants to hear the Pharisees when using this discrimination. This was profitable to the Jews, who had no other teachers; but we who have others, teaching truth pure and unalloyed, why should we perplex ourselves, by fishing out truth from amid a thousand errors, at the risk of still falling into mistake? There is no imprudence in availing ourselves of a bad guide, when we have no other, and that we must have one; but when we have found one who is a sure guide, to leave him, for the purpose of taking another guide who may mislead us, because he also *may* not go astray, is not merely temerity, but extravagance.

CHAPTER XXIX.

THE BLIND MAN OF BETHSAIDA.—CONFESSION OF SAINT PETER.—PROMISE OF THE KEYS.—PASSION FORETOLD.—PETER REBUKED.—SELF IS TO BE RENOUNCED.—THE CROSS MUST BE CARRIED.

(*a*) "[*From the place where they disembarked*] they came to Bethsaida, where they bring to Jesus a blind man, and they besought him that he would touch him." As this was one of those miracles which he did not wish to make public, "taking the blind man by the hand, he led him out of the town; and spitting upon his eyes, laying his hands on him, he asked him if he saw any thing. The blind man looking up, said: I see men as it were trees walking." This answer shows us that he was not born blind, since he had a distinct idea of men and trees. "After that again, Jesus laid his hands upon his eyes, and he began to see [*better*], and was restored, so that he saw all things clearly. After that, Jesus sent him into his house. Go into thy house, he said, and if thou enter into the town (1), tell nobody (2)."

This is a remarkable cure, being the only one which Jesus wrought by degrees. It is commonly attributed to the disposition of the blind man, whose faith, at first feeble, only attained for him an imperfect cure, subsequently perfected with his faith, so that he did not

(*a*) St. Mark, viii. 22–27.

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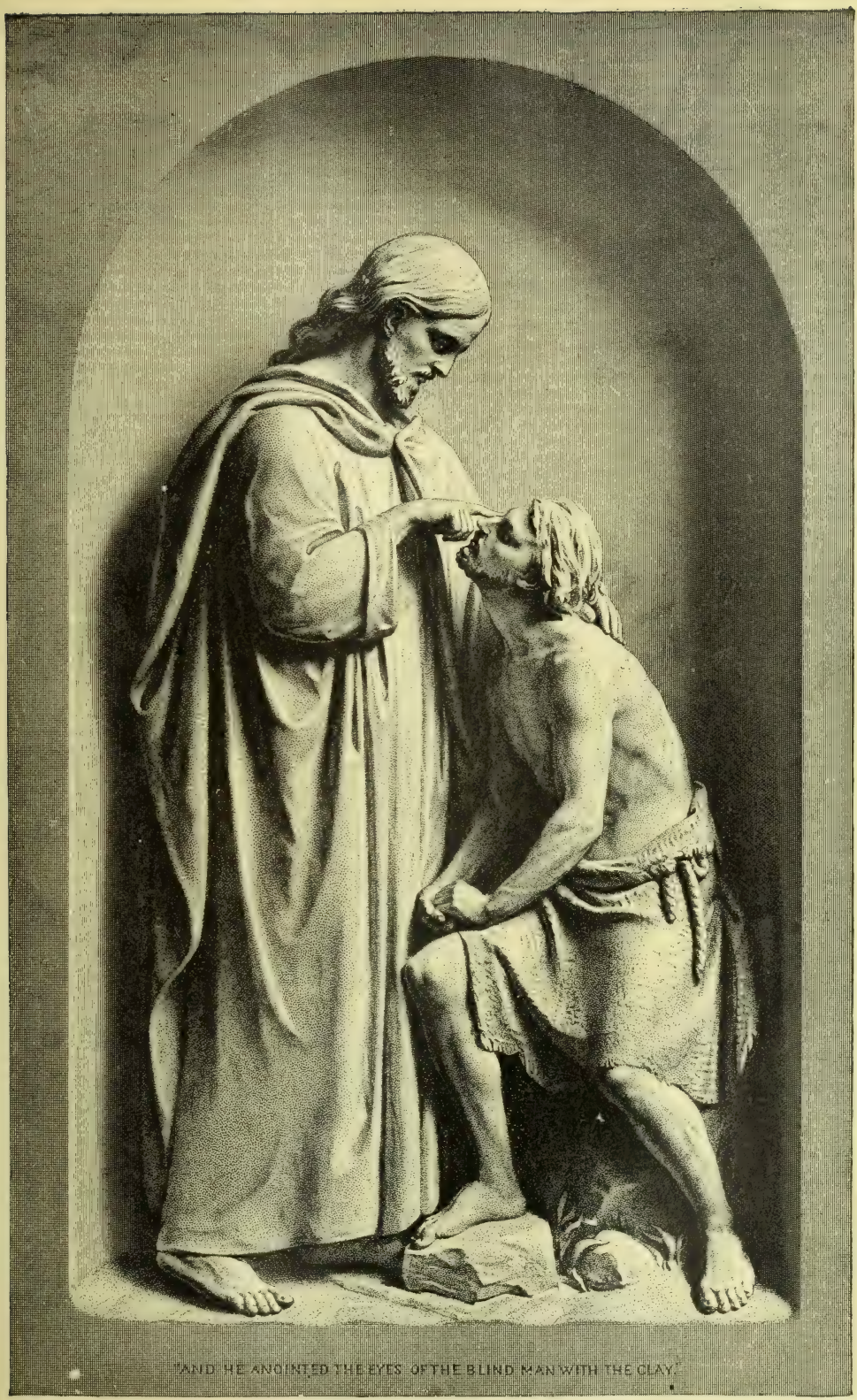
(1) The *borough* of Bethsaida is also called *city* by Saint John. It was one of that middle class of places which may receive either one or the other appellation.

(2) Was it simply in order that the miracle should remain a secret in the country, that Jesus Christ forbid the blind man to speak of it in Bethsaida, or did he wish to conceal the knowledge thereof from the inhabitants, in order to punish them for the little fruit which they had derived from the great number of miracles which he had wrought amongst them? this is a matter of uncertainty. The second conjecture is usually grounded upon these words of the Saviour, St. Luke, x. 13: *Woe to thee Corozain! woe to thee, Bethsaida! for if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes.* See note 14, chap. xxii., p. 178; the contempt of miracles punished by the cessation of miracles.



JESUS ANOINTING THE EYES OF THE BLIND MAN WITH CLAY.

see clearly but when he believed firmly. Thus, Peter walked upon the waters when he believed without hesitating; and when he commenced to doubt, so also he commenced to sink. Certain it is, and we think we have already said so, that miracles usually follow faith, and proportion themselves to it. Nevertheless, the Saviour may have had other reasons for pursuing the course he adopted on this occasion. One is, for example, that he wished to draw a picture of the sometimes slow and gradual advances of his grace, which, when it makes the soul pass from darkness to light, has, if we may venture to speak, its twilight and its aurora. Happy he who is not disheartened at its lingering approach, who knows how to take advantage of its first rays, and to quicken, by an increase of faith, the bursting of its full dawn.

(*a*) "From Bethsaida Jesus went out with his disciples into the towns in the quarters of Cesarea Philippi (3). In the way, as he was alone praying," that is to say, apart from the crowd, or without being followed by it, for "his disciples also were with him," he asked them, saying; "Whom do men say that the Son of man is?" It seems that the prejudices of the people as to who Jesus might be were not different from those of Herod and his court, since "they said: Some, John the Baptist; some say, Elias, and others, Jeremias; others say that one of the former prophets is risen again (4). Jesus saith to them: But whom do you say that I am? Simon Peter answered, and said: Thou art Christ, the Son of the living God (5). Jesus answering, said to him: Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father

(*a*) St. Matthew, xvi. 13–19; St. Luke, ix. 18–21; St. Mark, viii. 27–29.

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(3) Previously *Paneas*, but called Cesarea by Philip the tetrach, who wished to court favor with the Emperor Tiberias. The surname of Philip has been given to it, in order to distinguish it from another Cesarea, rebuilt and magnificently embellished by Herod the Great, in honor of the Emperor Augustus. This latter city, which was situated on the borders of the Mediterranean, was previously called the Tower of Straton.

(4) Or perhaps because the soul of some of these great men had passed into his body; for a belief in the transmigration of souls was current among the Jews, as appears by the books of their Talmudists and their Cabalists.

(5) More than were John the Baptist, Elias, Jeremy, and the prophets; therefore more than by adoption; therefore by nature.

who is in heaven." Then rendering testimony to him in return for testimony, but with this difference, that Peter only declared what Jesus was, instead of which Jesus made Peter what he declared he was: "And [*he added*] I say to thee that thou art Peter (6), and upon this rock I will build my Church, and the gates of hell shall not prevail against it (7). I will give to thee the keys of the kingdom of heaven. Whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." After this double testimony, which comprehends, in an abridgment, all religion—one being the groundwork of Christian faith, and the other that of Catholic unity—(*a*) "Jesus strictly commanded his disciples that they should tell none that he was Jesus the Christ." We have already said that Jesus only wished to lead men gradually to the knowledge of his divinity.

It does not appear that the disciples divulged the secret which they were so solemnly charged to keep. But, assured at last of the divinity of their Master, and still prepossessed with the flattering idea of his temporal reign, their imagination revelled in the glory and the pleasures which his divinity and earthly reign seemed to announce to them. Jesus took this opportunity to disabuse them, by informing them that his quality of Christ should not hinder him from dying in extreme torture, and that he would only recognize as his true disciples those who would participate in his opprobrium and suffering. Two truths, the first of which was to shake

(*a*) St. Mark, viii. 30 ; St. Matthew, xvi. 20.

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(6) This name had already been given to him, see page 116 ; but the prerogatives appertaining to it had not as yet been declared to belong to him. Jesus Christ wished, for the glory of Saint Peter, to be indebted to him for the merit of the confession.

(7) The powers of hell, according to the common interpretation. Nevertheless, since the gates of hell are merely defensive forces, and the reference here is to offensive forces, inasmuch as what is here said shall not prevail, is the unsuccessful attack, according to this expression of Jeremy, i. 19 : *They shall fight against thee, and shall not prevail*, this difficulty has made the interpreters seek for another sense. It has been thought that this name might be given to those who carry off a great number of souls to hell, and more particularly to the authors of schisms and heresies, who wage a more open war with the Church. These perverse men may justly be termed the gates of hell, as Jesus Christ is called the gate of heaven. This explanation is plausible, even if it be not a true one.

the very foundation-stone of the new edifice which Jesus was to cement with his blood; which circumstance did not hinder him from proposing both one and the other without any temporizing: for (*a*) "that time he began to show to his disciples that he must go to Jerusalem, suffer many things, be rejected by the ancients, by the chief priests and the Scribes, be put to death, and after three days rise again, and he spoke the word openly. And Peter, taking him, began to rebuke him, saying: Lord, be it far from thee; this shall not be unto thee." Out of love did he thus speak, and this motive might render him excusable; but his vivacity, too highly savoring of nature, must be suppressed, being calculated to lead to the ulti mate result of obstructing the great work for which the only Son of the living God had made himself man. "Jesus, therefore, turning about, and seeing his disciples," whom he wished to render witnesses of the reprimand which he was going to make to their leader, in order that they might profit thereby, "he threatened Peter, saying: Go behind me, Satan (8)! thou art a scandal unto men, because thou savorest not the things that are of God, but that are of men (9)."

(*a*) St. Matthew, xvi. 21–23; St. Mark, viii. 31–33.

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(8) This word, in holy language, properly signifies *adversary;* we often find it used in this sense in Scripture. It is appropriated to Lucifer, because he is the capital enemy of God and of men. Those who wish to spare Saint Peter this odious denomination, have asserted that it was Satan himself whom the Saviour then apostrophized. Their intention is praiseworthy; but what follows being addressed evidently to Saint Peter, the figure would be too violent, if the preceding expression were addressed to another. There is nothing to hinder the Saviour from having said to Saint Peter: Thou are executing against me the office of Satan; thou art a tempter to me. The motive which induced this apostle to speak was good; but what he uttered was not so. The error is justly reproved, and the person is not the less loved, as we shall soon see.

Those who, for the purpose of avoiding what is opposed to the accomplishment of the designs of God upon them, do earnestly repel the assaults which a tenderness savoring too highly of natural impulse may direct against them, are more than justified by this answer of the Saviour.

(9) Men only relish glory and pleasure, and God wishes them to prefer humiliations and sufferings. But these sufferings are repaid them by infinite pleasures, and these humiliations are followed by immortal glory. God, therefore, wishes substantially the same things which we desire; but he wishes the pain to precede the recompense: what can be more just? and as to the sacrifice of the fleeting for the eternal, what can be more reasonable? Men, on the contrary, wish to share the recompense without sharing the

Peter did not venture to reply, and the disciples, instructed at his expense, remained in respectful silence: then Jesus passing on to another truth, which was the sequel of the preceding one, informed them that it was only by humiliations and sufferings that they could be true disciples of an outraged and crucified Messiah.

But as this startling precept did not merely regard the apostles, but generally all those who wished to embrace the new Gospel, (*a*) "Jesus calling the multitude together with his disciples, he said to all: If any man will come after me, let him deny himself (10), take up his cross (11) daily (12), and follow me." This renunciation

(*a*) St. Matthew, xvi. 24.

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pain: could any thing be more unjust? And, reduced to the dilemma of choosing between both, they quit the solid for the frivolous, and what is to last forever for what has merely a temporal duration. Could any thing be more unreasonable? Oh, how wise is the folly of the Gospel, and how silly is the wisdom of the world!

(10) What follows in the text explains what sort of renunciation is rigorously binding; but there are several degrees of perfection. To renounce one's self, in order to follow the counsels of Jesus Christ, is, undoubtedly, a much higher degree than to renounce self, in order to obey his commandments; in this consists religious renouncement, which is merely the commencement of perfection. To renounce one's self in every thing which is forbidden, when this renunciation is not absolutely necessary—to deny one's self all innocent satisfactions, to refuse ourselves those pleasures which are allowed, to check all our inclinations, to master all our propensities, to repress even the slightest sallies of nature—in a word, to be constantly disposed to sacrifice every thing without reserve—I mean not only to the commandments of God, nor even to his counsels, but also to every thing that we may presume to be most agreeable to him—this is the perfection to which the saints unceasingly tend, because they always long to arrive at it. It is the death of self-love, if we should not rather call it the life and resurrection of self-love, being the perfect transformation thereof into the will of God.

(11) It is not his cross that Jesus Christ obliges us to carry; it is our own, which is much lighter than his. But, moreover, it is not he who imposes this charge upon us: the condition of this life renders it inevitable, and what he requires from us is to the very letter that we should make a virtue of necessity. When we thus carry our cross in the train of our Saviour, that is to say, by imitating his patience, he also softens the burden by the unction of his grace, and he himself comes to our assistance and enables us to bear its weight. How many souls bear testimony that they find it as delicious as it is meritorious to them! whilst those who bear it with impatience groan under the load, and make for themselves a double hell, viz., that of this life, and that of the other. Since we must suffer in one way or another, is it not more rational to save ourselves by suffering less, than to damn ourselves by suffering more?

(12) If each day has its pain, each day should also have its patience. This is said for those persons who have their good and bad days, like intermitting fevers.

extends to every thing which may be any obstacle to the observance of the law of Jesus Christ. Even life itself is not excepted ; for we must be disposed to lose it, rather than preserve it by a single prevarication. What more revolting to nature ? we may even say, what less reasonable to the eyes of carnal prudence ? Yet there is nothing more rational or more salutary. (*a*) "For [*adds the Saviour*] whosoever will save his life [*at the expense of what he owes to me*], will lose it ; and whosoever shall lose his life for my sake and the Gospel, shall save it (13) : for what shall it profit a man if he gain the whole world, and suffer the loss of his soul ? Or what shall a man give in exchange for his soul ?"

To feel the full force of this reasoning, we should remark that the Saviour seems to suppose a man who would give his life for some one, or even for all the goods of this life. It is evident that this man would be a fool, since by losing his life he would be no longer in a position to enjoy what he might acquire at this price ; and this incapacity of enjoyment would be the result of his own act—bereaving him of all right of possession, and even of his own existence. Now such and a thousand times worse, is he who saves his life at the expense of his soul, that is to say, who preserves the present life by the sacrifice of that which is to come. It may be said that he saves nothing, since he must necessarily lose whatsoever he saves, and that the moment shall come when he shall be in this regard just in the same position as if he had not saved it ; but, at the same time, he shall find that he has lost every thing, since the life which he shall have lost must last eternally ; and that, in this eternal duration, there will not be one instant in which it may not be said in truth to him : He has lost all. Whereas, the man who shall have sacrificed his life to his duty, shall find that he has lost nothing, since what he has lost must necessarily have perished, and he shall have gained every thing by gaining an eternal life, and one, too, of eternal hap-

(*a*) St. Mark, viii. 35–37.

(13) Here all the potentates of the earth fall short. Not one of them was ever able to say : Those are gainers who lose their lives in my service. Nevertheless, those may be gainers who lose their lives in the service of a prince ; but this is when, in the service of the prince, they only have in view the service of God ; and it is not then the prince, it is God alone who promises and gives the recompense.

piness. Jesus Christ speaks directly of the sacrifice of life, because this alone comprises all the others; and, moreover, because the profession of Christianity was going to be, by reason of the persecutions which should arise, a proximate occasion for the sacrifice of life. It was necessary to prepare the new disciples for this; but, in order to do so in the most effective manner, and to counteract fear by a greater fear, he parades before their eyes the formidable display of that great judgment in which he is to overwhelm, with the weight of his eternal indignation, those cowardly disciples whom the sight of torments and of death frighten into a shameful apostacy. It is for this purpose that, immediately after the last words which we have recorded, he uttered these: (*a*) "For he that shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also will be ashamed of him, when he shall come in his majesty, and that of his Father, and that of his holy angels. For the Son of man shall come in the glory of his Father with his angels; and then will he render to every man according to his works. Then [*addressing his words to his disciples alone*] he said to them: Amen, I say to you, there are some of them that stand here that shall not taste death till they see the kingdom of God in power, the Son of man coming in [*the splendors of*] his kingdom."

CHAPTER XXX.

THE TRANSFIGURATION.—RETURN OF ELIAS ANNOUNCED.—CONTRAST OF JESUS CHRIST'S HUMILIATION WITH HIS GLORY.

This magnificent promise was not slow in being fulfilled: for we believe, with the majority of ancient interpreters, that it was accomplished in the transfiguration. Those who choose to find its accomplishment in the establishment of the Church on the ruins of the old Jerusalem, have not borne in mind that the Son of man did not there exhibit his person; and still it is here said that he shall be seen.

(*a*) St. Mark, viii. 38, 39; St. Luke, ix. 26; St. Matthew, xvi. 27, 28.

Others have thought that the state in which he appeared after his resurrection, and still more the glory which accompanied his ascension, suffice to verify the prediction. It may be so; but then he was seen by all his disciples, and here it is said that he shall only be seen by some. Lastly, the accomplishment has been referred to the last judgment; and all here would be consistent, if some of his disciples were never to have died; but we know that this privilege was not granted to any one of them, for it has been long ago recognized that the pretended immortality of Saint John is merely a popular notion, without any solid foundation. There remains, then, but the transfiguration, on which occasion some of those who were present had the advantage of seeing Jesus, not in the actual exercise, but in the lustre of his power, that is to say, such as he shall appear on that great day when his dazzling splendor shall efface the light of the sun, and all the glory of earth and heaven. We have said that the Saviour was not slow in accomplishing his promise; in fact (*a*)"about eight days after these words (the preceding discourse) (1), Jesus taketh with him [*his three favorite disciples*] Peter, and James, and John his brother, he bringeth them up into a high mountain apart by themselves [*whither he went up*], to pray. Whilst he prayed, the shape of his countenance was altered (2), and he was transfigured before them. His face did shine as the sun. His garments became shining and glittering, and exceeding white as the snow, so as no fuller upon earth can make white. Behold, there appeared two men, who were talking with him. They were Moses and Elias (3). Appearing in majesty, they spoke [*of his passion and*] of his decease,

(*a*) St. Luke, ix. 28–33; St. Matthew, xvii. 1, 2; St. Mark, ix. 1, 2.

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(1) It is Saint Luke who has said *about eight days after*. Saint Matthew and Saint Mark say *six days after:* they all agree. Saint Luke includes the day when Jesus held the discourse, and that on which the event took place, while the two other evangelists do not reckon them.

(2) The shape of his countenance was altered, viz., not on account of the features, which were still the same, but on account of the lustre and the majesty.

(3) It is certain that Elias was present in body and soul. We are ignorant whether the same was the case with regard to Moses. God might equally have resuscitated him, or formed for him a body from air, like that which angels assume when they appear in a visible form.

that he should accomplish in Jerusalem. But Peter and they that were with him were heavy with sleep [*which strengthens the conjecture of those who think that this occurred in the evening*]. Waking they saw his glory, and the two men that stood with him. As Moses and Elias were departing from him," charmed with the glory of his master, and tasting a part of the joy with which he fills the saints who see him in all his lustre, "Peter saith to Jesus: Master, it is good for us to be here. If thou wilt, let us make here three tabernacles: one for thee, one for Moses, and one for Elias (4)."

How could glorified men, such as were Moses and Elias, require a dwelling to be prepared for them upon earth? And had the Son of man descended merely to fix his residence upon a mountain, away from the view and commerce of men? Peter's proposal, therefore, was unreasonable: indeed, it is added that (*a*) "he knew not what he said, for," besides the surprise and joy which had seized upon them, he and his companions "were struck with fear." Nevertheless, his desires were in some way accomplished. "As he spoke these things, there came a bright cloud, which [*overshadowing them like a celestial tabernacle*] covered them over [*with its shining rays. Moses and Elias sank into the cloud and disappeared*]. When they entered into the cloud, the apostles were [*still more*] afraid. And lo, a voice came out of the cloud, saying: This is my beloved Son, in whom I am well pleased; hear ye him. Whilst the voice was uttered, Jesus was found alone [*in order that there might be no doubt that the voice spoke of him only*]. The disciples hearing, were very much afraid, and fell upon their face. But Jesus came and touched them, and said to them: Arise, and fear not. Then lifting up their eyes, and immediately looking about, they saw no one but Jesus alone," returned to his usual appearance—that is to say, that he again checked those torrents of light which strove continually to

(*a*) St. Mark, ix. 5–7; St. Matthew, xvii. 3–8; St. Luke, ix. 34–36.

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(4) Peter knew them by revelation, or it may be that they had some particular mark, which served to make them known to those who were acquainted with their history, nearly in the same way as we recognize them in pictures; or perhaps that Jesus, in the conversation which he had with them, and part of which the apostles may have heard, had named them when he addressed them.

overflow from his divinity upon his humanity. For the glorious state in which he had just exhibited himself was, if we may speak, his natural state; and the miracle was, not that he should have appeared for some moments in this glory, which was proper to the only Son of the Father, but which, by the effect of his Omnipotence, he kept closed up within himself, and suffered it not to strike or dazzle mortal eyes.

(*a*) "As they came down from the mountain, Jesus charged his disciples not to tell any man what things they had seen till the Son of man shall be risen again from the dead." Of the several reasons which are assigned for this mysterious silence, the most simple, and perhaps, for that reason, the truest, is, that it was in the order of the divine decrees that the glory of the Man-God should not be fully manifested until after his passion, and, being the master of his own favors and graces, he did not wish to extend further the particular revelation which he had just made to his three most cherished disciples. They, without seeking for other reasons, had a sufficient motive for silence in the injunction which Jesus had imposed upon them. (*b*) "They held their peace, and told no man in those days any of these things which they had seen." Nevertheless, as they were not forbidden to speak of it among themselves, "they kept the word to themselves, questioning to one another what that should mean, When he shall be risen from the dead." Nothing was more clear; but because it had frequently happened that they had deceived themselves, by explaining the words of Jesus in the literal sense, they feared lest this sense should also deceive them on the present occasion.

The thought of his resurrection recalled to them the remembrance of his death. It appears even that they had caught a glimpse of the fact that his death was not far distant, and this state of things exceeded their comprehension. For as yet they had no idea of his second coming; and, believing his death to be the termination of all he was to do in this world, they were surprised not to see the accomplishment of an ancient prophecy, which, according to the notion of all their doctors, was infallibly to be a preliminary to the ex

(*a*) St. Mark, ix. 8. (*b*) St. Luke, ix. 36; St. Mark, ix. 9.

ploits of the Messiah, and to the establishment of his reign on earth. This prophecy concerned the coming of Elias, whose arrival they did not see; for what had just occurred before their eyes was merely to be regarded as a brief apparition. To clear up the matter, (*a*) "they asked him, saying: Why, then, do the Pharisees and Scribes say that Elias must come first? He answering, said to them [*speaking of his second coming*]: Elias indeed shall come, and restore all things (5); and [*he also*] must suffer many things and be despised (6), as it is written of the Son of man. [*But lastly, if it must be necessary for each occurrence to have its own Elias, and in order to take away this pretext from the incredulity of the Jews*], I say to you, [*added the Saviour*], that Elias is already come, that they knew him not, but have done unto him whatsoever they had a mind, as it is written of him. So also the Son of man shall suffer from them. Then the disciples understood that he had spoken to them of John the Baptist."

Recalling to mind a part of what we have just read, we may remark that the grandeur of Jesus develops itself here with a magnificence which had never before appeared. His divine filiation is recognized and clearly confessed by the chief of the apostles. Then he himself displays before their eyes the superb pomp and formidable array of the great judgment in which, from the height of the throne of justice, where he shall appear, escorted by myriads of angels, he shall decree, according to the quality of the works, infinite

(*a*) St. Mark, ix. 10–12; St. Matthew, xvii. 11–13.

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(5) That is to say, that he shall bring the Jews to the knowledge of the true Messiah. It is the common idea, and it appears certain. The Jews also believe that Elias shall come, and that he shall re-establish all things, which coming, however, they understand in a manner very different from our way of conceiving the event. They expect from him the solution of all their doubts. This is their final reply to great difficulties, *Elias shall come*, say they, no longer knowing what to say.

(6) Elias shall be persecuted like Jesus Christ. We read in the 11th chapter of the Apocalypse, that the beast shall overcome the two witnesses, and kill them. The common opinion is, that Elias and Enoch are these two witnesses. Jesus Christ, by foretelling that the first shall endure treatment similar to his own, renders his death more than probable. The death of Enoch is not the less probable, if it were only by virtue of the common law, from which there is no likelihood of any man's being exempted, after the Author of life having condescended to subject himself to it.

joys or eternal punishments. And, lest they should think that this future state of things has been advanced gratuitously, he gives to some of them an assured pledge of the truth of his words, by showing himself to them in the lustre of his glory, even as he shineth in the highest heaven, whence his life diffuseth itself through the vast extent of the empyrean of which he is the eternal sun. But we may also remark, that his passion was very clearly foretold, and often alluded to, throughout the discourse. We see it at every moment flash out, as it were, from the midst of his splendor; thus forming a combination of light and lurid gloom, the contrast of which must have been, in the eyes of his disciples, a truly surprising spectacle. All this was for their instruction. The entire Christ should be presented to them; that is to say, with all his ignominy and all his glory. He had been announced as such by the prophets, reuniting in his person all the attributes of divinity and all the lowliness of humanity; and as such he had been denominated at one time the strong God; and at another, the last of men. Nothing so exalted as the throne of the divinity, and they point him to us seated thereon. Nothing so low as extreme punishment, and they declare to us that he shall be condemned to it. Such opposite extremes are to be found included in the name of Saviour. Jesus Christ was only to be such, according to the word of the angel, by saving his people from their sins. Now, he could only save therefrom by expiating them, and he could only expiate them by satisfying the divine justice, which required that the debt contracted should be rigorously paid. Hence it was requisite that there should be a subject capable of humiliation and of suffering, and he who was simply God could not be such. The subject should also be of dignity so eminent as to impart to his humiliation and sufferings merit proportioned to the infinite justice which he was bound to satisfy, and this merit was infinitely higher than any merely created being could deserve. Therefore, a Christ was necessary; that is to say, a Man God, and a Christ humbled and suffering; for this explains the entire mystery. Now-a-days, even children know this truth; yet the apostles could not comprehend it. But the time was not yet come to confer upon them the gift of intelligence. Jesus Christ only endeavored, as may be said, to deposit the ideas thereof in the treas-

ury of their memory, where they were to remain buried until the Holy Ghost came to arrange the confusion, and dissipate the obscurity of this secret depository. Thus this spirit of light was to cooperate in the manifestation of the evangelical mysteries; and the Saviour likewise teaches us, by his conduct, that exterior teaching only profiteth inasmuch as it is accompanied by interior light—a truth which renders it obligatory on us to pray for the latter without ceasing. It was not, therefore, without reason nor without fruit that Jesus Christ announced to his disciples certain truths, of whose connection and expediency he left them in ignorance. His function was to engrave in their souls the mysterious characters of which the Holy Ghost was to furnish the key. They learned every thing from Jesus Christ, and they comprehended every thing by the Holy Ghost, who is only said to have taught them all things, because he made them understand those which they had already learned, and of which they knew not the meaning.

CHAPTER XXXI.

THE LUNATIC CURED.—THERE IS A DEMON WHO ONLY CAN BE CAST OUT BY PRAYER AND FASTING.—ANOTHER PREDICTION OF THE DEATH OF JESUS CHRIST AND OF HIS RESURRECTION.—TRIBUTE PAID.

Jesus, and the apostles who accompanied him, passed the night upon the mountain. (*a*) "The day following, when they came down from the mountain, there met him a great multitude. Jesus coming to his [*other*] disciples, saw a great multitude about them. Presently all the people seeing Jesus, were astonished and struck with fear. Running to him, they saluted him, and he asked them: What do you question about among yourselves? [*Instantly, and before they had time to reply*], behold a man of the multitude cried out, falling down on his knees before him, answering: Master, I have

(*a*) St. Luke, ix. 37–40; St. Mark, ix. 13–17; St. Matthew, xvii. 14, 15.

brought my son to thee, having a dumb spirit (1). I beseech thee, look upon my son, because he is my only one. Lord [*said likewise this afflicted father*], have pity on my son, for he is a lunatic (2), and suffereth much, for he falleth often into the fire, and often into the water. Lo, a spirit seizeth him, he suddenly crieth out: the spirit throweth him down, and dasheth him, so that he foameth and gnasheth with the teeth, and bruising him, the spirit hardly departeth from him, and my son pineth away. I brought him to thy disciples, and I desired them to cast him out, and they could not."

There can be no doubt but it was this that caused the subject of the dispute. The Scribes, being witnesses of the impotence of the disciples, thereupon prevailed against them, and apparently against their Master, from whom they said they held the power which had thus fallen short. The disciples, in their turn, had not had sufficient faith to expel the devil; and this failure, on so public an occasion, might well have discouraged them, and cast them into a state of despondency. The father, on his side, had as yet a very uncertain faith, as we shall presently see by his words. Thus we have good reason for thinking that to every one assembled there was addressed this expression of indignation, spoken by the mildest of men, after he had heard the recital of what had occurred: (*a*) "O faithless and perverse generation," said he to them, "how long shall I be

(*a*) St. Luke, ix. 41–43 ; St. Mark, ix. 18–26 ; St. Matthew, xviii. 16, 17.

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(1) Jesus Christ calls him further on, *Deaf and dumb spirit.* He is designated by the effect which he produced, which consisted in taking away from this child the faculties of hearing and speaking.

(2) Because the demon tormented him at intervals. Perhaps his fits were regulated by the stated courses of the moon. If it be true, as several ancients assert, that he wished to conceal the possession by the symptoms of sickness, he dissembled his knavery very awkwardly ; for we here see that no one had any doubt as to the possession of the child. To add to this, that what he had in view was to induce men to blaspheme against the Creator of the moon, whom they would have regarded as the cause of all the evil, is supposing in him an intention highly worthy of his wickedness ; but such a trick was not deep enough for his subtle craft, since, after all, every one laid the matter to his charge, and no one blamed the moon. God had permitted the demon to take possession of this young man, and to torment him at intervals. The demon tormented him whenever he could, and to the utmost of his power, and always less than he wished. We must not seek for further mystery here.

with you? how long shall I suffer you? Bring hither thy son," *he added to the father.* "They brought him. As he was coming, and when he had seen Jesus, immediately the spirit troubled him; the devil threw him down, and he rolled about foaming." Jesus permitted this, in order that the greatness of his power might be better known when the bystanders were made acquainted with the greatness of the evil, and because the knowledge of its continuance was also subservient to this end: "He asked his father: How long time is it since this hath happened unto him? From his infancy, said the father; and oftentimes hath the devil cast him into the fire and into the water to destroy him. But, if thou canst do any thing, help us, having compassion on us." He doubted whether the power was vested in Jesus, and Jesus informs him that by faith he himself might become all-powerful: "If thou canst believe, he saith to him, all things are possible to him that believeth. Immediately the father of the boy crying out, with tears, said: I do believe; Lord, help my unbelief (3). When Jesus saw the multitude running together he threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee go out of him, and enter not any more into him. [*The demon obeyed, yet, still demon-like*], crying out, and greatly tearing him (4), he went out of him; and the child became as dead, so that many said: He is dead. But Jesus, taking him by the hand, lifted him up, and he arose; and the child was cured from that hour. Jesus restored him to his father. All were astonished at the mighty power of God."

Yet the disciples felt a secret heaviness of heart at this discomfiture before so numerous an assemblage. They could no longer, after this prodigy, suspect their Master of being powerless. Wishing,

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(3) We may expect to be heard, when, having commenced by performing what depends upon ourselves, we request of God to do the remainder. *God doth not command impossibilities; but when he commands, he gives us notice to perform what is in our power, to ask for what exceeds our power or ability, and gives strength to enable us to perform it.*

(4) Image of the violent agitation which the devil excites in a soul which he is forced to quit. It is a species of agony through which we pass from death to life. Jesus is present, who tenders his hand, and aids us to raise ourselves. One is surprised to find himself, or rather another self, as different from what he was as peace is from trouble, and health from fever.

therefore, to know the cause of their own inability to perform the cure, (*a*) "When Jesus was come into the house, they came secretly to him, and asked him: Why could not we cast him out? Jesus said to them: Because of your unbelief." *Then, enlightened as to their own deficiency*, "the apostles said to the Lord: Increase our faith." We must presume that the Saviour heard from that hour, to a certain extent, a prayer which could have been inspired by him alone. But to the end that they might better prize so great a gift, and that they might learn to desire it with more ardor, and ask it with more earnestness, "the Lord said to them: If you had faith like to a grain of mustard-seed (5), you might say to this mulberry-

(*a*) St. Mark, ix. 27 ; St. Matthew, xvii. 18–20 ; St. Luke, xvii. 5, 6.

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(5) The majority of the ancients have thought that the Saviour meant to say a faith lively and ardent as the grain of mustard-seed. It is more likely that the comparison here is with reference to the smallness of the seed. Jesus Christ would have said nothing very wonderful by saying : If you have faith full of vivacity and ardor, you could remove mountains. The wonder is much greater, and the eulogium of faith much more magnificent, if it be asserted that its virtue is such that he who should be endowed with faith, even as small in quantity as is the grain of mustard-seed, would find nothing whatever impossible ; and it seems that all the bystanders understood the comparison in this sense. But does it not follow from thence, that he who should not have that faith which may remove mountains, could have no faith at all, since, in point of faith, he would be inferior to a grain of mustard-seed, which is here given in comparison to represent the very smallest thing in the world ? In reply to this difficulty, it may be said, that the question here is of faith perfect in its own species, viz.: the faith which excludes all hesitation and all doubt. As the virtues of creatures can never reach infinite perfection, so this faith, although perfect in its species, may still have or not have certain degrees of perfection. Nevertheless, if it happens to be of that species which utterly excludes distrust and hesitation, the possessor thereof, even in the lowest degree (which degree is compared in smallness to the grain of mustard-seed), would be sufficiently qualified to work the greatest prodigies. We thought we had hit upon the groundwork of this explanation in those words which Jesus Christ uttered on another occasion : *For, amen I say to you, if you have faith as a grain of mustard-seed, you shall say to this mountain: Remove from hence hither ; and it shall remove ; and nothing shall be impossible to you.*—St. Matthew, xvii. 19.

An individual may have faith in mysteries without possessing the faith which worketh miracles. Still, it was a species of infidelity in the apostles not to have this faith ; because, after Jesus Christ had conferred upon them the power of working miracles and specifically that of expelling demons, it was no longer permissible for them to doubt as to this power being efficacious, every time the occasion arose for them to execute it. They committed nearly the same fault as Moses when he struck the rock twice ; for,

tree [*there was one before their eyes*]: Be thou rooted up, and be thou transplanted into the sea; and it would obey you. For [*said he further to them, to make them more sensible of the efficacy of faith*], Amen, I say to you, if you have faith as a grain of mustard-seed, you shall say to this mountain [*this apparently was the mountain whereon he was transfigured, and which was visible from the spot where Jesus spoke*]: Remove from hence hither, and it shall remove; and nothing shall be impossible to you." To this observation Jesus added another, which bore a more particular reference to the subject in hand: "But this kind of demon is not cast out but by prayer and fasting (6)."

Immediately after the scene on Thabor, Jesus turned his thoughts towards Calvary. He must go on to find it in Judea and at Jerusalem; but he wished to visit Capharnaum again before he left it, never to return. This was yet another grace which he accorded to that faithless city; and he who saw, with poignant sorrow, the loss of souls, whose salvation was about to cost him so much blood, required no other motive to undertake the journey. (*a*) "Departing from thence [*from the vicinity of the mountain, where they do not appear to have tarried more than one day*], Jesus and his disciples passed through Galilee; [*but, in order that he might not be retarded on his journey*], Jesus would not that any man should know it. When they abode together in Galilee, while all wondered at all the things he did, he taught his disciples, and said to them: Lay

(*a*) St. Mark, ix. 29, 30; St. Matthew, xvii. 21; St. Luke, ix. 44.

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said Saint Chrysostom, faith, even in the just themselves, is not always equally lively and immovable; it has its moments of weakness, wherein it doth not fall, but vacillate.

(6) It often occurs that the demons who possess souls cannot be expelled by any other means. *We will give ourselves continually to prayer and to the ministry of the word.*—Acts, vi. 4. They knew, therefore, the necessity of these means. Apostolical men, who have learned it from them and from their Master, always combine prayer with preaching; with the frequent addition of great austerities. Hell, attacked by such arms, does not long resist; but makes a mockery of those who employ mere words against it. They do not bear away from hell one of its victims; and, perhaps, the fiend does not despair of beholding the men of words become his prey. Prayer, unaccompanied by exhortation, will always be a more efficient means of conversion than exhortation without prayer: all the eloquence of orators could never have effected what was done by the tears of Monica.

you up in your hearts these words: The Son of man shall be delivered into the hands of men. They shall kill him, and after that he is killed he shall rise again the third day"

We see how ardently he desired that the idea of his greatness and wonderful deeds might not efface from their minds that of his opprobrium and suffering. Another reason is likewise given for these predictions, so often reiterated, of his Passion being near at hand. They taught his disciples that his Passion was to be purely voluntary (for it would have been no difficult matter for him who could foresee it to avoid it altogether), and they also served to prevent them from being scandalized. (*a*) "But the disciples understood not [*as yet*] this word; it was hid from them, so that they perceived it not (7);" [*and, fearing lest they should become more enlightened than they wished to be*], "they were afraid to ask him concerning this word." Yet the forebodings of woe which glimmered through these words to their minds was the cause that "they were troubled exceedingly."

Of all the acts which Jesus Christ performed at Capharnaum during this his last sojourn, the evangelists only report one fact, which comprises, besides a signal miracle, a deep fund of instruction. "They that received the didrachmas (8)," which every Jew paid

(*a*) St. Luke, ix. 45; St. Matthew, xvii. 22, 26.

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(7) In vain are truths made clear to our understanding, when we do not relish them; we always, in such cases, find them out to be obscure. Such, with reference to the apostles, were the words of Jesus Christ, when he announced to them his sufferings and his death. They wounded the love which the apostles entertained for him; and they also disconcerted the views of their ambition, no longer knowing what they ought to expect from a crucified Messiah. They would, therefore, naturally desire that his words might not be verified. Moreover, we have already remarked, that they could not reconcile in their minds the vast power of their Master with such prodigious humiliation. The approaching establishment of his kingdom, placed in juxtaposition with the prediction of his approaching death, caused them also unutterable embarrassment. Thus they comprehended the terms of the prediction, which were clear; but they did not comprehend the thing itself, because they found it clashing with other things which they knew as clearly as that which appeared to annihilate those bright anticipations.

(8) The didrachma was the eighth part of an ounce, and was worth about fifteen sous of our (French) money. [A didrachma was half a *sickle*, or half a *stater*—that is, about fifteen pence English. See note to the second Douay edition, Dublin, by the Rev. George Leo Haydock.] Very possibly the Romans had already seized upon this

yearly for the support of the temple, "came to Peter, and said to him: Doth not your Master pay the didrachma?" It has been contended that this was one of those captious questions which were sometimes put to the Saviour, for the purpose of calumniating him; and that the parties addressed Peter, thinking that he would more easily fall into the snare than his Master. But as these malicious stratagems are more characteristic of the Pharisees than of the Publicans, whom we always see demeaning themselves well towards Jesus Christ, it is more natural to think that they put this question to the disciple out of respect for the Master: "Peter [*who was well acquainted with what Jesus was in the habit of doing on the like occasion*] said: Yes; [*my Master does pay the didrachma*]. When he was come into the house, Jesus, to whom nothing is unknown, prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? Of their own children or of strangers? Of strangers, he said. Jesus said to him: Then, the children are free!" And with much greater reason the only Son of the Father should be exempt from a tribute which, being imposed for the temple, is properly payable to God, who is there adored. This consequence flows from the species of parable

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tribute, which they subsequently appropriated to themselves. But, supposing this to be the case, was it impossible that the Jews should pay it twice over—once to the Romans, and a second time for the temple? The zeal which they entertained for the temple and for the Divine worship, renders this conjecture probable enough. True, the second contribution might then be regarded as voluntary; but do not even the collectors seem to insinuate as much, when, in lieu of exacting it, absolutely, they content themselves with saying: *Doth not your Master pay the didrachma?* Yet what appears most decidedly in favor of the opinion which we have followed is, that we can no longer ascertain in what sense Jesus Christ saith that he is exempt from the tribute, on account of his quality of being the son of him to whom it is paid, if this tribute be not paid to God. Jesus Christ could never be called, in any sense, the son of the Roman emperors. But, it has been said, was he not the son of David? Yes; but remark, that it is not the sons of kings, generally speaking, who are here declared to be exempted from the tribute, but merely the children, *properly so speaking*, of the kings who exact it, viz., those who are not *strangers* in their regard. Shall it be asserted that the posterity of David were not strangers to the Roman emperors? Shall it be asserted that all this posterity—for the assertion here is not confined to the elder branch—was legitimately dispensed from paying the tribute to Cæsar? Is that reasonable? Yet that is the inference, if it be true that the quality of son of David dispensed Jesus Christ from paying the tribute to the Romans.

which Jesus had just proposed to Peter. No doubt he understood the meaning of it; he who, on one side, was not ignorant of the object of this contribution, and who, on the other, had so plainly confessed the divine filiation of his Master. "But [*added the Saviour*] that we may not scandalize them (9), go to the sea, cast in a hook, and that fish which shall first come up, take; and when thou hast opened its mouth, thou shalt find a stater. Take that, and give it to them for me and thee."

CHAPTER XXXII.

DISPUTE OF THE DISCIPLES ON PRECEDENCY.—EVANGELICAL CHILDHOOD.—HE WHO IS NOT AGAINST US IS FOR US.—SCANDAL.—NECESSITY OF RETRENCHING ALL THINGS WHICH ARE TO US AN OCCASION OF FALLING.—NOT TO DESPISE THE LITTLE ONES.—THE HUNDRED SHEEP.

THE disciples quickly forgot the subject of their affliction, to think only of what flattered them. Their ideas of ambition were not slow in reviving; and deeming themselves already great, because they reckoned on soon being so, the only doubt which remained on their minds was, who amongst them should have precedence over the others. (*a*) "There entered a thought into them *to* [*examine therefore*] which of them should be the greater." The question seemed already resolved in favor of Peter, whom the Saviour had declared the foundation of his Church, of which he was going to establish him the chief and first pastor. But Andrew had priority of voca-

(*a*) St. Luke, ix. 46, 47; St. Mark, ix. 32–34.

(9) We have already spoken, chapter xxvii., page 213, of the scandal which is taken through malice, and which must be despised; and of that which is taken out of weakness, which we ought to humor. The scandal here was of the second species, and Jesus Christ, by humoring it as he doth, further induces us to believe the demand thereof was not made out of malice. The reason for not humoring the first is, that malice or wickedness would take scandal at such humoring, even although designed for the purpose f avoiding scandal. Every thing is scandal to him who wishes to take scandal.

tion, John the favor of his Master, and James his brother was admitted with him into the most intimate confidence. The other James, and those who, like him, were styled the brothers of the Lord, did not fail, apparently, to avail themselves of their relationship, which, according to the usual course in the kingdoms of earth, conferred a right to the highest rank. The majority, therefore, had some title for pretending to this rank; and who can doubt but that each one thought his own the best? The only title which could decide the matter, according to the principles of the new Gospel, was wanting in all, and Jesus availed himself of this occasion to let them know this truth: "Seeing the thoughts of their heart, he asked them when they were in the house: What did you treat of in the way? [*Pride betrays its shame, by fearing to discover itself.*] They held their peace, for in the way they had disputed among themselves, which of them should be the greatest. Jesus, sitting down, called the twelve. (*a*) The disciples came to him," and, thinking they had found a good opportunity to draw from him an explanation that might clear up their doubts, without acknowledging their ambitious pretensions, instead of asking who was greatest among them, "they say unto him, [*leaving themselves, as it were, out of sight*]: Who, thinkest thou, is the greatest in the kingdom of heaven?" Jesus saw more in these words than they seemed to express; and in order to reply, at the same time, to what they said and what they withheld, he pronounced this sentence, before which all pride must either bend or be crushed: "If any man desire to be first, he shall be the last of all, and the minister of all."

It follows, by an inverted series of reasoning, that he who wishes to be first and master of all, shall be the last of all. Thus, to attain the object of their pretensions, they had only to dispute between themselves who should most deeply humble himself, a species of dispute widely opposed to that in which they had been engaged, and a dispute which never yet engendered quarrelling. But in order to give them a sensible idea of that humility which he proposed to them as the only foundation for the highest elevation, (*b*) "calling unto him a little child, whom, when he had embraced, he set him in

(*a*) St. Matthew, xviii. 1; St. Mark, ix. 34.

(*b*) St. Matthew, xviii. 2–4; St. Luke, ix. 47; St. Mark, ix. 35.

the midst of them, [*then*] he saith to them: Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven (1). Whosoever, therefore, shall humble himself as this little child (2), he is the greater in the kingdom of heaven."

Infancy is the age of simplicity, of candor, and of innocence—those amiable qualities which a disciple of the gospel should strive to have at every age; the possession will ever render him more beloved both by God and man. Nevertheless, it is not these charming virtues that Jesus Christ has directly in view in the words that have just been read; the question here is of a more sublime perfection; yet, at the same time, of less difficult practice. Children enjoy no high consideration in the world, and they do not desire it; they have the lowest rank in society, and they desire no other; every one commands them—even their very slaves, if they be in a condition of life to have such menial attendants—and they obey all: so it may be said with reference to them, that dependence is their natural state. This is the point of view in which Jesus Christ here admonishes the apostles to resemble them. A terrible effort this for human nature, which loves to command, and cannot bear to be commanded! But what renders it still more painful is, the advantage which men are too apt to take of this humble and submissive state of existence. If they find you always disposed to obey them, they will tyrannize over you; if you do not require any attention to be shown you, they will despise you; if you put yourself under

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(1) Catholic interpreters do not mean us to conclude from this expression, that the apostles would have been excluded from the kingdom of heaven, had they died in the state in which they then were; that is to say, they do not wish us to believe that they were in a state of damnation. Their pride had not yet reached that degree which renders it mortal; but it would have reached it, had they not suppressed it, and it would inevitably have caused their perdition. The Man-God infallibly foresaw this; but were he even an ordinary man, he might very reasonably have conjectured it. Every passion tends towards crime, and, when long fostered, is sure to end therein. Stifle in the first instance these rising monsters, if you do not wish one day to become their prey. *The lion's cub becometh a lion, and he learns to catch the prey, and to devour men.*—Ezekiel, xix. 3.

(2) Religious obedience when perfect, is the perfection of this blessed infancy. Those who laugh at it, laugh at the uncreated wisdom; and those who condemn it, condemn the Gospel.

their feet, they will trample on you, and you may expect this treatment: and all the pride of the disciples must have been stirred up at the mere thought of the insupportable arrogance they would have to encounter, and the contempt they should be obliged to swallow. Jesus Christ is going to soften down this idea for them, by informing them that they shall be indemnified for this unjust contempt, by the esteem of his Father, by his own esteem, and by that of all true children of God, in regard to whom he entitles them to the quality of his own and his Father's representatives, considering as done to his Father and to himself all the good treatment which his disciples shall receive from them. For it is difficult to find another explanation which can connect the preceding words of the Saviour with those which he uttered immediately after. (*a*) "He that shall receive one such child as this in my name, [*that is to say, a perfect imitator of his infancy*] receiveth me. Whosoever shall receive me, receiveth not me but him that sent me; for he who is the lesser among you all, he is the greater," and thenceforward the most worthy representative of me and of my Father.

Here we have one of those familiar conferences wherein, with the zeal of a master anxious for the advancement of his disciples, the Saviour evinced also the easy manner of a good father in the midst of his children. He does not find fault with them for interrupting him, and seems to think it no trouble to interrupt the discourse he had commenced, in order to give them the explanations for which they asked. Thus we would not be surprised that the well-beloved disciple should avail himself of the right which he granted to them all, or that, without waiting to see whether Jesus had any thing further to state on the subject which he was then treating, (*b*) "John answering, said: Master, we saw a certain man casting out devils in thy name, and we forbade him (3), because he followeth not with

(*a*) St. Matthew, xviii. 5; St. Mark, ix. 36; St. Luke, ix. 48.

(*b*) St. Luke, ix. 49, 50; St. Mark, ix. 38, 39.

(3) John had, perhaps, in view merely to correct what he deemed disorderly: perhaps a little jealousy was also mixed up with this motive. The apostles were cured of this after the descent of the Holy Ghost. Such is not the case with all those who have succeeded them in their ministry. There are but too many who are not utterly

us." John wished to know whether he had acted right or wrong. Jesus satisfied him without delay. "Do not forbid him, he said to him, for there is no man that doth a miracle in my name and that can soon speak ill of me (4). For he that is not against you is for you (5)."

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exempt from that unhappy emulation, which turns us away from any good which is not done by ourselves and by our own friends. How much good has it not prevented? And can we here refrain from exclaiming with the wise man: *Do not withhold him from doing good who is able; if thou art able, do good thyself.*—Proverbs, iii. 27.

(4) It is even impossible that he should think any thing of the sort, having before him present and incontestable proof of the Saviour's divine power. But were he capable of speaking evil of him, he could not do so at the outset. Could he blaspheme a name by virtue of which he is actually operating prodigies? Even those who would chiefly be opposed to this name, if they retained the slightest integrity, would manifest their indignation at such inconsistency, and reproach him with it to his very face.

Hypocrites sometimes defend the cause of religion, because they find it their interest to do so, which interest is at bottom their sole religion. They will not dare to attack openly what may have publicly been defended—at least they will not dare to do so immediately, and when they do, it will be partially and with precaution, and this in order that they may not be recognized for what they are, viz., as hypocrites, and so much mischief will be thereby avoided. But if you urge them too strongly with reference to their motives—if you leave no resource to their honor—in fine, if you tear away their mask, you deprive them of the only curb whereby they were restrained: they have nothing further to lose; they will attack openly, and they will persecute in an outrageous manner.

(5) We must here reconcile this expression with that other one of the Saviour: *He who is not with me is against me.*—Matthew, xii. It would seem that by neutrality we should be at the same time for and against Jesus Christ. This is what we are going to try and explain. Let us distinguish real and interior neutrality from that which is exterior and apparent. By the first, men were against Jesus Christ. Those who, witnessing his miracles, doubted the truth of his words, or remained indifferent in his regard, were against him in this sense—that they refused him the faith and the devotion which they owed him, and which they could not fail tendering to him without a crime. It is with reference to these he said: He who is not with me is against me. As to what regards exterior and apparent neutrality, we must remark the circumstances in which they then found themselves. The new Gospel was then persecuted, because there was a greater and more accredited one in the nation. A person could with impunity declare himself opposed to it, and there was no security in openly undertaking its defence. How many timid souls recognize the truth, and do not dare to confess it, for fear of encountering the brunt of persecution! It is of the latter that Jesus Christ saith: *He who is not against you is for you.* Such was Nicodemus, who always has had, during stormy periods, and who always shall have, many imitators of his timid concealment, if we may be permitted to use this term. They are weak, but they are not unfaithful. Do not let us make them more wicked than they are. They are

It follows, that if the smallest act done for the least of those who belong to Jesus Christ shall have its recompense, how much more should he be rewarded who, by the miracles which he does in his name, is instrumental in making known his power, and extending his glory! Thus, instead of blaming and opposing him, the apostles should praise and encourage him; they should treat him in the same way that Jesus Christ wishes they themselves should be treated for his sake. It is this that he insinuates by the following words, which, without evading the question, reduces it once more to the subject from which he had been withdrawn: (*a*) "Whosoever shall give you a cup of water to drink in my name, because you belong to Christ, amen, I say to you, he shall not lose his reward."

The following inference is deducible from these premises, viz.: that the slightest evil done to the most insignificant of those who follow Christ shall have its penalty and chastisement. What, therefore, shall their punishment be who, by scandal, shall have mortally wounded the soul of such an individual? A very trifling evil in the judgment of those who reckon souls as valueless; and it is perhaps for this reason that Jesus Christ seems to compare it to a glass of water; yet the greatest of evils in the eyes of the Saviour of souls, who, for this reason, launches against its author the terrible sentence which we find comprised in the following words: "And whosoever shall scandalize one of these little ones that believe in me, it were better that a mill-stone were hanged about his neck, and he were cast into the sea."

Then, casting his eyes upon the world, contemplating the fearful ravages caused there by scandals, seeing iniquity communicate itself like the plague, overrunning all ages and all conditions, whilst men perish in thousands, and almost all by the hands of one another, grief, mingled with indignation, was stirred up within him at so deplorable a spectacle: and he cannot refrain from pronouncing that malediction, which has been to such a vast number of sages a signal,

(*a*) St. Mark, ix. 40, 41; St. Matthew, x. 42.

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for us: let us not proceed to turn them against us, by insulting a weakness which we see that Jesus Christ himself condescended to treat with delicate consideration.

as it were, to fly this tainted atmosphere, and to go seek in solitude, and even in the hollow of rocks, an asylum away from its corruption: (*a*) "Woe to the world because of scandal." For, although it is inevitable in human society, which is scarcely any thing else but a compound of corruption and weakness, still the general necessity coerces no one individual. Each taken separately can well avoid giving scandal; and "woe to that man by whom the scandal cometh."

Nevertheless, the crime of that man who giveth scandal in no way excuses him who takes it. The murderer shall be punished as a murderer; but his punishment shall not give back life to him from whom he hath taken it. Must we, then, of necessity perish? and is there no way for escaping the dangers that encompass us on every side? Yes, there are, though they are irksome, violent, and painful. Jesus Christ does not dissemble the fact. But, inasmuch as this is a question of life, and of the life of the soul, infinitely more precious than the life of the body, he imposes it upon us as a duty to make use of this bodily life, in the words which he had already spoken on the mountain, and which cannot be too deeply meditated upon: (*b*) "If thy hand scandalize thee, cut it off (6). It is better for thee to enter into life maimed, than having two hands to go into hell, into the hell of unquenchable fire (7); where

(*a*) St. Matthew, xviii. 7. (*b*) St. Mark, ix. 42–49.

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(6) See the Sermon on the Mount, page 125, of this Part.

(7) Nature would earnestly wish that this expression was merely metaphorical, and that the fire of hell was not a real and material fire; but, with all the subtlety in our power, we never can put this construction upon it. For, let me be allowed to ask here, why should we find that in Scripture the punishment of hell is scarcely ever spoken of but as *fire?* Why (not to speak here of the Old Testament, wherein this term is so often employed), why, I say, do we see it repeated in the New Testament as often as thirty times? Why is it to be found in the enunciation of the sentence wherein usage, founded upon reason and good sense, admits nothing but simple and precise expression? Could God wish that hell should never present itself to the mind but under the image of a fire which did not exist? Hath he not foreseen that from thence should originate, in all men, the idea, or rather the persuasion, of a real and material fire; that this persuasion, which thenceforth would be only an erroneous opinion, should be as widely diffused as religion itself; for where is it not be found? and as durable; for in what period has it not been believed? Could he have wished to lay this inevitable snare for the credulity of all Christians—I say of all, without

their worm dieth not, and the fire is not extinguished. If thy foot scandalize thee, cut it off. It is better for thee to enter lame into life everlasting, than having two feet to be cast into the hell of unquenchable fire, where their worm dieth not (8), and the fire is not extinguished. If thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire, where their worm dieth not, and the fire is not extinguished. For every one shall be salted with fire," which shall preserve while it burns them. Victims of divine vengeance, they shall be used like all those of whom it is said: *Every victim shall be seasoned with salt* (9). Taking occasion from this to speak of true wisdom, of which salt is the symbol, he adds these words, as it were in passing: "Salt is a good thing; but if the salt become unsavory, wherewith will you season it? Have salt in you, and have peace among you." This last expression seems to refer to the contest which the apostles had had about pre-eminence. It teaches them that evangelical wisdom is the only means of maintaining peace amongst them, by curing them of the infatuation of pride and its jealous pretensions.

But the tenderness of his heart brings him back again to the little children, objects worthy the favor of an humbled and annihilated God, whether they be such by age, or have become so by their humble simplicity. He does not think that he has done enough for them

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exception, because we see that the most enlightened have given in to this belief, as well as the most simple; and what nature would struggle to make pass as a popular prejudice has been constantly believed, taught—I say even dreaded, and with the liveliest apprehension, by the first men of Christianity.

(8) By the worm, remorse of conscience is usually understood. Several, nevertheless, also understand it to mean material worms preying upon the reprobate, whose flesh they devour, whilst that flesh is ever renewed. Saint Augustine, who admits the first explanation, is very far from rejecting the second. What gives greater probability to the latter is these words of Judith, chapter xvi.: *I shall send fire and worms into their flesh, in order that they may burn, and that they may eternally suffer.* It is evident that allusion is here made to hell, since the sacred text speaks of eternal suffering. Now, it seems that it would be more natural to express remorse by *worm*, in the singular number, than by *worms*, in the plural. But, supposing the expression were correct, these worms, if they signify remorse, should be lodged in the heart, and not in the flesh.

(9) In the 2d chapter of Leviticus, verse 13, we read these words: *Whatsoever sacrifice thou offerest, thou shalt season it with salt.*

in frightening their tempters by the terrible image of the immortal worm and the eternal fire; he wishes that they should be fostered with as much respect as fear, and likewise with the love which is due to those whom he himself has loved so tenderly. They are confided to the care of angels: who is there that respects not such powerful protectors? He has descended from heaven to save them, by incredible toils and sufferings: who is there that will not shrink with horror from procuring the loss of those who have cost him so much? (*a*) "See [*he said to them*] that you despise not one of these little ones; for I say to you that their angels (10) in heaven always see the face of my Father who is in heaven (11). For," continues he, and this is the second reason, and a more affecting one than the first; "for the Son of man is come to save that which was lost."

They were lost in reality, and must become the prey of the infernal wolf. But "what think you: If a man have a hundred sheep, and one of them should go astray, doth he not leave the ninety-nine

(*a*) St. Matthew, xviii. 10–14.

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(10) Their guardian angels; for the words have been so understood at all times, and this text alone would suffice to prove it. We learn from Scripture, 1st. That kingdoms and empires have each their tutelar angel; 2d. That each particular church hath also its own; 3d. That each of the faithful hath an angel, who watches over him from his birth until his death. The manner in which Jesus Christ speaks in this passage seems to suppose that the Jews were not ignorant of it, and they still believe it at the present day. When the damsel to whom Peter spoke on his coming out of prison had said *that Peter stood before the gate, they* who were in the house *say to her: Thou art mad; but she affirmed that it was so. Then said they: It is his* ANGEL. The Calvinists acknowledge that the angels are charged with the administration of the world; but they do not wish to believe that each angel hath his department: their incredulity arises from an apprehension lest they should chance to believe the same truth as the Catholic Church. The latter has settled, as regards this point, the belief of her true children, by instituting the feast of the holy *guardian* angels.

Although it be not a matter of equal certainty that all men, without excepting the heathens, have each their guardian angel, still it is the most common and the most authorized sentiment. It has been also thought that each man has his demon, who tempts him, and that Saint Paul speaks of his, when he said that the angel of Satan had been given to him in order to buffet him. This opinion has been followed by the majority of the ancients, although it does not appear to have sufficient foundation in Scripture, which however, contains nothing contradictory to it.

(11) In whatever place they may be, they always retain the intuitive vision of God, in which the essence of beatitude consists: they carry their paradise everywhere about them, in the same way as the devils carry their hell.

in the mountains, and goeth to seek that which is gone astray? And if it so be that he find it, Amen, I say to you, he rejoiceth more for that than for the ninety-nine that went not astray (12). [*This pastor is the image of the great pastor of all, and*] Even so it is not the will of your Father who is in heaven that one of these little ones should perish."

CHAPTER XXXIII.

FRATERNAL CORRECTION.—POWER OF BINDING AND LOOSING.—WE ARE TO PARDON SEVENTY-SEVEN TIMES.—PARABLE OF THE WICKED SERVANT.—SECRET JOURNEY TO JERUSALEM, FOR THE FEAST OF THE TABERNACLES.—THE TEN LEPERS.

After having commenced by humility, the Saviour had imperceptibly proceeded to speak of charity. This subject was too dear to his heart to be lightly changed for another. Having treated, therefore, of the charity which we should exercise towards those whom we are most inclined to despise, viz., the weak and lowly, he gives rules for what we are to do with regard to those whom we are chiefly tempted to hate, viz., those from whom we have received any offence. If thy brother, said he (he gives him this name, so well calculated to disarm hatred and to awaken tenderness)—(*a*) "If thy brother sin against thee, reprove him (1); [*this solace is granted to*

(*a*) St. Luke, xvii. 3, 4.

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(12) This sheep is not dearer to him than the others, since he is disposed to do for the others, if they happened to stray, the same that he did for this one; but this causes him, at the moment, a sensible joy, which the others do not impart to him, viz., the joy of having found it.

(1) An explanation is often sufficient to unite two divided hearts; sometimes it might have only the effect of making the breach still wider. There are some resentments which give way of their own accord; there are others which require applications to the wounds. Some minds easily forget injuries—the best course is not to recall them to their recollection; there are other persons in whose hearts the shaft remains until they are soothed—it is desirable to furnish them with an occasion for this alleviation, by speaking to them. We are always wrong when we only meet parties in

your weakness; but] if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying: I repent, forgive him. [I have said to you]: Go, go, and rebuke him;" but remark with what caution you must proceed here. In the first place, the matter must be negotiated "between thee and him alone." Seeing you so careful to avoid injuring his reputation, perhaps he will hear thee; and (*a*) "if he shall hear thee, thou shalt gain thy brother (2). If he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand (3). If he will not hear them, tell the Church; and if he will not hear the Church (4), let him be to thee as the heathen (5) and the Publican (6)." He shall become

(*a*) St. Matthew, xviii. 15–35.

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order to taunt them with bitter reproaches; or, when, whilst we cease our intercourse, we do not cease making the world ring with slanderous complaints and defamatory insinuations. We always act right, in the sight of God, when we only act from the motive of charity, and with a sincere desire of peace.

(2) You shall have gained him to God and to yourself. To you, by reconciling him with yourself; and to God, by leading him mildly to the point of making you the reparation which God prescribes to him in your regard, and which God makes an indispensable duty to him. See what has been said of the necessity of reparation. Part I., chapter xvi., page 123 of this volume.

(3) In order to represent to him the injustice of his proceedings and the justice of the reparation which is demanded from him. He might very probably decline allowing you to be the judge in your own cause; but he cannot reasonably mistrust those who must be presumed to have no other interest in the affair than that of equity and reason. The witnesses may also be otherwise useful. If he does not yield to their remonstrances, they will certify to the Church that you have not proceeded so far as the denunciation, until after all the means of meekness and charity have been vainly employed.

(4) That is to say, the Republic, said the heretic Castalion. This explanation is absurd. These first Protestants neither relished Church nor Monarchy. If we were to credit them, the entire universe, as well sacred as profane, should be governed by civil magistrates. Tell it to the Church, that is to say, to the head and the ancients of each church, who are the bishop and the priests. This is the way in which the rule was practised in the primitive ages. Saint Paul imposes it as a duty upon all Christians, and to deviate therefrom was reckoned a grievous irregularity. The cause of this regulation no longer exists; it was that in those days all the secular judges were heathens.

(5) These words do not authorize us to hate him; they only signify that, after the judgment of the Church, we should deal with him as with an excommunicated person.

(6) That is to say, treat him as you, who are Jews, treat Publicans, and not as Publicans deserve to be treated. The Jews exclude them from their religious assemblies, just as they exclude Pagans. The exclusion of the latter was just; but that of the Publicans

such, in point of fact, when the Church shall have cut off from her bosom this incorrigible sinner; I say he shall become such in the eyes of God and his angels. For, "Amen, I say to you [and in your person I say it to all those who shall succeed to your ministry]: Whatsoever you shall bind upon earth, shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven."

But, in order that you may better understand how agreeable to God is the union of hearts, and the power which it has over his heart, "Again I say to you, that if two of you shall consent upon earth concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven (7); for where there are two or three gathered together in my name, there am I in the midst of them," praying with them and for them.

The Saviour had previously said that if our brother sin against us seven times in a day, we must pardon him just as often. This number *seven* might require explanation; for if it usually signifies the precise number which it expresses, it is likewise employed sometimes to signify an indeterminate number. Jesus Christ has not specified in which of these two meanings he used the word. "Peter [who desired to be enlightened on this point] then came unto Jesus, and said: How often shall my brother offend against me, and I forgive him? Till seven times?" This mode of interrogation shows clearly that he thought the acts of forgiveness should fall short of, rather than exceed, that number. He must have been highly surprised when Jesus saith to him: "I say not to thee seven times, but till seventy times seven times;" which undoubtedly signifies that we must pardon injuries without end, and as often as we have been offended. Therefore, added he, to make them feel how justly God requires this

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was not. Their profession, which was necessary for the State, was not condemned by religion. John the Baptist does not oblige them to renounce it; he is satisfied with saying to them: *Do nothing more than that which is appointed you.*—(St. Luke, iii. 13.)

(7) When prayer has the qualities which it ought to have, it is of faith that God listens to it. He either confers what is petitioned for, or he confers some favor more desirable. This something more desirable is sometimes the contrary of what we petition for: *You know not what you ask.*—(St. Matthew, xx. 22.) But God well knows what is necessary for you. Ever pray, and leave him to act.

pardon from us, and with what injustice and inhumanity we refuse it—"Therefore is the kingdom of heaven likened to a king who would take an account of his servants (8). And when he had begun to take the account, one was brought to him that owed him ten thousand talents. As he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. That servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. Then the lord of that servant, being moved with pity, let him go and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants, that owed him an hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. His fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. He would not, but went and cast him into prison till he paid his debt. Now his fellow-servants, seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldest not thou, then, have had compassion on thy fellow-servant, even as I had compassion on thee? And his lord, being angry, delivered him to the torturers (9), until he paid all the debt. So also shall my heavenly Father do to you if you forgive not every one his brother from your hearts."

(*a*) "Now the Jews' feast (10) of tabernacles was at hand. The

(*a*) St. John, vii. 2–11, 25, 26.

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(8) The reference, properly speaking, is neither to the Church nor to Heaven. By the kingdom of heaven is understood the conduct which God pursues in the administration of the world; it is as if the proposition were: Behold in what manner God, who is the king of the universe, conducts himself with regard to men, who are his creatures and his subjects.

(9) Creditors at that period were not satisfied with thrusting their debtors into prison; they made them there endure buffets and tortures until they satisfied their creditors—a cruel policy, which the meekness of the Gospel seems to have abolished everywhere.

(10) It was one of the principal feasts of the Jews. It had been instituted in remembrance of the tents under which the Israelites had encamped in the desert during forty years. It lasted eight days, and commenced the fifteenth day of the seventh month of the Jewish year. The Jews at the present day record the memory thereof on the 15th of September, raising in an open space a hut embellished and covered with foliage.

brethren of Jesus said to him: Pass from hence and go into Judea, that thy disciples also may see the works which thou dost; for there is no man that doth any thing secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world."

It is not surprising that the relatives of Jesus should desire him to show himself in the capital. The glory which he might there acquire must have reflected back on them. It was natural that they should not be insensible to this at a time when we see that the apostles themselves were not altogether exempt from ambition. But that which does appear surprising is, that they should have had the boldness to reproach the Saviour with the alleged inconsistency of his conduct, and the presumption to think that he could be in want of their advice. The evangelist explains the reason of this. "For neither did his brethren believe in him:" not that they did not believe him to have the power of working miracles—what they have just said evidently supposes that they had this faith; but they doubted, at least, whether he was the Messiah, and that the Messiah should be the only Son of the living God—God himself, the uncreated and incarnate wisdom. He who did not usurp equality with the Most High, but who possesses it in right of his eternal generation, did not disdain to give them a reason for his conduct; and instead of reproaching them with their indiscreet temerity, "He said to them [*with his usual moderation*]: My time is not yet come; but your time is always ready. The world [*with whom you have no cause of quarrel*] cannot hate you. But me it hateth: because I give testimony of it that the works thereof are evil;" and its hatred obliges me to take precautions which are not necessary for those who have nothing to fear. "Go [*therefore*] you up to this festival day. But I go not up to this festival day (11), because my time is

(11) We have, in the Greek: *I do not go, as yet;* which removes all difficulty in reconciling the conduct of Jesus Christ with his words. Among the old Greek manuscripts, some have: *I do not go there, as yet;* in the others, we read simply, as in the Vulgate: *I go not up.* The Fathers and the ancient interpreters have read the text, some in one way, some in another. What follows these expressions seemed to me sufficient to fix the sense of *I do not go,* to that of *I do not go as yet.* as shall be seen in the continuation of our text.

not accomplished." It was not long before *it was* accomplished, for the delay alluded to here was only of very few days' duration; "and after his brethren were gone up, Jesus also went up to the feast, not openly, but, as it were, in secret."

Throughout all this there is neither that levity of conduct nor want of sincerity in words, wherewith the enemies of Christianity in early times have reproached him. If he says that he will not go up to the festival, he immediately adds that the reason is because his time is not yet come; which implies that when his time shall be come he can go there, and that in going there he shall neither act against his word nor against his first resolution. It appears certain that his enemies had formed a plot to make an attempt on his life during this festival, calculating to a certainty that he would be present. We shall shortly read that "the Jews sought him on the festival day;" and we shall see the surprise of those who, aware of the plot without participating therein, said: "Is not this he whom they seek to kill? Behold, he speaketh openly, and they say nothing to him." But should not the cause which hindered him from being found there on the first days, hinder him also from showing himself there on the following days? Yes, had he been an ordinary man, because then he would not have known what day the plot was to be put in execution; and this ignorance would have obliged him to keep from Jerusalem, or at least to remain concealed there during the entire festival. But, as he was ignorant of nothing, he knew that the plot must have succeeded, if at all, during the first days, and that after the lapse of some days it must fail. This statement alone would suffice to explain all, if it were not that a further question may be started, viz., Was it not easy for the Saviour to render useless, by a miracle, all the efforts of his enemies? Who can doubt it? But he did not wish to employ miracles until human means were insufficient. To act otherwise is tempting God, as he himself said to Satan. True, he was incapable of this, not only because he was impeccable, but also because it cannot be said that God could be tempted by him who, being God himself, has all nature at his supreme disposal. But he wished to instruct his disciples, and to teach them, by his example, that it is only when all natural means fail, that rational confidence can rely on miracles.

(*a*) "Jesus [*therefore*] would not walk [*publicly*] in Judea, because the Jews sought to kill him." Not so in the province where he usually resided. Although there he had to encounter opposition, yet hatred and fury did not go to the extent of wishing to attempt his life. Wherefore, reserving precautions for the moment when he should enter Judea, in (*b*) "going to Jerusalem, he passed [*publicly*] through the midst of Samaria and Galilee. As he entered into a certain town, there met him ten men that were lepers, who stood afar off," to obey the law, which interdicted them from all commerce with men. Obliged to raise their voice, so as to make themselves heard, "they lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when [*this good Master*] saw, Go, said he, show yourselves to the priests." This implied a promise that they should be cured before they arrived there, since this ceremony was merely the judicial verification of their cure. They believed him, and set off at once. Their faith, joined with this prompt obedience, soon produced its effect. "As they went they were made clean. One of them, when he saw that he was made clean, went back, with a loud voice glorifying God (12); and he fell on his face before Jesus' feet, giv-

(*a*) St. John vii. 1. (*b*) St. Luke, xvii. 11–19.

(12) Leprosy is the figure of sin; and what passes here is the natural image of penance, which is the remedy of sin. The man infected with this spiritual leprosy keeps himself, out of respect, at a distance from Jesus Christ. His humility does not in anywise lessen his confidence. From the bottom of his heart he cries aloud to the supreme physician, which obliges the God of mercy to cast upon him a glance of compassion. Jesus Christ, who can cure him in an instant, and by himself alone, sends him to the priests, whose rights he wishes to be recognized, and their ministry honored. The dispositions are sometimes so perfect, that the sinner is justified before he presents himself before the minister. Still he must observe the law; but he must be exceedingly cautious not to forget his benefactor, and the sinner, when truly and profoundly contrite, doth not forget him. The more bitter the grief he has felt for his sin, the more lively is his gratitude for the grace he has received. He cannot be silent on the mercies of the Lord; he publishes them aloud; he recounts them to the universe. *Come,* saith he with the prophet, *come and see the great things which the Lord hath done to my soul.* He then ventures to approach the Saviour, and thereupon he only becomes the more humble. He casts himself at his feet, the ordinary asylum of all true penitents—the asylum of Magdalen, whom we always find there after her conversion. Let those who imitate her tell us the sweets which he makes them relish when embracing his sacred feet; let them tell us whether all the joys of the world are worth one of the tears with which they water those sacred feet.

ing thanks. This was a Samaritan. Then Jesus, answering, said: Were not ten made clean? And where are the nine? There is no one found to return and give glory to God but this stranger. Afterwards he said to him: Arise, go thy way; for thy faith hath made thee whole." This should be understood to mean the salvation of the soul; for the faith of the others had procured for them also the cure of the body. But the faith of this latter being more lively, more durable, and, above all, more grateful, merited for him this second favor, infinitely more precious than the first, which is little more than the shade and figure therof.

CHAPTER XXXIV.

JESUS SHOWS HIMSELF AT THE FEAST OF TABERNACLES.—HE PREACHES IN THE TEMPLE.—DIVERS JUDGMENTS CONCERNING HIM.—ARCHERS SENT TO APPREHEND HIM.

In the mean time, Jesus continued his journey, and arrived at Jerusalem. But whether it be that he was not to be found at the commencement of the solemnity of the tabernacles, or perhaps that at the outset he kept himself concealed there, which was not difficult amongst so prodigious a multitude; (*a*) "the Jews [*of Jerusalem who expected to see him there*] sought him on the festival-day, and said: Where is he? And there was much murmuring among the multitude concerning him; for some said, He is a good man; others said, No, but he seduceth the people (1). Yet no man [*of those who*

(*a*) St. John, vii. 11–30.

(1) It is thus, remarks Saint Augustine, that we speak every day of his servants. If any one appear gifted with some extraordinary grace, or if he make considerable progress in virtue, some say he is a worthy man; others allege that he is a deceiver. But adds this Father, those who praise him, do so in a subdued tone; and those who blame him vociferate aloud. There are several reasons for this difference. Firstly, esteem and affection make, naturally, less noise than hatred; and criticism is always more boisterous than approbation. Moreover, when the wicked rise up against those to whom men of worth are attached, they know that there is nothing to ap-

had espoused his side] spoke openly of him, for fear of the Jews. Now about the midst of the feast Jesus went up into the temple, and taught." Wisdom and science flowed like a mighty stream from his divine lips. The admiration with which he was heard suspended for a time all other sentiments. "The Jews wondered, saying: How doth this man know letters, having never learned?" Jesus explains this mystery, by informing them from whom this knowledge came which surprised them so highly. "My doctrine," he answered them, "is not mine, but his that sent me," that is to say, it is from God. The Jews believed not, because they did not see; and they saw not, because they did not wish to be enlightened. Their incredulity was the natural effect of their blindness, and it in turn proceeded from the evil dispositions of their hearts. That saying of the Psalmist, which we every day see accomplished before our eyes, was then verified in them: *He would not understand, that he might do well.*—(Psalm 35.) "For," adds the Saviour, "if any man will do the will of him, he shall know of the doctrine whether it be of God, or whether I speak of myself."

He has just discovered to them the source of their incredulity. What follows gives them, if not an infallible proof, at least a reasonable presumption, of the truth of his doctrine, and of the divinity of his mission: "He [*saith he*] that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him." Jesus Christ cannot, therefore, be suspected of fraud and of lying, which are here expressed by the term *injustice*, because it is evident to any one who pays attention to the fact, that, in all his words and in all his ac-

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prehend from the latter: whereas good men, on the contrary, have every thing to apprehend from the wicked, if they venture at all to declare in favor of those whom the wicked persecute. We may also add, that good men are silent from delicacy towards the just man who is persecuted. The hatred entertained towards the just is irritated by contradiction; and the greater number of partisans in favor of the just, the more rampant is the fury of the wicked against them. Hatred, therefore, alone speaks out: at all events, it alone makes itself heard. This should be carefully noticed; for those who merely listen, imagine that the hatred is universal, because they hear nothing but the yell of hatred: they are deceived. The people of worth, who love the virtuous, and who honor them even to veneration, but who do not make themselves heard, are sometimes a hundred to one.

tions, he has only in view the glory of God, whom lying offends, and whom truth alone honors. Still, it is not absolutely impossible that a good man, who has only in view the glory of God, should state things contrary to truth. Here is the reason why we have said that this was here rather a reasonable presumption, than an infallible proof of the truth of his doctrine. A man of this character may then deceive himself, without wishing or intending to do so: it is error in him, and neither fraud nor lying. The thing is easily recognized, if he happen to be reproved for it. He submits immediately, and subscribes without resistance to the judgment which condemns him: whereas, he that seeketh his own glory, cannot bear a like humiliation; he bristles up, he is transported with passion, he judges his judges, and condemns his pastors.

It would be useless to add, that this is inapplicable to the Man-God. Incapable of lying, neither is he susceptible of error. If the thing be evident to any one who recognizes his divinity, even those who do not as yet acknowledge it, can in no way doubt it in view of his miracles, which were the seal with which God confirmed the truth of all his words. But as he then proposed to convince the Jews rather by reason than by prodigies, he proceeds to show them, by their own conduct, that what they regarded in him as a capital crime, was a lesser infraction of the law than what they permitted to themselves without scruple. For the question at issue still was, the violation of the Sabbath; and if envy was the true cause of the plots formed against the Saviour's life, the cure of a paralytic, wrought miraculously on the Sabbath-day, was the pretext on which they acted. Eighteen months had rolled away since this event, which had been fully justified at the time when it occurred. But they had forgotten the justification, and still remembered the pretended crime. Here, then, is what Jesus Christ again said to them on this subject: "Did not Moses give you the law? And yet none of you keepeth the law [*if it be true, as you say, that I have broken it*]. Why seek you to kill me? The multitude answered and said: Thou hast a devil: who seeketh to kill thee?" We perceive in these wrathful words the hatred which had conceived the crime, now wrought up to a furious height on hearing this just reproach. "Jesus," *without evincing any emotion, continued his dis-*

course, and "said to them: One work I have done, and you all wonder. Yet Moses gave you circumcision (not because it [*originally*] is of Moses, but of the Fathers), and on the Sabbath-day you circumcise a man," when it happens to be the eighth day after his birth. "If a man receive circumcision on a Sabbath-day, that the law of Moses may not be broken, are you angry with me because I have healed the whole man on the Sabbath-day? Judge not according to the appearance, but judge just judgment."

This last expression reminded the Jews of another law of Moses which they were actually infringing, viz., that of Deuteronomy, which admonishes them, almost in the same terms, to judge according to the very equity of the thing, without regard to persons. Now, on this occasion, they judged the action of Jesus Christ not according to what it was, but by its author, whose person was odious to them. Hence they pronounced as criminal, that which in reality was a lesser infraction of the Sabbath than circumcision. For the law of nature, which obliges us to succor the unfortunate, should take precedence of the law of circumcision, which is merely a positive injunction. To wound a man, supposing there be a law that commands the act, is always a lesser good than to cure another man; and if we wish to carry out the comparison of the two actions, circumcision being a manual operation which entails the necessity of dressing the wound, is a much more servile work than the simple word used by Jesus Christ in restoring health to the paralytic. However, those who were aware of the conspiracy which the principal men of the nation had formed against the Saviour, were highly surprised to hear him speak so publicly and so fearlessly. "Some, therefore, of Jerusalem said: Is not this he whom they seek to kill? Behold, he speaketh openly, and they say nothing to him. Have the rulers known for a truth that this is the Christ? But [*added they*] we know this man whence he is; but when the Christ cometh, no man knoweth whence he is."

We know not how they had conceived this idea, that when the Christ should come, his origin was to be entirely unknown; and it is conjectured, with sufficient probability, that the error arose from this text of Isaias: *Who shall declare his generation?* The prophet understood this of his eternal generation, not as of a thing to remain

concealed, but as alluding to an ineffable mystery. These persons, who were, undoubtedly, the most ignorant of the people—for we shall soon hear others speak who were better informed—these persons, I say, explained the text as referring to the temporal birth, and seemed to believe that the Messiah was to appear suddenly, without it being known whence he came, or who were his parents. Jesus was aware of their discourse, whether he was or was not within reach of hearing. "He, therefore, cried out in the temple, teaching and saying: You both know me and you know whence I am. I am not come of myself, but he that sent me is true, whom you know not." You do not, therefore, know in fact whence I am; and this character of the Messias, if indeed it be one, you cannot deny that I have. "I know him, because I am from him (2), and he hath sent me."

The first of these latter words alludes to the eternal generation of the Son of God, and the second to his birth in the course of time. The Jews must then have understood the sense of the words, since it is said, that in consequence of what he had been saying, "they sought to apprehend him;" and we have elsewhere seen that one of the principal reasons for which they sought to put him to death is, because he said God was his father, making himself equal to God. (*a*) "But no man laid hands on him, because his hour was not yet come. [*In the mean time*] of the people many believed in him and said: When the Christ cometh, shall he do more miracles than these which this man doth (3)?"

(*a*) St. John, v. 18; vii. 18–36.

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(2) Literally, I *am* from him. This is not a French expression; hence the majority of [*French*] interpreters have translated, I *come* from him. This translation does not seem sufficient to render the full force of the *ab ipso sum*, which properly signifies, I draw my existence from him. N.B.—Our author thinks he comes nearest to the sense by translating thus: Je procède de lui.—P. De Ligny's French translation is considered the most faithful and exact Scriptural version in the French language. See introduction to edition of 1843, *Libraire Catholique de Perisse, Frères.*

(3) He performs an infinite number of miracles, in order to prove that he is the Christ; he is, therefore, such in point of fact. Common sense led them directly to this consequence. Others were drawn aside by sophistry, and rejected this plain truth. Good sense and subtlety are two very different things, and often widely opposed to each other.

Those who were friendly towards the Saviour did not venture, as we have said, to testify it openly; but nothing escapes passion. "The Pharisees heard [*that portion of*] the people murmuring these things concerning him." They grew apprehensive of the consequences, and began to fear, lest what they termed seduction might in a short time captivate the minds of all. To check its course, "the rulers and Pharisees sent ministers to apprehend Jesus." We cannot say whether Jesus was yet there when the latter arrived, or if it was to them, or to the people who were still listening, that he addressed the following words, apparently that they might be repeated: "He therefore said to them: Yet a little while I am with you, and then I go to him that sent me: you shall seek me, and shall not find me; and where I am (4), thither you cannot come." Thus he declared to them the futility of the projects which they formed against his person, until the moment when he should permit them to do what he had resolved upon enduring. That moment was not far distant; but it was to be followed immediately by his ascension, and his entrance into heaven, whither they could not follow him, because they should have closed it forever against themselves. From that heavenly abode he was to survey them occupied with useless care, and despairing ever to find among the false Messiahs the true one whom they should have already disowned. Those who believed in him were afterwards given to understand these mysteries. But whilst the first words he uttered were then understood, the latter were still a mystery. "The Jews therefore said among themselves: Whither will he go that we shall not find him? Will he go unto the dispersed among the Gentiles, and

(4) In the text we find the present tense *where I am, ubi ego sum.* Among the interpreters, some translate *where I am to go, où je dois aller ;* others, *where I shall be, où je serai,* in the future, because, in point of fact, Jesus Christ speaks of a time to come. We have adhered to the present, because it comprises a truth which disappears when the future is substituted. In reality Jesus Christ was already there, where he was to go ; that is to say, in heaven, where he was always present by his immensity. The present had, therefore, with respect to him, its proper signification, which it would not have had if Jesus Christ were purely man. We know that Saint John, when writing his Gospel, chiefly sought to manifest the divinity of the Saviour. Every thing which refers to this should be presumed to have been written with this design, which should be ever borne in mind.

teach the Gentiles? What is this saying that he hath said: You shall seek me, and shall not find me; and where I am you cannot come?"

CHAPTER XXXV.

MYSTIC WATER.—EFFUSION OF THE HOLY GHOST.—THE JEWS DIVIDED AMONGST THEMSELVES.—COUNCIL OF THE PRIESTS.—OPPOSITION OF NICODEMUS.—THE WOMAN TAKEN IN ADULTERY.

A RELIGIOUS ceremony which the Jews practised during the feast of tabernacles may have given occasion for the last words which the Saviour addressed to them during this solemnity. They went to draw water from the fountain of Siloe, and then poured it upon the altar, beseeching God to bless them with an abundance of the fruits of the earth. There is every appearance that, on the subject of this water, he spoke to them, as to the Samaritan, of a more wondrous and more desirable water. It was the last and greatest day of the festivity. (*a*) "Jesus stood, and cried, saying: If any man thirst, let him come to me, and drink. He that believeth in me (*this explains the word 'drink'*), as the Scripture saith, out of his belly shall flow rivers of living water. This he said of the Spirit which they should receive who believed in him; for as yet the Spirit was not given, because Jesus was not yet glorified (1)."

"Of that multitude, therefore, when they had heard these words of his, some said: This is the prophet indeed. Others said: This is

(*a*) St. John, vii. 37–53.

(1) The Holy Ghost had been given to the holy sage, Simon, to Zachary, to John the Baptist, and to some others; but they were few in number. It was not until after the Lord Jesus had been fully glorified—that is to say, after his ascension, and upon Pentecost-day—that the Holy Ghost was given to all the disciples, and in such plenitude as served to diffuse the Spirit over all the earth. This diffusion, proceeding from this plenitude, is signified by the preceding words: *Out of his belly shall flow rivers of living water.*

the Christ. But some said: Doth the Christ come out of Galilee? Doth not the Scripture say that Christ cometh of the seed of David, and from Bethlehem, the town where David was? So there arose a dissension among the people, because of him; and some of them would have apprehended him. But no man laid hands upon him."

These were the priests' ministers or officers, who were in hopes of executing on that day what they were unable to accomplish on the preceding days. His divine eloquence was the charm which tied up their hands. "They came, therefore, to the chief priests and the Pharisees. And they said to them: Why have you not brought him? The ministers answered: Never did man speak like this man. The Pharisees answered them: Are ye also seduced? Hath any one of the rulers believed in him, or of the Pharisees? But this multitude that knoweth not the law are accursed [*of God*]. Nicodemus, he that came to Jesus by night, who was one of them, said to them: Doth our law judge any man unless it first hear him, and know what he doth?" It was easy for them to answer: When we have him in our power we shall interrogate him, and we shall hear what he has to say. There is, therefore, every reason to believe that their design was to put the Saviour to death without any form of trial, because, instead of making this answer, which would have silenced Nicodemus, they were reduced to answer him with offensive language: "Art thou also a Galilean (2)?" they answered to him. Search the Scriptures, and see that out of Galilee a prophet riseth not. And every man returned to his own house (3)."

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(2) They all start from this principle—*He is a Galilean*. The Jews—properly speaking, that is to say, those of the province of Judea, and principally those of Jerusalem—regarded the Galileans with contempt. This is the reason why the enemies of the Saviour affectedly pointed him out by this name. They were persuaded, and with some justice, that a disreputable name is the shortest and surest means of lowering in popular estimation even the most respectable persons. Subsequently the Jews continued to designate Jesus Christ by this name, and it was from them that Julian the Apostate borrowed it. Perhaps this same Julian had the most disordered brain which was ever encircled with a diadem, no matter what his panegyrists may say, who could never have been led to eulogize such a man unless their own intellects had also been unsettled.

(3) A good man parleying in counsel with the wicked will never reclaim them back to reason and equity: but by representing reason and equity to them in so clear a light that they cannot elude the evidence thereof, he disconcerts their projects, and, at all

True it is we do not find in Scripture that a prophet ever came forth from Galilee; but much less do we find it said that there never should be one from thence. What, then, should hinder God from raising up one in that country as in others? Thus, without cavilling about country, the only thing to be done was to examine whether this was or was not a prophet. Yet this reason—so bad, that a man's contenting himself with it was tantamount to an avowal that he rejected Jesus Christ without any reason—this reason, I say, was more than sufficient for hearts transported with passion; and in this regard no difference can be drawn between the enlightened and the unenlightened mind. Those who alleged this reason were, without contradiction, the most polished and the most learned class amongst the Jews. Nevertheless, of all those who refused to acknowledge the Saviour, they are those who give the most absurd reason for their refusal—one, in fact, that a child could refute. For that ignorant populace, who maintained that it was not known whence the Messias should come, appeared to think so, on the faith of sundry texts of Scripture, which seemed, at first sight, to present this meaning to the mind. Those who said that he should spring from the race of David, and be born at Bethlehem, said the truth; and they only erred in thinking that the second of these two marks did not belong to Jesus Christ: an error against which they only could secure themselves by a minute research into the entire life of the Saviour, who, being removed from Bethlehem to Egypt immediately after his birth, and brought thence into Galilee, where he dwelt after his return from Egypt until the commencement of his mission, gave ground for thinking that he was a native of that province. They deceived themselves, therefore; and what rendered their error inexcusable before God is, that the miracles of Jesus Christ obliged them to subscribe to the truth of all he advanced concerning himself, and forced them to seek in him the characters of the Messias, which they did not at once perceive, but which were easily ascer-

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events, suspends the execution thereof. Injustice is disarmed when stripped of all color of justice. A good man cannot always succeed in securing this result; but whenever he can, he ought to do so; and the apprehension, or even the certainty, of encountering their hatred, ought never to deter him from doing his duty.

tained if they had only set about examining the subject. But, after all, their error was not without some appearance of reason, whereas that of the Pharisees had not the slightest excuse; for to reject Jesus Christ, merely because no prophets had heretofore appeared in Galilee, was tantamount, as we have already said, to maintaining that God could not, or never would, raise one from that country. The first position is notoriously false: how did they know the second? This would establish, by consequence, that they should reject as false prophets all those who were the first prophets of their country. What could be more absurd! Yet this is the groundwork on which the masters and doctors in Israel found their opposition: which shows, as we have already stated, that even by the most enlightened persons, when, unhappily, they have allowed themselves to be biased, the most palpable blunders are converted into demonstration; for the reproach of ignorance wherewith they taunt Nicodemus only springs from the fact that he cannot feel as they do the force of this reasoning: There never was a prophet of Galilee; therefore there never shall be such.

(*a*) In the mean time [*as it grew late*], Jesus went unto Mount Olivet," so called on account of an olive plantation, with which it was covered. It lies beyond the torrent of Kedron, east of Jerusalem, and as far distant from that city as a man was allowed to travel on the Sabbath-day, that is to say, two Italian miles. When Jesus sojourned at Jerusalem, he was accustomed to pass the night there in prayer, and the traitor Judas knew this but too well. Adjacent to this lay Bethania, where Mary and Martha resided, with their brother Lazarus. We know how dear this family was to the Saviour, and their vicinity may, indeed, have been one of the reasons for the preference which he had given to this place. After having passed the night there, according to his custom, "early in the morning he came again into the temple, and all the people came to him. Sitting down, he taught them," when he was interrupted by a new machination, which his enemies set in motion against him, but which he easily turned against themselves.

"The Scribes and the Pharisees bring unto him a woman taken in

(*a*) St. John, viii. 1–11.

adultery (4), and they set her in the midst [*of the assembly*]. Master, they said to Jesus, this woman was even now taken in adultery. Now, Moses in the law commanded us to stone such a one. But what sayest thou? This they said, tempting him, that they might accuse him," either of prevarication, if he undertook to moderate the rigor of the law, or of contradicting himself, if he was of opinion that they should enforce the extreme rigor of the law—he who hitherto had always evinced the greatest indulgence and compassion for sinners. Jesus, who knew their designs, and who did not wish to answer them, did at first what is customary whenever any one wishes to elude an importunate or captious question: it is usual on such an occasion to seem inattentive, as if the mind were occupied by some other thought. It was, therefore, with this intention, "bowing himself down, he wrote with his finger on the ground (5)." His ene-

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(4) This narrative is not found in most of the Greek manuscripts; yet it is found in some of very great antiquity, and in almost all the ancient Latin manuscripts. If we were merely to consult the rules of criticism, it would be questionable enough whether or not the passage is truly part of the Scripture. Calvin thinks he recognizes here the Spirit of God—which Beza denies. It is optional with their disciples to credit which of the two they like best. Not so with the Catholics. The Church hath fixed their belief upon this point by the decree of the Council of Trent, which makes it obligatory to receive as books of Scripture all those that the Council enumerates, and to receive them in all their parts, just as they are found in the ancient Vulgate. Now the Gospel of Saint John is one of these books; and in the Vulgate the narrative referring to the adulteress constitutes part of the Gospel of Saint John. We, therefore, know what we are to believe, because we know whom we are to believe.

(5) We do not know what he wrote. We scarcely know whether he formed characters, or whether he merely traced lines, although the first conjecture is most probable, because it is said that *he wrote*. Nevertheless, some have asserted not only that he did write, but even what he wrote. A great many individuals assure us that he wrote the secret sins of the accusers of the adulteress. Where have they learned this? They add, that it was this disclosure which obliged these sinners when thus unmasked to fly off one after the other. This does not appear to have been the case; for the evangelist doth not say that they withdrew after having *seen* what Jesus wrote, but after having heard what he *said*. Other interpreters think that the Saviour confined himself to the writing of some short, energetic sentence, calculated to confound these rash accusers—for instance, these words of Jeremias, xxii., 29, 30: *O, earth, earth, earth, hear the word of the Lord. Thus saith the Lord: Write this man barren.* Or else these words, which he had already pronounced upon another occasion (Matthew, vii. 5): *Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.* One thing alone is certain, viz., that we are ignorant of what he wrote.

mies either did not comprehend him, or wished to force from him the answer which should furnish matter for their calumny, whilst his goodness was seeking to spare them the confusion which he knew would result to them. As they persisted, "when, therefore, they continued asking him, he lifted up his head, and said to them: He that is without sin among you, let him first cast a stone at her. And again stooping down, he wrote on the ground." The stroke told, and this expression, together with the light by which he discovered to these false zealots all the crimes of their impure conscience, produced its effect upon the spot. "They, hearing this, went out one by one, beginning at the eldest [*as more shrewd or perhaps more criminal*], so that Jesus alone remained, and the woman standing in the midst. Then Jesus, lifting up himself, said to her: Where are they that accuse thee? Hath no man condemned thee? Who said: No man, Lord. Jesus said: Neither will I condemn thee. Go, and now sin no more." Thus, by the virtue of one single word, we see all at once mercy exercised and the law respected—the sinful woman rescued and her liberator justified—hypocrisy unmasked and malice confounded—Jesus victorious and his enemies put to flight.

CHAPTER XXXVI.

ANOTHER DISCOURSE OF JESUS CHRIST TO THE JEWS.—HE GIVES TESTIMONY OF HIMSELF.—DEATH IN SIN.—SLAVERY OF SIN.—WE ARE EMANCIPATED FROM IT BY THE SON ALONE.

HAVING at last got rid of this importunate group, (*a*) "Jesus again spoke to the people, saying: I am the light of the world. He that followeth me, walketh not in darkness, but shall have the light of life (1)."

(*a*) St. John, viii. 12–15.

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(1) Thus denominated, because it conducts to the life of glory, or rather because even from the present time it confers life and grace. Both constructions are true, and it may be understood in both senses, neither of which excludes the other.

It is conceded on all sides that such magnificent statements should not be advanced without proofs; and it must also be conceded that whatever proved, in a general way, the divinity of our Saviour's mission, proved, at the same time, the truth of all his statements. But who ever required human proof of an extraordinary and divine mission? God himself must attest this, and if he doth not do so, the testimony of man is insufficient. By this mark had the Jews recognized all the prophets, commencing with Moses. God had stamped their mission with the seal of his omnipotence: this was quite enough, and the Jews had never entertained the notion of asking from them any thing further. And, in point of fact, we cannot but feel how absurd it would have been to have asked Moses, after the division of the waters of the Red Sea, to prove the divinity of his mission. Jesus Christ, after so many miracles, was at least in the same position. Nevertheless, his enemies were not ashamed to confront him with this pitiful objection. "The Pharisees therefore said to him: Thou givest testimony of thyself; thy testimony is not true. Jesus answered and said to them: Although I give testimony of myself, my testimony is true; for I know whence I come and whither I go. mut you, you know not whence I come, or whither I go."

He came from heaven, and thither he was to return; this is what he, at least, insinuates by these words. But he gives them to understand, at the same time, that his testimony can only come from heaven; that we must not, therefore, pause to seek witnesses for it on earth, because those who inhabit it see at most only the objects within the compass of their sight, and that, as celestial things are above their senses, they are not in a position to attest the existence thereof, and therefore they are incapable of bearing certain testimony. This is signified more expressly by the following words: "You [*men*] judge according to the flesh," which can only judge of what falls under the carnal senses. "I, said he, judge not any man;" which does not mean that he had no discernment of men's guilt, he who, by divine light, (*a*) "knew [*thoroughly*] what was in man;" but this discernment was all interior, and Jesus Christ did

(*a*) St. John, ii. 25.

not display it in exterior judgment, which he is always entitled to pronounce, but which he has reserved for his second coming, in conformity with what he himself said, speaking of the first coming: (*a*) "God sent not his Son into the world to judge the world, but that the world may be saved by him. But [*added he*] if I do judge, my judgment is true, because I am not alone; but I and the Father that sent me: and in your law it is written that the testimony of two men is true. I am one that give testimony of myself; and the Father that sent me giveth testimony of me."

However, he who is the subject of the testimony cannot be one of the witnesses; and, in the eye of the law, these two witnesses merely constituted one. That is true in ordinary cases: but this was visibly an exception; for here the subject of the deposition commenced by proving, beyond all doubt, that all he should depose must be conformable to truth. In this case, which was that of all God's envoys, a man might render testimony of himself, and he ought to be believed, because he proved in advance that he should tell the truth. It is needless to repeat that no one had had this advantage in so sensible a manner, nor in so eminent a degree, as Jesus Christ. And, indeed, at this juncture, the Jews, despite of themselves, must have felt this truth, since, instead of objecting to him, as it was natural for them to do, that the party interested cannot bear testimony in his own cause, and that he must seek for another witness; if he wished to produce two, (*b*) "They [*as if not knowing well what to answer*] said therefore to him: Where is thy Father?" Jesus had said quite enough to make his Father known to all upright and unprejudiced minds, and he did not choose to make him further known to those who only sought to make him speak, in order to find in his words matter for new calumnies. Thus, without farther explaining himself, he answered: "Neither me do you know, nor my Father. If you did know me, perhaps you would know my Father also (2)

(*a*) St. John, iii. 17. (*b*) St. John, viii. 19–36.

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(2) If you acknowledge that I am the Messias and the Christ, perhaps you will come to know and believe that God is my Father, and that from all eternity I am the Son of the Eternal. A person may absolutely believe the first and not believe

These words Jesus spoke in the treasury, teaching in the temple." This was the most frequented part of it, where he ran the greatest risk in speaking, because it was the easiest place to arrest him. However, "no man laid hands on him, because his hour was not yet come."

His enemies did not withal abandon the design. They were always seeking the means of seizing his person. The knowledge which he had that they were thinking of this scheme at the very moment he was speaking to them, was apparently the reason why he repeated those words which he had already said when they sent messengers to apprehend him: "Again, therefore, Jesus said to them: I go, and you shall seek me;" to which he adds this threat, which he had not as yet made: "And you shall die in your sin. Whither I go [*said he further*] you cannot come."

These hardened men appeared only to pay attention to these latter words, to which they gave a meaning that suited the sanguinary disposition in which they then were. "The Jews therefore said: Will he kill himself? because he said, Whither I go you cannot come." Jesus discarded this gloomy interpretation, by declaring to them, although in mysterious terms, the place whither he was to return, and the reason why they could not follow him thither. "You [*he said to them*], you are from beneath, I am from above; you are of this world, I am not of this world." He neither was so by origin or by affection, and the Jews were so in both these ways; and as it is natural for every thing to return to the place whence it hath its origin, and to which it naturally tends, their term should therefore be the centre of the earth; and his, the sublimity of the highest heaven. Now, between these two points there lies an immense chaos, forming an insurmountable barrier. But, in order that they may not be ignorant of the cause of the fearful evil with which they are threatened, Jesus resumes, and continues thus: "Therefore I said to you that you shall die in your sins; for if you believe not that I am he [*who I am in reality*], you shall die in your sin (3).

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the second—as, for instance, the Arians and Socinians. With reference to the *perhaps*, see note 4, chap. ix., page 63.

(3) When Jesus Christ saith, *You shall die in your sin*, the particular sin he

Who art thou? they said to him. Jesus said to them: The beginning, I who also speak unto you (4). [*Although now I only reproach you with one sin*] Many things I have to speak and to judge of you. But he that sent me is true, and the things I have heard of him, these same I speak in the world." You, therefore, ought to receive my words as if he himself spoke to you. "And they understood not that he called God his Father."

Then, reverting to the question which they had just put to him, he gave them to understand that he did not wish to give them at that time a more distinct knowledge of what he was than he had already given in the preceding words, inasmuch as he reserved all further information for a future time. He therefore said to them: "When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself; but as the Father hath taught me, these things I speak. He that sent me is with me, and he hath not left me alone, for I do always the things that

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speaks of is that of infidelity. To die in this sin, is to die in all the other sins; because, as there can be neither justification nor remission without faith, so whilst infidelity remains, all the other sins must remain. Here we have the reason why Jesus Christ might either say, *You shall die in your sins*, or, *You shall die in your sin*.

(4) This is the text translated literally. Interpreters differ widely in the constructions they put upon it. According to several, Jesus Christ replies: *I am the beginning who also speak to you—Je suis le principe de toutes choses, moi qui vous parle.* According to others, he said: *I am what I told you from the beginning.* This explanation is more conformable to the Greek text. Others construe it thus: *Above all things attend to what I say to you.* A complete volume might be compiled setting forth the reasons upon which these different interpretations are grounded, and the difficulties which they present; and, after a thorough investigation of the matter, the inquirer would still remain undecided as to which construction he should regard as the proper one. This has induced the writer to give merely the very words, without struggling to dissipate the mysterious darkness which God has been pleased to shed around it. Yet, as nothing is useless in Scripture, it is natural to believe that God discovers therein to the pious souls who meditate on the passage, meanings which he is pleased to hide from commentators. God, who wishes that men should be instructed by men, still reserves to himself the right of teaching, through himself, those truths which men cannot teach to his faithful servants—truths which render the disciples, in certain respects, more learned than their masters. This is the hidden manna which is only known to those who are nourished by it—the accomplishment of those words of the Psalmist: I have understood more than all my teachers.—Psalm cxviii. See note 20, chap. ix., page 70, with reference to obscure texts.

please him (5)." The exaltation just spoken of expresses the kind of death which he was to undergo. It was followed, as he had foretold, by the conversion of a considerable part of the nation; and the effect of his death was so prompt, that when he had scarcely expired, and while he was still fastened to the cross, many of the spectators struck their breasts, and confessed that he was truly the Son of God. It was principally in this quality that they were to recognize him, and the cross forced them to do so by an incomprehensible miracle of God's omnipotence, which extracted from the shades of death the light which was to illumine the world, and the glory of his Son from the infamy of an ignominious death. It seems that the virtue of the cross operated by anticipation; for "When he spoke these things, many believed in him." We may, perhaps, feel surprised at this, considering the almost impenetrable depth of his words. We can scarcely understand them when reading and studying them—we who may be said to have the key thereof in the distinct knowledge which we otherwise have of the principles of Christianity. How could they comprehend them—they who as yet had no idea of those truths which we have here such difficulty in unravelling? It is this which has induced a belief, and a well-grounded one, that Jesus Christ, in order to place his instructions within reach of his hearers, gave them much more amply than they are reported in the sacred text, and that what we have of them is only an abstract. Thus we can conceive that what is obscure to us may have been clear to those who heard him; and in this way we can account for the faith of those who believed. Although, even in the supposition that the Saviour's words might not have been understood, there would still be reason to believe that he left no excuse for the infidelity of those who did not believe him. The miracles which he performed rendered it, as we have already said, obligatory on all to believe him, even without understanding what he said.

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(5) Unity of nature renders the Father inseparable from the Son; but God unites himself inseparably with those who always execute his wishes; and, for this reason alone, he would have been inseparable from Jesus Christ. This is what the Saviour here teaches to all the just, who should, therefore, both derive courage and consolation superior to every emergency from this consolatory reflection, viz., God is with me, and he will never desert me so long as I endeavor to execute his wishes.

But it was necessary to instruct and to strengthen the new proselytes. "Jesus said then to those who believed him: If you continue in my word, you shall be my disciples indeed." For you are not established as such by a mere transient acquiescence: you must act on a clear and settled conviction. If to that end you are called upon to make many sacrifices, they shall not be without their reward. Intelligence shall follow faith; and because you have commenced by believing, as a premium for this humble and prompt docility, "You shall know the truth, and the truth shall make you free."

The children of the patriarchs took offence at the terms "make you free." "We are," they answered him, "the seed of Abraham, and we have never been slaves to any man. How sayest thou, You shall be free?" They would have spoken with more truth, had they spoken with more modesty. These men, who were so proud of their liberty, had been slaves in Egypt and in Babylon, and they were then actually subject to the Romans. But Jesus Christ wished to teach them that there is a slavery more shameful still than that exterior and transient slavery which is not incompatible with the liberty of the children of God. It was, therefore, with a view to impress them further with this important truth, and to fix it firmly in their minds, that "Jesus answered them [**with a sort of oath*]: Amen, amen, I say unto you: whosoever committeth sin (6) is the servant

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* *Espèce de serment.*—The French expression of P. De Ligny.

(6) The apostle Saint Peter assigns the reason. Whoever, saith he, allows himself to be vanquished, becomes the slave of the conqueror. In these words, as in those of Jesus Christ, sin is, as it were, personified, and represented, first as an enemy with whom we are at warfare; and then as a master, or rather as a tyrant after victory. We are its slave in many different ways: 1st. By the enslavement to sin itself. The will scarcely retains any force to resist sin, and the habit of committing it becomes a species of necessity. 2d. By subjection to the demon, the father of sin and the tyrant of all sinners, over whom he acquires those rights which he begins to exercise in this life, and which shall render him eternally the master and the executioner of their souls and bodies. 3d. We are enslaved by sin, and we are, in a certain sense, its eternal slave, by the absolute impossibility of bursting its chains. All the strength of creatures is insufficient to effect this liberation, and God alone can do it by the omnipotence of his grace. Oh, sinner! even though you be a freeman—were you even the master of all mankind—you would still be no more than a vile slave, and the lowest of slaves, if you be the greatest of sinners.

of sin. Now, the servant abideth not in the house for ever, but the Son abideth for ever. If, therefore, the Son shall make you free, you shall be free indeed (7)."

CHAPTER XXXVII.

SEQUEL OF THE DISCOURSE.—JEWS CHILDREN OF ABRAHAM, ACCORDING TO THE FLESH; CHILDREN OF THE DEVIL, BY IMITATION.—JESUS CHRIST BEFORE ABRAHAM.—THE JEWS WISH TO STONE HIM.

THE preceding instructions are addressed, at least in part, to those who had believed in the Saviour; not so the words which immediately follow. Although it does not appear that Jesus Christ interrupted his discourse, yet he here treats his hearers as murderers and children of the devil. We cannot conceive how such reproaches could apply to these new believers; it can only be explained in one or other of these two ways. Either the faithful were mixed up with the crowd of unbelievers, where the eye of Jesus Christ well knew how to distinguish them, although there was no outward mark whereby men could know them. In this supposition, the commencement of this discourse might have been to them, and the sequel to others. Or, perhaps these fickle converts, irritated, because he seemed to treat them as slaves, had passed suddenly from faith in his doctrine to hatred towards his person, and entered into the de-

(7) Neither Abraham, nor Moses, nor the prophets possessed the power to emancipate them. These great men themselves could only have been made free by the Son. He had raised them from the rank of slaves to that of children, by associating them through grace in the divine filiation, which he alone possesses by nature. By this title they and all the just who either existed before or after the Incarnation, shall dwell eternally in the house; that is to say, in alliance with God. Whereas, the incredulous Jews are already visibly excluded; so, likewise, impenitent sinners are invisibly excluded at the moment of death; and both one and the other shall be visibly excluded, and in the most conspicuous manner, at the day of judgment—that day when the last and universal discrimination between the children and the slaves shall be made in the presence of all creatures.

sign of putting him to death. This will not appear impossible to those who know the temper of the mob, and the strange revolutions that a single word, when misunderstood, may bring about amongst them in an instant. However, the first of these two explanations is the most natural and the most likely. Whatever it was, Jesus continued to speak thus: (*a*) "I know that you are the children of Abraham; but you seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and you do the things which you have seen with your father."

He gives them to understand that, besides Abraham, who was their father according to the flesh, and who was also his, there was, on either side, another father, whose spirit they imbibed, and whose works they copied. God, who is the Father of Jesus Christ by nature, was also his Father in the sense we have just mentioned. It is easy to guess whose children these perverse men were by imitation and resemblance. But, as they were then thinking of Abraham only, "they answered him, and said [*a second time*]: Abraham is our father. If you be the children of Abraham, saith Jesus to them, do [*therefore*] the works of Abraham. But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God. This Abraham did not. You do the works of your father."

Then they at last understood that the question was not of carnal filiation, but of that which is according to the Spirit. As they were more disposed to glory in the latter than the former, "they said, therefore, to him [*arrogantly*]: We are not born of fornication; we have one father, even God."

The word fornication is so often employed in Scripture to signify idolatry, that, apparently, they wished to repudiate the charge of being idolaters, since they allege this as a proof that God alone is their father. But the belief in one God is not sufficient to establish this. The Jews of the present time—the impious whom we name Deists—nay, the demons themselves, acknowledge only one God, and, notwithstanding that acknowledgment, they are not his children. No one can ever be such except by adding love to knowledge, and

(*a*) St. John, viii. 37–59.

to the faith of one God that of Jesus Christ, his son and envoy. True faith, faith which justifies, and gives children to God, rests entirely on this double foundation, as Jesus Christ elsewhere said, and as he is going to declare to them from this very hour. "He, therefore, said to them: If God were your father, you would, indeed, love me; for from God I proceeded and came. For I came not of myself, but hesent me. Why [*therefore*] do you not know my speech? Because you cannot hear my word."

Jesus Christ had given them, in point of fact, all the proofs which could be required by reasonable minds. Every vestige of reason was taken away from their incredulity, leaving it none other but the furious and envenomed hatred wherewith they regarded him. It alone stoppeth the ears of these *deaf asps*, so that they will not hear the sweet accent of his voice which charmeth wisely (Psalms, lvii. 5, 6); and truth was odious to them solely because they could not endure him who spoke it to them. Although it be not rare to find among men examples of the like malignity, it seems, nevertheless, to be more natural to the devils. This it was that the Saviour had endeavored to make them understand up to that time, but with delicate caution; yet at length he speaks openly, and says to them, without reserve: "You are of your father, the devil; and the desires of your father you will do. He was a murderer from the beginning (1), and he stood not in the truth; because truth is not in him (2). When

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(1) When he persuaded the first man to eat that fruit, of which it had been said: *What day soever thou shalt eat of it, thou shalt die the death.* This blow was mortal to all mankind; and, by striking this blow, the demon slew all men without exception. He is, therefore, pre-eminently a murderer, and in this sense the only murderer, inasmuch as other murderers only accelerate the inevitable effect of the blow which he has struck. The latter, nevertheless, are justly styled his children, because they imitate his wickedness, and that they all do the same kind of mischief as far as it is in their power. But this qualification was still more applicable to the Jews, because, by seeking to murder Jesus Christ, they sought, as far as it lay in their power, and as Saint Peter reproached them for doing, to destroy the author of life—he who, by resuscitating all men, would fully repair the evil which Satan hath done. True it is, that so great a good was to be the fruit of his death. But they knew it not; and their malice would not have been less fatal to mankind than that of Satan, if, whilst they deprived the Saviour of life, they could also have stripped him of his power.

(2) He is no longer inclined to state the truth, which was a consequence of the original rectitude in which he was created. *He stood not in the truth;* therefore he

he speaketh a lie, he speaketh of his own, for he is a liar, and the father thereof. But if I say the truth, you believe me not (3)."

This opposition to truth is the second feature of resemblance which they have to him whom he has just called their father. Murder is the first, and he had already reproached them with it, when he made known to them that he was not ignorant of their design to put him to death. But to complete the evidence of this truth, to which they opposed a diabolical obstinacy, "which of you [*said he*] shall convince me of sin? It was in order to convince them that he defied them; for it is evident that they had accused him long before he had thus defied them to prove the accusation. But they had accused him without proof, and although persuaded in the bottom of their hearts that they accused him unjustly. Wherefore they had nothing to

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once had the truth. The Fathers availed themselves of this expression, to prove to the Manicheans that the devil is not essentially, and of his very nature, bad, since he has not always been so; and if it be said: *When he speaketh a lie he speaketh of his own*, the meaning is, of his own depraved and vitiated nature. He is the father of lies, inasmuch as he is the first who hath lied, and who hath taught lying either to men or to the wicked angels. There is no truth in him: for he either speaks falsely, or, if he sometimes happens to speak the truth, he always does so with intent to deceive—a disposition which comprises all the malice of lying. We except some rare cases, wherein the omnipotence of God forces him to tell useful truths; but the rage which then seizes upon him proves his determined opposition to the truth, and the implacable hatred which he entertains towards it.

(3) We read in the Greek: *Because* I say the truth, you believe me not. The *si* of the Vulgate appears to have the sense of *because*. This raises a difficulty here. It would seem that to disbelieve any one because he says the truth, is tantamount to not believing him *because* we do believe him; because, being once persuaded that he says the truth, we must actually have believed him, which would make a manifest contradiction in the proposition of the Saviour. Here is the explanation which is given of this difficulty. Jesus Christ had spoken of them and of himself; he had made them humiliating reproaches, and he had rendered glorious testimony to himself. They could not deny the truth of the first, for they had proof thereof in their own conscience; but these reproaches had produced upon them the effect which charitable correction usually produces upon distorted minds, viz.: It had rendered the admonisher odious, and the more odious in proportion to the truth of the reproach. Thenceforward they would no longer believe what he said with reference to himself, and the more advantageous to himself the truths which he advanced, the less were they inclined to believe him. Thus it is that they believed him not, *because* he said the truth to them; that is to say, that they believed not the truths which were advantageous to him, because they were irritated at what he had told them with reference to themselves—truths which had humbled and confounded them.

answer, and the silence to which they were reduced left Jesus Christ that right which a spotless and irreproachable life gives to the just man—that of being believed upon his word.

He resumes, therefore; and, availing himself of the advantage which their tacit avowal gave him, he said to them further: "If I say the truth, you believe me not?" He himself answers his question, and his answer is well calculated to make those tremble who have neither attention nor docility for the divine word: "He [*saith he*] that is of God heareth the words of God. Therefore you hear them not, because you are not [*children*] of God."

The word of God is, therefore, well received by those only who listen to it with that tender and respectful attention with which virtuous children always hear the words of their father. How could they bear with this word—they whose father was the capital enemy of God? Wherefore they rejected it with disgust; for they could not oppose it with any reason. He who announced it was the most irreproachable of all men, as they themselves had just admitted by their silence. His doctrine was all-pure and all-holy, and it was proved by numberless miracles, to which no rational mind could raise any objection. What, therefore, could they oppose to it but outrage, the only resource of obstinacy driven to its last hold, and the most energetic avowal of the extremity to which reason has reduced it? "They, therefore, answered him: Do we not say well, that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil (4), but I honor my Father; and you, you have dishonored me. But I, I seek not my own glory; there is one that seeketh and judgeth."

After this grave and modest reply, the Lamb of God, so cruelly outraged, condescended, moreover, to announce to this furious peo-

(4) Jesus Christ formally denies the charge of being a demoniac. As to the reproach of his being a Samaritan, we may say that he replies and does not reply to it. This term was both the name of a people and the name of a sect. He seems to meet in his reply the reproach attached to it as a sectarian designation, saying: *I honor my Father*, which the Samaritans did not do. Inasmuch as the term was the name of a people, he could not consider it a reproach—he who was shortly to unite all people under the same law, and make but one people of Jew, Samaritan, and Gentile. Besides, generally speaking, the ground of just reproaches is not the nation, but the morals; and *in every nation, he that feareth God and worketh justice is acceptable to him.*—(Acts, x. 35.)

ple truths more agreeable than these which they had before forced him to speak to them. One of these was to make them feel the infinite difference which there was between him and the arch-murderer, by whom they accused him of being possessed. He declared it to them in these terms: "Amen, amen, I say to you, if any man keep my word, he shall not see death forever (5)."

When hearts are once perverted, they turn every thing into poison. This magnificent promise only irritated them the more; and, because they did not comprehend its mysterious meaning, they treated it as absurd or blasphemous. "Now we know [*say they*] that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death forever. Art thou greater than our father Abraham, who is dead? And the prophets are dead: whom dost thou make thyself?"

He is about to make himself what he really is—that is to say, the Eternal One. But he first recalls to their minds the proofs of his mission; and, repeating what he had said upon another occasion, that, if he bore testimony to himself, his testimony would not be legitimate, but that there was another who bore testimony unto him, "he answered [*still in the same sense*]: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say, that he is your God. And you have not known him (6), but I know him; and if I say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word."

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(5) He shall be preserved from eternal death. This is the common interpretation. Thus these words, *He shall not see death forever*, signify: He shall receive, by the resurrection, a life which shall never again be followed by death. Other interpreters understand the expression as referring to the life of grace—that life, eternal in its nature, as we have said elsewhere, and which can never be lost except through the fault of him who has received it. If we add, that it is this life which confers the right to that immortal life which shall come after the resurrection, we have both explanations condensed into one.

(6) They had a speculative knowledge of God; but they did not know him, or rather they denied him in practice. For, not to execute his will is denying his authority and his rights, and taking part with those *who profess that they know God, but in their works they deny him* (Titus, i. 16). There was, therefore, one sense in which they could not say with truth that they knew God; futhermore, it is in this sense that Saint John hath said (1 Ep. ii. 4): *He who saith that he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him.*

Then, returning to Abraham, whom they regarded as the first of human beings, he declares in these words his infinite superiority over him: "Abraham, your father, rejoiced that he might see my day; he saw it (7), and was glad. The Jews said to him: Thou art not yet fifty years old, and hast thou seen Abraham (8)? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am." They caught a glimpse through these few words of the equality with God which Jesus Christ attributed to himself; and, as if he had blasphemed, "they took up stones, therefore, to cast at him; but Jesus hid himself (9), and went out of the temple."

Although his words then produced such strange effects, we ought not to be surprised that he should have uttered them. Thenceforth they were not useless to all, since we have already seen that several believed in him; but, moreover, Jesus knew that what he said would subsequently,be written, and that these same expressions, which excited against him the fury of his fellow-citizens, should one day insure to him the homage of all nations.

But if obstinate minds never find it difficult to elude the force of truth, and to resist all arguments, there are yet proofs so certain and so palpable, that we must either yield to them, or acknowledge that we do not wish to be convinced. It seems that Jesus Christ, before quitting Jerusalem, wished to give its inhabitants a proof of this. Here is the recital thereof, or rather the picture, drawn in such natural and lively colors, that we have not sought to add any thing to it, being persuaded that any thing which might be added, for the purpose of shedding light upon it, would only mar its beauty.

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(7) Whether during his life, by a prophetic light which made him acquainted, by anticipation, with the mystery of the incarnation; or whether in Limbo, by the revelation thereof made at the moment when the word became incarnate.

(8) Jesus Christ, according to the common opinion, had not yet completed his thirtieth year. Those who prolong the farthest the years of his mortal life agree that he had not completed forty years. We do not know for certain the reason which made the Jews speak as if he had approached his fiftieth year.

(9) He rendered himself invisible, or else he mingled in the crowd in such a way as not to be perceptible to these infuriated men.

CHAPTER XXXVIII.

THE MAN BORN BLIND.—JESUS IS THE GOOD SHEPHERD.

(*a*) "JESUS passing by, saw a man who was blind from his birth, and his disciples asked him: Rabbi, who hath sinned, this man or his parents, that he should be born blind (1)? Neither hath this man sinned, nor his parents (2); but that the works of God should

(*a*) St. John, ix. 1–41.

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(1) Temporal evils may be the punishment of the sins of parents. *I am the Lord thy God, mighty, jealous, visiting the iniquities of the fathers upon the children unto the third and fourth generation* (Exodus, xx. 5). Wherefore, it is not surprising that the disciples should inquire whether the blindness inherent in this man from his mother's womb, was not a punishment entailed upon him by the sins of his parents; but we are ignorant of what was passing in their minds when they inquired whether his own sins were not the cause of his blindness. Did they believe in the pre-existence of souls, and could this platonic notion have been conveyed to the Jews of Judea by those who were called *hellenists*—that is to say, who resided among the Greeks? Or else did they think that God punished by anticipation the sins which he foresaw would be committed at a subsequent period? Or finally, could their question have had the following meaning which several interpreters attach to it, viz.: this individual not having deserved his blindness by any personal sin, inasmuch as no man sins before he is born, is it then the sin of his parents which is the cause of his blindness? We may choose for ourselves amongst these several conjectures which divide the learned. Two things are certain: one, that the disciples did not attribute to original sin the disgrace of this poor man; could they think that all men should be born blind, or deprived of some of their senses? The other certainty is, that they were persuaded there was no affliction in this life which was not the punishment of some sin; in which latter case they were deceived, as we see by the answer of the Saviour.

(2) They had sinned, the blind man, his father, and his mother; but none of their sins was the cause of this blindness. This is the signification of the Saviour's answer, whence it manifestly follows that all the pains of this life are not caused by sin, and that there are some afflictions which are not punishments. Such were those of the Mother of God—that Mother who was conceived without sin, and preserved from all actual sin without exception, and who, nevertheless, was transpierced with a sword of sorrow. Nor need we cite so great an example; for the pains of baptized children before they could have committed any sin, are also an illustration of this truth. These pains are, indeed, the consequences of original sin; but they are not its chastisement: they do not punish it, and they punish nothing in them, because there is no longer anything to pun-

be made manifest in him (3). I must work the works of him that sent me (4) whilst it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes (5), and said to him: Go, wash in the pool of Siloë (which is interpreted, Sent) (6). The blind man went, therefore, and washed, and he

ish in them; for there is no longer any matter requiring punishment, if there be nothing more to be expiated. Now, it is the common belief of the Church, that, in little children who die after baptism, there is no further impediment to retard their entry into heaven. Thus the Council of Trent has expressed itself: wherefore, it teaches that there is in them no stain of sin to be wiped away. Whence it further ensues that, supposing there was not any original sin, these pains might still exist, inasmuch as we find them endured by those to whom this sin is entirely remitted, both as to the fault and the penalty thereof.

(3) Jesus Christ informs us that, independent of sin, the manifestation of the works of God is one of the causes of the evils of this life. The trial of the just is another cause of them: *because you were agreeable to God*, said the angel to Tobias, *it was necessary that you should be proved by temptation;* that is to say, by affliction. We cannot see to what end the sufferings of little children may tend. But to whom have all the divine secrets been revealed? Who knows whether God doth not thereupon account with them; and whether, by a purely gratuitous mercy, he doth not glorify those most in whom he finds, more than in others, the image of the sufferings of his beloved Son? This conjecture is not entirely without foundation. The Church seems to recognize in the children massacred for the cause of religion, a sanctity superior to that of other children; yet the will of the first has no more part in their martyrdom, than the will of the second has in their sufferings.

(4) Jesus Christ has never ceased to act. He only speaks here of those works which he had to perform during his visible sojourn here on earth. The subsequent words: *The night cometh when no man can work*, comprise a general maxim which is more for us than for him. What he adds, that *he is the light of the world*, refers to the action that he is going to perform; and this action, which is the re-establishment of corporal sight, is the figure of the spiritual light wherewith he is come to enlighten souls.

(5) It would seem that this was more calculated to deprive of sight, than to restore it. Jesus Christ wished to show that all means are equal to him, and that none was necessary to him. Spittle is employed to make known the wondrous properties of his adorable body. By mixing it with the earth, he discovers to us the hand of the Creator, who, after having formed man from the slime of the earth, makes the same matter which had served for the composition of his work, subservient to its cure. He sends the blind man to the bath of Siloë, to test his faith and his obedience. Both one and the other appeared with admirable lustre; for he did not reason as Naaman had done, when the prophet Eliseus sent him to bathe in the Jordan. He received the order, and executed it forthwith, without advancing a single word of opposition.

(6) In the application of clay to the eyes, Saint Augustine recognizes the unction of the catechumens; and in the bath, baptism and its miraculous effects. All here

came seeing. The neighbors therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said, This is he; but others, No, but he is like him. But he said: I am he. They said therefore to him: How were thy eyes opened? He answered: That man that is called Jesus, made clay, and anointed my eyes, and said to me: Go to the pool of Siloë, and wash. And I went, I washed, and I see. They said to him: Where is he? He saith: I know not. They then bring him that had been blind to the Pharisees. Now it was the Sabbath when Jesus made the clay, and opened his eyes. Again, therefore, the Pharisees asked him how he had received his sight, but he said to them: He put clay upon my eyes, and I washed, and I see. Some, therefore, of the Pharisees said: This man is not of God, who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division amongst them. They say, therefore, to the blind man again: What sayest thou of him that hath opened thy eyes? He said: He is a prophet. The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that received his sight, and asked them saying: Is this your son, who you say was born blind? How then doth he now see? His parents answered them, and said: We know that this is our son, and that he was born blind; but how he now seeth, we know not; or who hath opened his eyes, we know not. Ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews. For the Jews had already agreed amongst themselves, that if any man should confess Jesus to be Christ, he should be put out of the synagogue; therefore did his parents say: He is of age, ask him.

"The Jews, therefore, called the man again that had been born blind, and said to him: Give glory to God, we know that this man is a sinner. If he be a sinner [*said he to them*], I know not; one thing I know, that whereas I was blind, now I see. They said then

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is mysterious, even the very name of the fountain. He informs us that the only true baptism, that baptism of which the other baptisms could have been only figurative, is the baptism of the Ambassador by pre-eminence, Jesus Christ.

to him: What did he to thee? How did he open thy eyes? He answered them: I have told you already, and you have heard; why would you hear it again? Will you also become his disciples? They reviled him, therefore, and said: Be thou his disciple; but we are the disciples of Moses. We know that God spoke to Moses; but as to this man we know not from whence he is. The man answered to them: Why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners (7); but if a man be a server of God, and doth his will, him he heareth. From the beginning of the world, it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do any thing. They answered and said to him: Thou wast wholly born in sin, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out, and when he had found him, he said to him: Dost thou believe in the Son of God? He answered: Who is he, Lord, that I may believe in him? Thou hast seen him, Jesus said to him; and it is he that talketh to thee. I believe, Lord, said he then; and, falling down, he adored him."

The faith of this man, compared with the incredulity of the others, gave occasion to the Saviour to announce two prodigies, the first of which was to be the fruit of his mission, and the second a consequence thereof. "For judgment (8), said he, I am come into this

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(7) God may listen to sinners, even when they ask for miracles. *Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then I will profess unto them: I never knew you; depart from me, you that work iniquity.* The proposition of the blind man was not, therefore, utterly without its exception; yet its truth was sufficiently general to make it proverbial. And, if we like to confine it to miracles, we may say that, when the blind man spoke, it was true to its full extent, inasmuch as we do not find a single miracle in the Old Testament which had ever been wrought by an individual that was not recognized to be a just and holy man. Those miracles which God has since wrought, through the ministry of vicious men, besides being very rare, proved satisfactorily the sanctity of the doctrine which they preached, and not that of the preachers themselves.

Generally speaking, when miracles are wrought in confirmation of the faith, they constitute a strong presumption of the holiness of him who operates them, but they are not an infallible proof of this fact.

(8) We also designate as the judgments of God certain arrangements of his provi-

world; that they who see not, may see; and they who see, may become blind (9)." These words alluded to the miracle which he had just wrought. But the vision and the blindness which they expressed must be understood in a spiritual sense. In point of fact, they were taken in this sense: for "some of the Pharisees who were with him heard, and they said unto him: Are we also blind? If you were blind, Jesus said to them, you should not have sin; but now you say: We see. Your sin remaineth," without excuse.

This sin is the sin of incredulity, excusable in those who have none of the knowledge necessary in order to believe, but inexcusable when a person hath sufficient light to arrive at the fulness of faith, supposing that he wished to avail himself of his information. Such were the Pharisees, who had in the Scriptures that which should have led them to the knowledge of the true Messiah, if they had sought it with an upright heart. And to declare as they did,

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dence, the secret of which has not been revealed to us. These are the judgments of which we usually say that we must adore without seeking to understand them. Saint Paul spoke of them, when he said that *the judgments of God are incomprehensible, and that his ways are impenetrable.*—Romans, ii.

(9) This does not mean to convey that their blindness was one of the objects of the coming of Jesus Christ, but, as has been already stated, this blindness was the result thereof. This is the entire signification of the particle that (*afin que*), which, according to the usage of holy writ, frequently conveys nothing further than the fact of one thing having occasioned another, or merely preceded it. If the imperfect light of the law was a means of arriving at the knowledge of the Gospel, we may also say that, in one sense, it was an obstacle thereto. We fancy that we see all, when we have really seen but the half; and because what we have is good, we reject what is better, and what would really make us perfect, falsely believing it calculated to destroy that good which we possess. This is what occurred to the Pharisees; and the partial light which they possessed rendered them blind. By a contrary process, the absurdities of paganism were no slight aid to the conversion of the Gentiles; for they were immersed in such palpable errors, that they could not be imbued with the notion of having attained the truth, or having had a glimpse of the light in the midst of such profound darkness. Hence it happened, that when the light of the Gospel appeared, these benighted pagans being thoroughly convinced of their blindness, opened their eyes, and were fully enlightened.

The Mahometan must always experience more difficulty in his conversion than the idolater, and the Jew than the Mahometan, because the Mahometan acknowledges one God, and the Jew also acknowledges a revelation.

Incredulity seems to be the natural fruit of light mingled with darkness, and of imperfect knowledge; and perhaps the reason why the times we live in are so fertile in incredulity is, because they exceed all former times in the number of half-enlightened minds.

that they had that knowledge, was equivalent to a confession that they did not sin through ignorance, and that if they saw not, it was because they did not wish to see.

All agree that what follows was pronounced by Jesus Christ immediately after the preceding; yet we do not see distinctly the connection between the one and the other. Amongst the various ways of explaining the matter, this appears the most satisfactory. The Saviour had just received the man born blind, whom the Pharisees had driven from the synagogue. The latter had no doubt but that, by this species of excommunication, they had cut him off from the society of the children of God. The contrary was precisely the case. Admitted by Jesus Christ, he had entered, because Jesus Christ is the only gate leading thereto. The Pharisees, who refused to enter by this one gate of the sheepfold of the Lord, could, therefore, no longer form a part thereof; this is an evident conclusion. Much less could they be the shepherds thereof, although they arrogated to themselves that title and its functions. This is the point on which the Saviour insists; and it was of extreme importance at the moment when he spoke. Many of the Jews, attracted by the lustre of his miracles, and checked, at the same time, by the authority of their ancient masters, knew not to whom they should give the preference, and it was necessary to inform them. He said, then, in that affirmative tone which he took when he wished to rivet attention: (*a*) "Amen, amen, I say to you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice. He calleth his own sheep by name, and leadeth them out; and when he hath led out his own sheep, he goeth before them, and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers.

"This proverb Jesus spoke to them; but they understood not what he spoke to them." Not that his words were ambiguous, but that the application was not equally clear, especially to those who

(*a*) St. John, x. 1–19.

sought to construe it for themselves in a bad sense. "He, therefore, said to them again: Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers, and the sheep heard them not. I am the door. By me, if any man enter in, he shall be saved. He shall go in, and go out, and shall find pastures. The thief cometh not but for to steal, to kill, and to destroy. I am come that they may have life, and may have it more abundantly."

These last words lead naturally to another figure, under which the Saviour is also going to represent himself. This one, more tender than the first, is perhaps the most affecting image that he himself could have given us of his charity towards men. He continues, therefore, thus: "I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and flieth. The wolf catcheth, and scattereth the sheep. And the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd: I know mine, and mine know me, as the Father knoweth me, and I know the Father; and I lay down my life for my sheep. Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd."

Did any one ever see a more tender charity, or a more generous love? But, instead of the admiration and the gratitude which are due to them, who knows but that these grovelling souls only found simplicity and folly in that heroic disinterestedness which goes to the length of sacrificing his life for others? Yet it might so happen that his death, which was to be a violent one, might not appear to be voluntary, and that the world might not be thoroughly persuaded that he had given for his sheep a life which should be taken from him by force. To anticipate and prevent these errors, he declares two things: one, that in dying, he shall accomplish the wishes of his Father, ever dictated by infinite wisdom; the other, that he is perfect master of his own life, and is able to resume it after having given it up; which proves the perfect liberty of his sacrifice, and shows forth, in the most favorable light, the immense bounty of the Father, who delivers his only Son; and that of the Son, who deliv-

ers himself for unfortunate creatures, from whom he had nothing to expect, and to whom he owed nothing but chastisement. He concludes, therefore, by these words: "Therefore doth the Father love me, because I lay down my life that I may take it again. No man taketh it away from me; but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father.

"A dissension arose again among the Jews for these words. Many of them said: He hath a devil, and is mad: why hear ye him? Others said: These are not the words of one who hath a devil. Can a devil open the eyes of the blind?"

Marriage Certificate

This is to Certify, That _____

of _____ and _____

of _____

WERE UNITED TOGETHER IN

Holy Matrimony,

At _____ on the _____ day of _____ in the year of our Lord One Thousand Eight Hundred and _____

IN PRESENCE OF

_____ By _____

_____ _____

Marriages

Marriage
Hugh and Elizabeth July 29. 1914

What therefore God hath joined together let not man put asunder.

Deaths

Bernard Cain Sadorus 47 died
May 13 - 1935

Blessed are the dead who die
in the Lord.

Births

Hubert James Caine
Born June 22. 1890. Chesdale
Elizabeth Cain
Born may 5 1891 Chesdale
Raymond John Cain
Born Dec 9. 1919 5 a.m
Hubert. austin Cain
Born July 16. 1922 620 p.m
Ruth Cain born Dec 15 1926 630 a.m
Bernard Cain ~~born april~~
born april 16. 1930 1 p.m
Chain William Cain
Born march 7 1933 4 a.m

Suffer the little Children and forbid them not to come to me.

PART II.

FROM THE MISSION OF THE SEVENTY-TWO DISCIPLES UNTIL THE ASCENSION OF OUR LORD JESUS CHRIST.

CHAPTER XXXIX.

ELECTION, MISSION, AND INSTRUCTION OF THE SEVENTY-TWO DISCIPLES.—THEIR RETURN.—NAMES WRITTEN IN HEAVEN.—HAPPY THE EYES THAT HAVE SEEN JESUS CHRIST!—HIS YOKE IS SWEET, AND HIS BURDEN IS LIGHT.—LOVE OF GOD AND OF OUR NEIGHBOR.—THE GOOD SAMARITAN.—MARTHA AND MARY.

It is commonly thought that Jesus then departed from Jerusalem to return into Galilee. Before his departure, or after his arrival—for we find nothing decisive on the subject, nor whether the new mission which he set on foot at that time was for Judea or for Galilee—however the matter may be, it is written that (*a*) "after these things the Lord appointed also other seventy-two, and he sent them two and two before his face into every city and place whither he was to come (1); and he said to them," as he said to the other apostles when he sent them to exercise the same ministry: "The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he send laborers into the harvest. Go [*he further added*]; behold I send you as lambs among the wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way (2). Into whatsoever house you enter, first say: Peace be to

(*a*) St. Luke, x. 1–12.

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(1) He intended shortly to follow them in person. At present, also, he follows them, but by his grace. For in the ordinary conduct of God, preaching, as Saint Gregory says, goes in advance, and the Lord comes to dwell in our souls after the hallowed word hath prepared the way. Thus all preachers may be called the precursors of Jesus Christ.

(2) This discourse of the Saviour is merely the repetition of the first part of that which he made to the apostles, page 180, and seq., chapter xxiii., Part I., to which we refer for the illustrations. However, there is some slight difference. These words, for instance: *Salute no man by the way,* are only found in this passage. They merely interdict those civilities which might cause considerable delay; but

this house; and if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. In the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house; and into what city soever you enter, and they receive you, eat such things as are set before you (3). Heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you. But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: Even the very dust of your city (4) that cleaveth to us, we wipe off against you. Yet know this [*you must yet say when quitting them*], know that the kingdom of God is at hand. I say to you, it shall be more tolerable at that day for Sodom than for that city.

(*a*) "Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance. Woe to

(*a*) St. Matthew, xi. 20–23.

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not a passing salute, without stopping; as if we were to say: If you meet any of your acquaintance, do not tarry to pay long compliments to him.

(3) One of our brilliant writers, whom religion shall never reckon amongst its panegyrists, has asserted that Christianity is replete with good sense. His assertion was correct, had he not given it as a great discovery of his own. Applying the assertion to the passage before us, nothing could be more rational than this order issued to the disciples: *Eat such things as are set before you.* If the repast be good, partake of it with thanksgiving: if it be not good, with resignation. Bad example would be the result of an apostle appearing too fastidious about his food. But supposing he restricts himself within the limits of sobriety, he would display too great scrupulosity, were he to decline the viands which are served up to him, on the ground of their being too delicate. The apostleship is like warfare, wherein an individual sometimes fares highly—at other times is reduced to the most frugal fare. We must know how, like Saint Paul, to avail ourselves of abundance when it is offered to us, and to endure want when it becomes necessary. One day repairs the other, and enables us to retain the strength which is necessary in order to endure the painful toils of the ministry. There is also this additional reason—that were we to abstain from touching the viands laid before us, we would grieve the charitable hosts, who deem it a religious duty to treat in their very best style those who exhaust themselves preaching the Gospel. I question whether this alone was not a sufficient reason to prevent Jesus from fasting at the table of Martha and Mary.

(4) Elsewhere, Part I., page 181, note 3, this dust is shaken off the feet in testimony against the inhabitants. Here the act is a sign of detestation. By shaking off the dust, the disciples declare that they wish to carry off nothing from that accursed city, lest the malediction which it hath drawn upon itself should remain in the very dust which they might carry off with them, and pursue them even beyond the accursed boundaries.

thee, Corazin! Woe to thee, Bethsaida! for, if in Tyre and Sidon (5) had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. (*a*) And thou, Capharnaum, shalt thou be exalted up to heaven? Thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day." The reason for this difference of treatment is found in the following words which the Saviour addressed to his disciples: (*b*)" He [*saith he to them*] that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me"—words which teach us that to despise God in the person of his ambassadors is the greatest of all crimes, since it is that which of all shall be the most rigorously punished.

(*c*) "Now, the seventy-two returned with joy [*at the success of their mission*]. Lord [*they say*], the devils also are subject to us in thy name. Jesus said to them: I saw Satan like lightning falling from heaven." Interpreters are not agreed as to the meaning of this mysterious expression. Can it mean that when the disciples cast out the demons by virtue of the name of Jesus, the Saviour saw the chief of the infernal legions falling from the upper region of the air, whence

(*a*) St. Luke, x. 15; St. Matthew, xi. 23.

(*b*) St. Luke, x. 16.

(*c*) St. Luke, x. 17–24.

(5) Wherefore hath not Jesus Christ conferred upon those who would have profited by them those abundant graces which he lavished upon those who have abused them! This is one of those judgments of God, the depth of which we must adore without endeavoring to penetrate. This much, however, we are bound to believe: 1st. That the inhabitants of Tyre and of Sidon were not predestined, since God had not conferred upon them the graces which would have certainly saved them. 2d. Although they had not received those graces, the effect of which is certain, yet they shall be justly condemned, inasmuch as they have received the succors which were necessary and sufficient, in order to enable them to abstain from those crimes which shall justly be the cause of their condemnation. 3d. Those who have received superabundant grace shall be judged with more rigor than those who have merely received enough; the hell of the Christian shall, therefore, be more rigorous than that of the idolater; and generally speaking, the difference shall depend less upon the crimes committed, than upon the graces which have been spurned or rejected; inasmuch as greater crimes, such as were those of Sodom, with lesser graces, incur less severe punishent than lesser crimes with greater graces.

he exercised his tyranny over mankind? or may he not have alluded at that moment to the first fall of Lucifer, when, in punishment of his revolt, that proud spirit was hurled from the height of heaven to the bottom of the abyss? If the first of these two meanings appears the most natural, the second is not unlikely; for although the disciples acknowledged that they had done nothing, except in the name of their Master, to whom they referred all the glory of their success, they might, nevertheless, feel a secret complacency. Whilst acknowledging that we are merely the instruments of God, we may still pride ourselves on being preferred to the rest of human beings to serve as instruments for great things. Thus, in order to repress the pride which was rising up in his disciples, or merely to anticipate its growth, the example of Satan could not be more seasonably introduced. The sequel is in perfect keeping with this explanation. "Behold[*continues the Saviour*], I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy(6), and nothing shall hurt you; but yet rejoice not in this, that spirits are subject unto you; but rejoice (7) in this, that your names are written in heaven (8)."

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(6) The serpents and the scorpions are called *the power of the enemy*, inasmuch as every thing which is noxious in nature is instrumental to the demon for the purpose of injuring men.

(7) Rejoice in the solid rather than in the showy—in the durable rather than the fleeting—in what renders us agreeable to God rather than in that which makes us appear great before men. The lowest degree of virtue is more valuable than the power of raising the dead.

(8) Names may be written in heaven, either by predestination or by actual justice. When written in the first manner, they remain there forever, because the absolute decrees of God are immutable. When written in the second way, the names may be effaced, because man may lose the justice which gave him a right to the kingdom of heaven. Now, in reference to which of these two methods of recording names in heaven did Jesus Christ say to the disciples that their names are written in heaven? This is a matter of which we know nothing; and the Saviour not having explained himself further, we should be rash if we were to venture to pronounce affirmatively for either of these constructions. The most probable is, that he only informs them that their names are written in heaven by the title of justice. Had he declared to them that they were predestined, this favor, one of the greatest which God can confer in this world, would have been conferred upon the disciples, and refused to the apostles —a state of things which cannot be conceived. It is quite true that the latter were confirmed in grace, and that their predestination was certain; but they themselves had

The best of all masters could not be insensible to the progress which his beloved disciples were making in the knowledge of the things of heaven. "In that same hour he rejoiced in the Holy Ghost, and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones (9). Yea, Father [*thou hast done so*], for so it hath seemed good in thy sight (10)."

Jesus spoke thus in order that his disciples, who received this revelation immediately from him, might not be ignorant that it came from his Father, who was for this reason the final term of their gratitude. But this truth ought not to conceal another, viz., that the Son, as well as the Father, has this revelation at his disposal, and that in communicating it always in accordance with the views and desires of the Father, the Son does, nevertheless, so communicate with equal independence, since he only imparts it to those whom he pleases to enlighten. Such are the great truths comprised in these

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no certainty as to the fact, and they always believed that they might sin and be lost. We have a proof of this in Saint Paul. We can have no reason for doubting that he also must have received this precious assurance, if such had been given to the other apostles. And yet he said: *But I chastise my body, and bring it into subjection, lest perhaps, when I have preached to others, I myself should become a cast-away.* Could a man assured of his predestination have used such language as that?

He that shall overcome, said Jesus Christ in the Apocalypse, iii. 5, *I will not blot out his name out of the book of life.* Doth not this mode of expression seem to say that names written in the book of life may still be effaced, and does it not confirm the explanation which we have stated to be the most probable?

(9) Saint Chrysostom judiciously remarks, that Jesus Christ doth not bless his Father, because those things are hidden from the wise, but because they are revealed to the simple. The expression is tantamount to this: I bless thee, my Father, for having revealed to the simple these mysteries of which thou hast *left the wise in ignorance. To hide* has no more extensive signification here. In this sense, these mysteries have been hidden from the wise, who have not sought to discover them, and revealed to the simple, who have only sought them because God conferred upon them the desire of obtaining the revelation thereof. Justice is exhibited towards the first class—pure mercy is displayed in reference to the second class. *To the righteous a light is risen up in darkness.* Those who are not righteous have not descried the light. It is apparent that, in reference to both classes, *the Lord is merciful, and compassionate, and just.*—Psalm cxi.

(10) God owes it to himself to love all his works. *Thou lovest all things that are, and hatest none of the things which thou hast made.*—Book of Wisdom, xi. 25. But he owes to no one the favors and the graces of his own choice, in which we should seek no other cause than his good pleasure.

brief expressions: "All things are delivered unto me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is, but the Son; and to whom the Son will reveal him."

"Then turning to his disciples, he said," as he had before said to the apostles when he explained to them the mysteries of the kingdom of God: "Blessed are the eyes that see the things which you see! for I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them."

Afterwards, addressing himself to the people who thronged in crowds to listen to him, (*a*) "Come [*said this charitable Saviour*], come to me, all you that labor, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart (11), and you shall find rest to your souls; for my yoke is sweet, and my burden is light."

About that time (it appears likely that this fact took place in a synagogue): "A certain lawyer stood up tempting Jesus, saying: Master, what must I do to possess eternal life? Jesus said to him: What is written in the law? How readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind (12).

(*a*) St. Matthew, xi. 28–30.

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(11) And you shall find that I am not a hard and haughty master, as earthly masters usually are, but that I am a master full of meekness and affability. Such is the literal meaning of these words. But it is, moreover, so evident that Jesus Christ teaches us, by his example, to be meek and humble of heart, and experience has so well taught that in these virtues alone can true peace be found, that it is not surprising if this text is usually made use of to express both these truths.

(12) To love God with all one's heart, with all one's soul, with all one's strength, and with one's whole mind, is tantamount to giving to God all one's affections, sensibilities, thoughts, and works; it is, in a word, perfectly loving God. This perfection is not attainable in this life, wherein the gold of charity is never without alloy, and in heaven alone hath this precept its full accomplishment. However, as regards perfection, it is an obligation in this life to tend incessantly thereunto, and to labor in augmenting our love, until it engrosses all our mind, replenishes our whole heart, and exhausts all our strength. We should infinitely love a being infinitely amiable. God alone can thus acquit himself towards himself. Yet the creature, whilst incapable of infinite love, should at least love God without any other limits than those which God hath given to his capacity for loving; this is the meaning of that expression of Saint Bernard, which

and thy neighbor as thyself (13). Thou hast answered right, said Jesus to him: this do, and thou shalt live."

By giving himself the answer to his own question, the lawyer showed clearly enough that he had not put the question with the design of obtaining information. When we wish to learn a thing, we seek not to be informed of what we already know. He had, therefore, some other intention, which could not have been a good one: the bystanders had at least a right to suspect him of some evil purpose. Whereupon, "willing to justify himself," he put another question still more difficult to be resolved, especially at that time, when the duties of charity were not so clearly known as they have been since the promulgation of the Gospel. "He said [*therefore*] to Jesus: And who is my neighbor? Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who stripped him, and having wounded him, went away, leaving him half dead. It chanced that a certain priest went down the same way, and seeing him, passed by; in like manner also a Levite, when he was near the place and saw him, passed by; but a certain Samar-

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comprises a very exact proposition: *The measure of loving God is to love him immeasurably.*

To think that we love God as much as he deserves to be loved, exhibits our utter ignorance of him; and to think that we love him as much as we might love him, displays a want of self-knowledge.

(13) And not as much as ourselves; for we have a right to the preference, and, in certain circumstances, we are bound to give that preference to ourselves. For instance, we are bound to prefer our own salvation to the salvation of any other person, and even to the salvation of the whole world. But we are obliged to sacrifice our own life, if necessary, for the eternal salvation of one single soul. Those who inquire whether we should sacrifice our own perfection for the salvation of our neighbor, rorget that to labor for the salvation of one's neighbor is a more perfect work than all those we might execute in lieu of this performance. With regard to corporal emoluments, whilst we are entitled by right to prefer ourselves to others, we are not bound so to act. On the contrary, it is a highly perfect charity to prefer others to ourselves; and the right of preferring others to ourselves only arises when the same wants press concurrently on both parties. Thus, I am entitled by right not to yield up to another what is absolutely necessary for my own life; but I am obliged to sacrifice my superfluity for the wants of another, my comforts for his necessities; and to convey this in the language of Scripture, I can keep for myself the morsel of bread necessary for my sustenance, and the only tunic I have to cover myself; but if I have an entire loaf, I should divide it with him who is hungry; and if I have two tunics, I should give one to him who has none.

itan being on his journey, came near him, and seeing him, was moved with compassion. Going up to him, he bound his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. The next day he took out two pence, and gave to the host, and said: Take care of him, and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three, in thy opinion, was neighbor (14) to him that fell among the robbers? But he said: He that showed mercy to him. Whereupon Jesus said to him: Go, and do thou in like manner."

Jesus then made some evangelical excursions. "It came to pass, as they went, that he entered into a town, and a certain woman named Martha received him into her house. She had a sister called Mary, who, sitting also at the Lord's feet, heard his word." At the same time that she nourished her piety, she fulfilled a duty of civility. It was only reasonable that whilst they were waiting for the repast, some inmate of the house should remain with a guest so distinguished. "But Martha was busy about much serving; who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me. Martha,

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(14) That is to say, who treated him as a neighbor; for this was the point in question. The word neighbor is a relative term: if I be your neighbor, you are my neighbor. We may, therefore, say, I am your neighbor, in order to signify, I regard you as my neighbor. It must have been so understood by the Jews, because the doctor of the law, a man belonging to a cavilling profession, does not here object to these terms. This statement teaches us three things: 1st, that the quality of neighbor extends to all men without exception, since, despite of national antipathy and opposition in religion, the Samaritan is neighbor to the Jew, and the Jew to the Samaritan: 2d, that there is no real charity in regard to our neighbor, except what is proved by actions: 3d, that the simple, when their dispositions are good, know their duties better than the learned, since it is a Samaritan who here gives a lesson to Jews, and a layman to priests and doctors.

These truths, which there can be no doubt that our Saviour wished to teach the doctor by the example of the Samaritan, give us to understand, in perhaps the clearest manner, that this is a real statement, and not simply a parable. Parables may serve to develop a truth, and to render it more sensible, but it is only a real fact, and not a supposition, that can be set forth by way of example. You cannot prove to a Christian that he can learn from a Mahometan charity towards one's neighbor, by pretending that the Mahometan had exercised it in a circumstance wherein a great number of Christians do not exercise it. But if this Mahometan has exercised it in point of fact, his example is proof, and no further reply can be made.

Martha, the Lord answering, said to her, thou art careful and art troubled about many things. But one thing is necessary (15). Mary hath chosen the best part, which shall not be taken away from her (16)." By this short answer he apologized for those who give to the repose of contemplation all the time which is not engrossed by duty ; and he vindicated them beforehand from the impious railleries which they have to encounter from libertines, and the indecent sarcasms often launched against them by impious cavillers.

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(15) Several interpreters understand this expression as referring to a single sort of food, whence they conclude that the Saviour here reproved Martha's superfluous care in preparing several dishes. This sense, besides conveying a moral, appears to flow naturally enough from the text. However, as it is stated that Jesus Christ travelled with his disciples—and we cannot believe but that the two sisters invited them with their Master—a single dish, supposing even that it was sufficient in quantity, could not with decency be presented before so numerous a company; and this construction, so natural in itself, is already met by this first difficulty. Another more embarrassing one is, that it appears, by the sequel of the discourse, that the Saviour here opposes occupation to occupation—that of Mary to that of Martha. *Mary* saith he, *hath chosen the best part*, which is equivalent to saying that that of Martha is not so good. What, then, else can the *one thing necessary* signify, but the affair of salvation in which Mary was directly occupied, whilst Martha, whose occupation was not counter to it, labored only indirectly thereunto ? for the direct object of ner labor was bodily refreshment, which cannot be the only thing necessary, but which may bear a reference to it, and which actually did bear a reference to it in the circumstance wherein Martha found herself placed. The part which she had chosen was, therefore, good ; but that of Mary, who was solely occupied with Jesus Christ and his speech, was best.

Contemplation is better than action, which is not obligatory ; but if the action were obligatory, contemplation substituted in its stead would be but an illusion.

The union of both constitutes the perfection of this life, in which prayer is necessary, and labor indispensable.

(16) Action, which presupposes wants and miseries, shall pass away with this life, which is replete with them. Contemplation shall remain, or rather, shall be more perfect, when, instead of that feeble ray of the eternal splendor which it merely catches a glimpse of here below, it shall see that light in its source, and the divine essence in itself.

CHAPTER XL.

THE LORD'S PRAYER, ACCORDING TO SAINT LUKE.—PERSEVERANCE IN PRAYER.—GOD GIVES WHAT IS NECESSARY.—THE PURE EYE.—THE PHARISEES CONDEMNED.

We shall give the following facts in the order in which they are placed by one of the evangelists. It is impossible to assign them precise dates as to time and place. Had we a knowledge of these matters, our curiosity might be more gratified; but would we be more edified thereby, or receive more salutary instruction? The reader will also meet with some discourses of the Saviour which seem to be only a repetition of other discourses which we have already noted. So they are in point of fact, not because one evangelist states over again what another evangelist had already stated (those statements which are repeated in this manner are only once given in this work), but because the Saviour himself pronounced them more than once, and in different circumstances. Moreover, as it scarcely ever happens that they are exactly alike, it will not be considered irksome to read over again what Jesus Christ has not deemed it useless to repeat.

(*a*) "It came to pass that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples. He said to them: When you pray, say: Father, hallowed be thy name, thy kingdom come; give us this day our daily bread; forgive us our sins, for we also forgive every one that is indebted to us, and lead us not into temptation."

This was a good opportunity to make better known to the disciples the utility and efficacy of prayer. Wherefore "Jesus then said to them [*making use of figures and sensible comparisons, according to his usual custom*]: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should an-

(*a*) St. Luke, xi. 1–13.

swer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you: Although he will not rise and give him, because he is a friend; yet because of his importunity he will rise, and give him as many as he needeth. And I say unto you: Ask, and it shall be given to you. Seek, and you shall find. Knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

Thus, provided that perseverance be joined to fervor, it is certain, we should even say that it is of faith, that the prayer will be heard, even when it does not appear to be so. For, and this it is which renders this faith doubtful and vacillating, it frequently happens that prayer has the qualities we have just spoken of, and yet we do not see it followed by any effect. Thereupon doubt arises, and confidence grows weak. The reason is, that we do not consider how we often ask for that which, in point of fact, would be injurious to us. We are ignorant of the real nature of what we ask, and this is the reason why we ask it. God knows exactly what the thing is, and, consequently, he refuses it to us. Shall we call this rigor or obduracy on his part? But his goodness does not stop here. In place of the apparent good and real evil which we ask for, he gives us that which is really salutary, what we should have asked for by name, and in preference to every thing else, if we knew its properties as he does, or if we had foreseen its consequences. Thus it is that he really grants while appearing to refuse, and such is the sense concealed under these words which the Saviour adds: "Which of you, if you ask his father for bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If you, then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him."

The following maxims had been already pronounced in the presence of the apostles, but it is highly probable that the greater part of the disciples had not heard them. Jesus then repeats them, and says: (*a*) "No man lighteth a candle, and putteth it in a hidden

(*a*) St. Luke, xi. 33–54.

place, nor under a bushel; but upon a candlestick, that they that come in may see the light (1). The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil, thy body also will be darksome. Take heed, therefore, that the light which is in thee be not darkness. If, then, thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

"As Jesus was speaking, a certain Pharisee prayed him that he would dine with him. Jesus going in, sat down to eat. And the Pharisee began to say, thinking within himself, why Jesus was not washed before dinner. The Lord [*who saw his thoughts*] said to him" and to the others of his sect, several of whom had been invited to this repast: "Now, you Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity."

Here man is compared to a vase, of which the body is the outside, and the soul is the inside. Now the Pharisees, who were very exact in washing the body, but gave themselves little trouble in purifying the soul, were like unto him who should take pains to clean the outside of a vase, whilst he left the inside full of filth. A servant who did so would be deemed a fool; wherefore the Saviour does not spare them, and, profiting by this occasion, tells them to their faces what they but too well deserved to hear. "Ye fools [*said he to them*], did not he that made that which is without, make also that which is within? But yet [*added he, for he wished merely to humble them, and not to drive them to despair*] that which remaineth give alms; and behold all things are clean unto you (2)."

To neglect alms-giving which is of precept, in order to attach themselves superstitiously to usages which God never prescribed,

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(1) Part I., page 120.

(2) That is to say, your conscience shall be purified; thenceforth all shall be pure before God, who knows no other purity or impurity than that of the conscience. Alms-giving doth not directly and of itself purify it; this purification can only be the effect of penance; but penance is conferred upon alms-giving, which we thus find to be the first cause of the sinner's justification. It is in this sense that we should understand the texts of Scripture which promise to alms-giving the remission of sins. These promises are so formal that we venture to give assurance that, of those who give abundant alms, very few, if any, are reprobates. This, however, is only our own idea.

and which were merely founded on human traditions, was one of the illusions of the Pharisees. Another was, to think themselves just, because they scrupulously observed the smallest precepts, whilst they failed in the fundamental duties of religion and morality; this is what Jesus Christ anathematizes in these words: "Woe to you, Pharisees, because you tithe mint and rue, and every herb, and pass over judgment and the charity of God. Now, these things you ought to have done, and not to leave the other undone (3)." Then he strikes at their pride, and unmasks their hypocrisy: "Woe to you, Pharisees [*said he again*], because you love the uppermost seats in the synagogues, and salutations in the market-place (4). Woe to you! because you are as sepulchres that appear not (5), and men that walk over are not aware."

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(3) Here is one of those oracles which comprise more meaning than entire volumes can contain. By regulating the order of duties, he insures the observation of all. To fail in the principal duties, whilst we scrupulously observe the minor ones, if not the effect of a detestable hypocrisy, is at least the grossest of illusions. The contrary illusion, which induces us to spurn trifling duties, and only value those which appear important; this illusion, I say, though less glaring, is not the less dangerous; and inasmuch as it is more common, it is found to be still more pernicious. We may fail in slight duties, and we often do fail from surprise, from inattention, or from weakness. But to fail therein from an impression that God does not require them is to contradict his word. Yet to believe that he does require them, and still to deem them insignificant, is equivalent to regarding himself insignificant. To say that we degrade ourselves by accomplishing them is elevating ourselves as high as God, or lowering him to our own level; it is at least ranking him below every thing which we respect in the world; for do we blush to render the slightest services to the great ones of the earth? To insult those who do fulfil them is outraging the saints, and in their person Him whom they serve with that perfect fidelity which we make the cause of our unjust contempt. To esteem ourselves more than them, because we do not stop, as it is said, at these trifles, is endeavoring to extract glory from the baseness of our own motives. For to obey God merely upon important occasions, and when, robed in thunder, he threatens disobedience with eternal chastisements, is acting merely from the motive of servile fear. But to obey him when we might disobey him without crime, to execute his will when he appears to entreat rather than to command, is acting from love; for what other motive can sustain obedience, when there is neither paradise to lose nor hell to dread? Yet this is precisely what is termed littleness of mind, whilst the individual with low and grovelling virtues (if even this be not too much to say) is pleased to consider himself enlightened and strong-minded.

(4) Could we believe, if we did not hear it from the mouth of him who is truth itself, that the immoderate desire for distinctions and pre-eminence is sufficient to deserve this dreadful malediction?

(5) Covered sepulchres, concealed vices; whitened sepulchres, vices embellished with the colors of virtue.

Besides the Pharisees, there were several doctors of the law at this entertainment. Jesus had not addressed them; but their morals were so like those of the Pharisees, that they thought they recognized themselves in the picture which the Saviour had drawn of the latter. "One of [*these*] lawyers answering, saith to him: Master, in saying these things, thou reproachest us also." It would have been better for him to say that he had dealt out justice to them. But he was not mistaken in applying to himself and his profession what he had just heard. Here is what Jesus added to it, addressing his speech directly to him. "He said [*to him, therefore*]: Woe to you, lawyers, also, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers (6). Woe to you who build the monuments of the prophets; and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers; for they indeed killed them, and you build their sepulchres."

In reality, the paying of these honors was a recognition that those whom their fathers put to death were truly prophets, and then to put to death those who had the same credentials of prophecy, was furnishing against themselves, by these honors, an unanswerable proof that they were murderers of prophets; for what could they reply to this: Those whom you have massacred were as just as those to whom you have built sepulchres?

If they had not as yet done so, they were going forthwith to do so, as Jesus Christ had foretold; for it is of himself, that is to say, of the Eternal Wisdom, that he speaks when he adds this prediction,

(6) It is asserted with reason that the saints are severe upon themselves and indulgent with regard to others. Those who are indulgent to themselves and to others, are good souls, soft characters if you like, and too easy. He who is at the same time severe towards himself and towards others, may indeed be of a harsh character; but inasmuch as he does not spare himself more than he spares others, he thereby evinces that he acts from conviction, and that he has an upright heart. But those who are indulgent towards themselves and severe towards others are necessarily false and wicked persons. They cannot believe that the severity they exercise towards others is an obligation, since they do not exercise it towards themselves, nor that their indulgence of themselves is permissible, since they do not extend it to others. Wherefore, and therein consists their wickedness, their indulgence springs from corruption and their severity from cruelty. And they are both false and hypocritical, inasmuch as they endeavor to persuade the world that they practice towards themselves the severity which they display towards others.

which he again repeats at the approach of his passion : "For this cause also, the wisdom of God said : I will send to them prophets and apostles, and some of them they will kill and persecute, that the blood of all the prophets (7) which was shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yes, I say to you, it shall be required of this generation."

He had yet another reproach to make to these false doctors, and, in their person, to those who, commissioned to show the right road to the people, abuse their confidence in order to lead them astray. He concludes, therefore, thus : "Woe to you, lawyers ! for you have taken away the key of knowledge (8); you yourselves have not entered in, and those that were entering in you have hindered.

"As he was saying these things to them, the Pharisees and the lawyers began vehemently to urge him, and to oppress his mouth about many things, lying in wait for him, and seeking to catch something from his mouth, that they might accuse him (9)." It is true that he did not spare them, and we may be surprised that the meek-

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(7) The murder of all the prophets was a national crime, for which God might justly impose all the temporal penalty upon the generation that crowned the enormity by the murder of the greatest number of prophets, and, moreover, by that of the Lord of prophets. We do not so clearly see how the murder of Abel could be imputed to the Jews, Cain never having been numbered amongst that people. It is said that they showed themselves to be his children by imitation, in the same sense that they are called by the Saviour the children of the devil. Whatever weight there may be in this reason, it is certain that, as they imitated him in his crime, they also resembled him in their punishment. Their banishment over all the earth, and the character of reprobation which they carry engraven on their forehead, are such visible features of resemblance, that we cannot doubt but that God, by the chastisement of the fratricide, purposed to exhibit the chastisement which he had in store for the deicides.

(8) The interpretation of the Scriptures, which Scriptures they were commissioned to explain to the people. They were unwilling to recognize in these the Messiah, and also hindered the people from recognizing him therein. Woe to the people who were seduced ! but woe a thousand times to the authors of the seduction ! Guilty of the seduction of a whole people, they shall bear the penalty of a whole people.

(9) It is not stated whether they then found what they sought. On other occasions they found it either by malicious interpretation of the Saviour's words, or by making him say what he never uttered. He who wishes to find a crime can always contrive to find it in one way or another.

est of men, he who always appeared most indulgent with regard to sinners, should have inveighed against them with so much force, and have treated them so severely. There were several reasons for this conduct; the principal of which is, that these sinners believed themselves just. For inasmuch as they deemed themselves just, they had nothing but contempt and harshness for sinners; and on that account alone they deserved to be treated as they treated others. But, moreover, because they deemed themselves just, they ought not to have been treated in any other manner; and this was the only tone capable of correcting them. Nothing remains to be said to him who acknowledges himself a sinner, and who knows the enormity of his sin; or, if he is spoken to, it is only to present to him the mercy which so lovingly invites him back. But to the sinner who deems himself just, above all, if he makes his justice to consist in iniquity itself, it is necessary, no matter at what price, to make known to him the falsehood of his justice, and his grievous sin. We must tear away the bondage wherewith he blindfolds himself. We must sift his perverse heart, pluck out of it the vices which his hypocrisy secretes there, paint them in their natural colors, and set before his very eyes this hideous portrait, so different from that which he had formed to himself. The enterprise is hazardous. We know what it has cost the Saviour and several of his intrepid ministers who have been in this respect imitators of his zeal. But still it is necessary; and, cost what it may, we must venture to unmask these hypocrites, or otherwise despair of their conversion.

Their mischievous doctrine was also what authorized the Saviour to denounce them before the people. The wolf should be made known when he appears under the skin of the sheep or in the shepherd's dress. To fail in this duty from a mistaken scruple, would rather be cruelty with regard to the public than charity towards the particular individual. It was on this account that (*a*) "when great multitudes stood about him, so that they trod one upon the other, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy. There is nothing covered that shall not be revealed, nor hidden that shall not be known; for whatsoever things you have spoken in darkness shall be published in the

(*a*) St. Luke, xii. 1–3.

light, and that which you have spoken in the ear in the chambers shall be preached on the house-tops."

So it is that the *hope of the hypocrite shall perish.* He seeks to dazzle the eyes, and to gain the esteem of men by an outward show of virtue; and a day shall come when his works of iniquity, drawn from the darkness wherein he vainly hoped to bury them, shall deliver him over to the contempt and the execration of all creatures; for these words must be understood in this sense. Elsewhere they signify the shining publicity which was soon to be given to that doctrine which the Saviour then proposed to his disciples in silence and seclusion.

What follows is the repetition of those instructions which he wished his disciples to have more especially present to their minds.

CHAPTER XLI.

INSTRUCTION TO THE DISCIPLES.—GOD ALONE IS TO BE FEARED.—JESUS REFUSES TO BE THE ARBITER BETWEEN TWO BROTHERS.—THE RICH MISER CONDEMNED.—WE ARE NOT TO BE ANXIOUS FOR THE MORROW.—THE GOOD AND BAD SERVANTS.

(*a*) "I SAY to you, my friends, be not afraid of them who kill (1) the body (2), and, after that, have no more that they can do; but I will show you whom you shall fear. Fear ye him who, after he

(*a*) St. Luke, xii. 4–48.

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(1) Not to fear those who have no power except over the body, is on the Saviour's part the advice of a *friend.*

If authority be associated with this power, fear not the power, but fear, that is to say, recognize and respect always, authority, although you should not yield to it when you cannot do so without crime. We mean by authority the right of commanding, and by power the greater strength. See as to the same text, note 10, page 184, of Part I.

(2) We must not fear to lose the life of the body, if we are not to fear those who take away that life. We necessarily fear those who do the evil when we fear the harm which they can do.

For the same reason, we must say: Fear hell; for if this fear were not to exist, Jesus Christ must have here said without any reason: Fear him who can cast into hell.

hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten before God. Yea, the very hairs of your head are numbered. Fear not, therefore; you are of more value than many sparrows. And I say to you: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God (3). Whosoever speaketh a word against the Son of man, it shall be forgiven him; but to him who shall blaspheme against the Holy Ghost, it shall not be forgiven (4). When they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer; for the Holy Ghost shall teach you in the same hour what you must say (5)."

Whilst Jesus was speaking in this manner, "one of the multitude," who thought that no one would dare to resist the authority of so great a prophet, "said to him: Master, speak to my brother, that he divide the inheritance with me." The King of kings and the Lord of lords, to whom all power had been given in heaven and on earth, and whom the Father has established sovereign judge of the living and the dead, had other work to do than deciding such questions as these. Such was not the object of his mission, and he wished to teach his ministers not to allow themselves to be too much distracted by affairs of this sort, with which they should only interfere when charity obliges them to do so. Wherefore "he said to him: Man, who hath appointed me judge or divider over you?" This man's right, to judge of it by the way in which he advanced his claim, was legitimate; but his actuating motive was an excessive attachment to the goods of the earth. The Saviour, to whom his disposition could not be unknown, profits by this occasion to instruct him upon these two points, highly suitable to make him feel how worthy of contempt riches are: one is their utter uselessness as to life, which they do not render either longer or happier; the other in the uncertainty of their possession, of which death can deprive us in a moment. This moral applies to all men, and the disciples themselves still required that it should be preached to them also. "Jesus [*therefore addressing his speech to the whole throng assembled*

(3) Part I., p. 184. (4) See note 6, p. 159, of Part I. (5) Part I., p. 182.

there] said to them: Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of things which he possesses. And he spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits, and he thought within himself, saying: What shall I do (6)? because I have no room where to bestow my fruits (7). And he said: This will I do: I will pull down my barns (8), and will build greater; and into them will I gather all things that are grown to me, and my goods; and I will say to my soul: Soul, thou hast much goods laid up for many years; take thy rest, eat, drink, make good cheer (9). But God said to him: Thou fool, this night do they require thy soul of thee (10); and whose shall those things be which thou hast provided (11)? So is he that layeth up treasure for himself (12), and is not rich towards God."

We may say, perhaps, that he might have to live for a long time; and, in this supposition, that what is treated as folly, on account of the unexpected event of his death, might be regarded as a wise foresight. No, even that cannot excuse him, because, in his foresight, there was an excess which rendered it as foolish as it was criminal.

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(6) The steward, whose bad conduct reduced him to indigence, likewise said: *What shall I do?* Excessive opulence and extreme misery express their embarrassment in the same terms.

(7) Because he has too much grain, he has not sufficient barns. Abundance produces a sort of indigence. If he had had less wealth, he would have had fewer wants.

(8) To throw down his barns and construct new ones—what embarrassment and trouble! We only toil in order to become rich: do we enrich ourselves only to toil further?

(9) This language, so usual amongst men, contains nothing which would surprise us, if it were that of an ox, who is only in the world in order to graze and ruminate.

(10) Death deceived him, as still it doth deceive so many other rich men, whom it carries off at the moment when they hope for enjoyment. But if death had not deceived him, he would have deceived himself. Instead of tranquilly enjoying his abundance, he would have made fresh accumulations, and constructed granaries still more spacious. Accumulated treasures have never cured any one of the lust of gain.

(11) Very often they are provided for a prodigal, who is reckoned a fool, whilst the rich man above mentioned is regarded as a wise man. Nevertheless, the folly of the spendthrift might be termed wisdom, when compared with that of the amasser of riches.

(12) Because he amassed for himself, he finds out that he has not amassed for himself: others, not himself, enjoy his treasures. He would have enjoyed them if he had cast them into the bosom of the poor. By keeping all, all is lost: by giving all, all is saved.

It is quite fair to take precautions to a certain extent for a futurity which may or may not occur. But, for the few years of life which remain to us, to amass as if we were to live for centuries—to accumulate harvest on harvest, as if the earth, condemned to eternal sterility, were never to produce any more; but, at the same time that the mind dwells upon a long life, to forget the possibility of death being near—to dream, if we may venture so to speak, that we shall never die, because we have made provision for not dying of hunger—this is the point of view in which this man was a fool, in common with many other rich misers who resemble him. There is, therefore, a measure of foresight, which is not unreasonable, because it is moderate, and which is not criminal when we join to it a much greater confidence in Divine Providence than in all our own exertions. But a much more excellent disposition is, to renounce the precautions against future need, and to repose alone upon the creator and preserver of all things. The apostles were called to this perfection, and they were to form thereto a small number of chosen souls, who have imitated them in this point in every succeeding age, but, above all, during those splendid days of the Church's infancy, when the faithful brought to their feet the price of their inheritance, reserving no other fund to themselves than that of Providence.

This was that sublime morality which the Saviour taught to the world "when he said to his disciples: Therefore I say to you, be not solicitous for your life (13), what you shall eat; nor for your body, what you shall put on. The life is more than the meat, and the body is more than the raiment." Believe then, that God, who has given life to the body, will give what is necessary for the preservation of both one and the other. "Consider the ravens: for they sow not; neither do they reap; neither have they store-house nor barn; and God feedeth them. How much are you more valuable than they? And which of you, by taking thought, can add to his stature one cubit? If, then, ye be not able to do so much as the least thing, why are you solicitous for the rest? Consider the lilies how they grow: they labor not; neither do they spin; but I say to you, not even Solomon in all his glory was clothed like one of these.

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(13) Part I., pages 137, 138.

Now, if God clothe in this manner the grass that is to-day in the field, and to-morrow is cast into the oven, how much more you, O ye of little faith? Therefore seek not you what you shall eat nor what you shall drink; be not lifted up on high; for all these things do the nations of the world (14) seek, and your Father knoweth that you have need of these things. But seek ye first the kingdom of God and his justice, and all these things shall be added unto you."

It is, therefore, this eternal kingdom which was henceforward to be the only object of their search. What can they renounce which is equivalent to this? And shall God, who gives them so great a gift, refuse to them a morsel of bread? Such is the indemnity for their sacrifices, and the pledge of their confidence, which the Saviour proposes in these tender words: "Fear not, little flock; for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms (15). Make to yourselves bags which grow not old; a treasure in heaven which faileth not: where no thief approacheth nor moth corrupteth. For where your treasure is, there will your heart be also."

The prodigious wealth of the rich miser had given occasion for the lessons which Jesus Christ had just given to his disciples. His sudden and unforeseen death constitutes the subject of the following moral: "Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their Lord, when he shall return from the wedding, that when he cometh and knocketh, they may open to him immediately (16). Blessed are those servants

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(14) In other words, people of the world, those who are called worldlings, because by forgetting the future, they occupy themselves exclusively with the present. Or, if we wish to construe it as indicating the Gentiles, we may say that this excessive disquietude about the wants of life is a species of paganism: if it be not an utter ignorance of God, it is at least a misconception of his providence.

(15) This was a counsel of perfection. Some believe it to have been a precept enjoined upon the apostles.

(16) The drift of this parable is to show that the day of the Lord, that is to say, the day of death, and of the judgment which follows it, being always uncertain, the only way to avoid being taken by surprise, is to be always prepared for it. Summing up the general sense, the fathers and interpreters explain in divers ways the different parts. According to the majority, the loins girt signify continence. By the lamps in the hands are understood good works and the light of good example. Watching for the master is the desire to see Jesus Christ. The saints sigh for his coming—at least the

whom the Lord, when he cometh, shall find watching! Amen, I say to you, that he will gird himself, and make them sit down to meat, and, passing, will minister unto them (17). And if he shall come in the second watch, or come in the third watch (18), and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you, then, also ready; for at what hour you think not, the Son of man will come."

"[*Then*] Peter said to him: Lord, dost thou speak this parable to us, or likewise to all?" The parable was applicable to all, but the inquiry from Peter caused it to apply to him personally, and at the same time to all the pastors of the Church, under the figure of the superintendent who is charged with the entire house. "Who thinkest thou, the Lord said, is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in

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just do not fear it. This is tantamount to that expression of Saint Paul (Titus, ii.): *We should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ.*

(17) The masters of the earth do not act so. Jesus Christ doth not do so with this parade of servitude which is exhibited here merely to give propriety to the parable; but he does so really, not only by serving personally, but, if we may venture to use the expression, by serving out himself, that is to say, by giving himself entirely to his elect, in order to satiate all the desires of our heart in the possession of him.

(18) As to the division of the night into watches, see note 10, page 193, of Part I. Here the four watches represent the four ages of life. Jesus Christ only speaks expressly of the second and the third, which correspond with youth and manhood, the two ages wherein we think least of death, and are least apprehensive of its approach. He says nothing of infancy, which is incapable of preparation, and where innocence forms a substitute for all care, nor of old age, which cannot be ignorant that death draws near, unless age has utterly lapsed into insanity: in this case it is like second infancy, at least as to preparation, and would to God it resembled it in its innocence.

When a man is attacked by a dangerous illness, we give him notice to regulate his conscience. We do not give him notice when, without sickness, reason begins to fail. The faculty is soon utterly lost, and were an individual to survive it several years, the lot of the soul is not the less decided; it shall be eternally what it was at the moment when delirium set in.

Of all surprises, there is none in which it is so difficult to warn the individual as in the case of him who has no fear for himself; for we may readily say to a sick man that he is very ill; but we cannot venture to tell a man in good health that he has lost his senses.

due season? Blessed is that servant whom when his lord shall come he shall find so doing! Verily, I say to you, he will set him over all that he possesseth. But if that servant shall say in his heart: My lord is long a coming, and shall begin to strike the men-servants and maid-servants, and to eat, and to drink, and be drunk, the lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and [*although he be only guilty of misconduct*] shall appoint him his portion with [*the servants who are*] unbelievers."

This treatment is as just as it is severe. The chief servant, he who has the ear of his master, knows his wishes better than the others, who only receive their instructions through him; and the abuse of a higher confidence renders the delinquent deserving of higher chastisement. The allusion to the pastors is always very distinct, and we may recognize it in these words by which the Saviour concludes this discourse: "That servant who knew the will of his lord, and prepared *not himself*, and did not according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes (19). And unto whomsoever much is given, of him much shall be required; and to whom they have committed much, of him they will demand the more."

CHAPTER XLII.

NECESSITY OF PENANCE.—THE BARREN FIG-TREE.—THE INFIRM WOMAN CURED ON THE SABBATH-DAY.—SMALL NUMBER OF THE ELECT.—THE PROPHET SHOULD NOT PERISH OUTSIDE OF JERUSALEM.

TAKING example from one of the evangelists, we shall place here the following truths, though they have no connection with the preceding subject. We can hardly connect even these together, and it

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(19) The chastisement shall be proportioned to the degree of light and of knowledge. For to know, or not to have known, merely signifies here, as elsewhere, to have had more or less knowledge.

is very probable that they are detached passages which the sacred historians report without marking either time or circumstance; we present them just as the Saviour gave them utterance.

(*a*) "I am come to cast fire on the earth (1), and what will I but that it be kindled? And I have a baptism, wherewith I am to be baptized (2); and how am I straitened until it be accomplished? Think ye that I am come to give peace on earth? I tell you no, but separation (3). For there shall be from henceforth five in one house divided; three against two, and two against three. The father *shall be divided* against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

(*b*) "There were present at that very time some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you; but unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloë, and slew them: think you that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you; but except you do penance, you shall all likewise perish."

We see that the Jews were not reclaimed from their old prejudice, viz., that the misfortunes of life were always the punishment of crime,

(*a*) St. Luke, xii. 49–53. (*b*) St. Luke, xiii. 1–8.

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(1) Some assert that this fire is that of division. We see in what sense they thus understood it, and this sense is not a wrong one. The majority prefer to explain it with reference to the fire of charity which the Holy Ghost infuses into all hearts. We ought to conform ourselves to this interpretation, not only because it is the most common, but, moreover, because it is that of the Church, which says (Mass of Saturday in *Pentecost-week*): Let us pray, O Lord, that the Holy Ghost would inflame us with *the fire* which the Lord Jesus Christ *brought upon earth, and which he wished to see fully enkindled.*

(2) By this baptism all interpret the passion. Jesus Christ is pressed, not by fear, as some explain it, but by the desire of seeing the passion accomplished. It was to have preceded the descent of the Holy Ghost, which is the divine fire that the Saviour desired so earnestly to see kindled upon earth. This it was which made him desire this baptism with so much ardor. We are thus enabled to connect this text with the preceding.

(3) See note 11, page 185, Part I., chapter xxiii.

and that the most unfortunate were the most guilty. It is true that those just spoken of were guilty; but they were not more so than those who deemed themselves better because a similar disaster had not fallen upon them. The justice of God had exercised its rights over the first class; his patience waited for the second. But this patience had a limited period, after which justice should overtake them as it had already overtaken the other offenders, and engulf them in similar ruin. This is what the Saviour forewarned them of; yet it should not be understood to convey that all those whom he then addressed should perish by the sword or be crushed under ruins. These guilty men thus surprised by death before they had done penance, together with the loss of temporal life, had incurred eternal death, and the same stroke which had separated their soul from their body had hurled them forever into hell. Behold the awful chastisement which Jesus Christ denounces against all who imitate them in their impenitence, and that by which they shall resemble them. But a more comprehensive meaning was concealed under these words *you shall all likewise perish.* Whilst Jesus Christ appeared to address them only to those who were present, he addressed them to the entire nation, foretelling its approaching ruin, and the tragical death of those millions of men and women who should perish not only by the sword and by the falling of houses, but also by the assemblage of all united scourges, fire, pest, and famine. Woe, inevitably impending over them! if they did not struggle to avert it by a prompt and sincere repentance, as the Saviour gives them to understand by the following words; for, pursuing his discourse, he spoke to them this parable.

"A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and he found none. And he said to the dresser of the vineyard (4): Behold, for these three years I come

(4) This dresser of the vineyard gives an idea of an excellent laborer in the vineyard of the Lord. Three years of sterility have not exhausted his patience. The tree is not his own; it belongs to his master: however, he appears to take more interest in its preservation than the master whose property it is. He prays as if he entreated a favor for himself. He promises an increase of his assiduous care, as if he were to blame, and that the sterility of this unhappy tree could be imputed to deficiency of cultivation; in which he exhibits as much humility as zeal. He obtains the delay which he requests. The

seeking fruit on this fig-tree, and I find none. Cut it down, therefore? why cumbereth it [*uselessly*] the ground? He answering, said to him: Lord, let it alone this year also, until I dig about it and dung it; and if happily it bear fruit—but if not, then after that thou shalt cut it down."

We may easily see that Judea is this fig-tree; the three years are those of our Saviour's preaching, which should have made it produce fruit in abundance. This tree, still remaining barren, despite of such excellent cultivation, thenceforth well deserved to be cut down and cast into the fire. It is allowed one year more, viz., the time of the preaching of the apostles. After the expiration of that time the measure shall be completed—the trunk shall be cut asunder, the roots uptorn; and its branches, scattered over the face of the earth, shall announce to all men its crime and its misfortunes.

Such, then, is the literal sense of this parable, which is also applied to the hardened sinner for whom God waits patiently during a number of days which are reckoned. Sometimes, softened by the prayers of his servants, he prolongs this term; but if man doth not profit more from this last delay than he hath profited from the others, then outraged patience is turned into wrath; justice has no check, and the blow which it strikes is the more terrible in proportion to the length of time during which it has been suspended. Thus the conduct of God towards an entire people is the figure of that which he evinces towards a single man, as his treatment of a single man is sometimes the figure of that which he displays with regard to an entire people. Although there may be variations, yet the tenor is always the same; and it is very rational and proper for those who are commissioned to expound to the people the divine Scriptures, to apply to individuals several matters which, in the direct and literal meaning, regard the Jewish or any other nation.

In the mean time, Jesus continued to effect by his preaching and by his miracles the salvation of bodies and of souls. (*a*) "He was

(*a*) St. Luke, xiii. 10-17.

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master who grants it desired it more than he—nay, the master was waiting for it to be asked from him, and he only complains when there is no one to place a barrier between him and the earth, or take part with the guilty to stay his justice.—*Ezech.* xxii. 30.

teaching in their synagogue on the Sabbath, and behold, there was a woman who had a spirit of infirmity eighteen years (5)." We are not aware whether she went there to pray for her cure, or simply to assist at public instruction. However that might be, "whom when Jesus saw [*sensible image of anticipating grace!*] he called her unto him, and said to her: Woman, thou art delivered from thy infirmity. And he laid his hands upon her, and immediately she was made straight, and glorified God. The ruler of the synagogue being angry that Jesus had healed on the Sabbath, said to the multitude: Six days there are wherein you ought to work. In them, therefore, come, and be healed; and not on the Sabbath-day."

This apparent zeal was the veil wherewith he covered his low jealousy; and the species of delicacy with which he appeared to treat the Saviour, to whom he did not venture to address his speech, originated not so much in the respect which he entertained for him, as in the fear of being confounded by some one of his answers. However, he did not escape this embarrassment, neither he himself nor those of his assistants who held the same notions. Jesus answered them all in the person of him who had addressed to others the personal reproach which he levelled against the Saviour. "Ye hypocrites (6), the Lord answering, said to him: Doth not every one of you on the Sabbath-day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo! these eighteen years, be loosed from this bond on the Sabbath-day? And when he said these things, all his

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(5) This spirit was Satan, as the Saviour afterwards said. We see by this that there are infirmities which have no natural cause, and of which the devil is alone the author. We have a further proof of this in Job, whose example proves at the same time, 1st. That the demon may hurt bodies, without its being requisite for sorcerers to interpose, as those seem to believe who assert that the illness of the woman who was bowed together was the effect of sorcery; 2d. That the demon who has this power can only exercise it when God permits him to do so, upon whom God permits, and as long as God permits him to do so. Wherefore God alone is to be dreaded.

(6) The envious individual never saith that he is envious; he fears nothing so much as that it should appear so. However, there must needs be some apparent motive for what envy makes him say and do: religion, equity, nay, even charity, furnish him with all the motives he may want to parade; this constitutes his hypocrisy. A man can be a hypocrite without being envious; but he cannot be envious without being a hypocrite.

adversaries were ashamed ; and all the people rejoiced for all the things that were gloriously done by him."

(*a*) [*At that time*] "Jesus went through the cities and towns teaching, and making his journey to Jerusalem. A certain man said to him : Lord, are they few that are saved ?" This question may have originated in curiosity. Jesus, who never sought to gratify this feeling, takes occasion therefrom, according to his custom, to edify and instruct. He avoids, therefore, the individual who had just interrogated him, and, addressing himself to those who were listening to him, " he said to them : Strive to enter by the narrow gate ; for many, I say to you, shall seek to enter, and shall not be able (7). But when the master of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the door, saying : Lord, open to us ; and he answering, shall say to you : I know you not whence you are. Then you shall begin to say : We have eaten and drunk in thy presence, and thou hast taught in our streets. And he shall say to you : I know you not whence you are : depart from me, all ye workers of iniquity (8). There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. There shall come from the east and the west, and the north and the south ; and shall sit down in the kingdom of

(*a*) St. Luke, xiii. 22–30.

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(7) Into the kingdom of God when consummated, which is heaven. But they cannot do so, because they did not wish to enter into the kingdom when commenced, which is the Church. The difference of one and the other is that between the vestibule and the interior of the palace.

(8) This blot shall not be effaced by the advantage of having lived with Jesus Christ, of having drank and eaten with him ; it shall not be effaced by kindred, and if it could be discernible in his mother, it would not be effaced by her maternity. In the eyes of God the works of justice or iniquity decide alone whether favor or disgrace be due. Without regard to persons, or to any thing which the world values or despises, he crowns virtue alone, and reproves only vice. I recognize God by this feature ; and one of the most divine characteristics of the Christian religion is, that intrepid tone with which it ventures to say to the masters of the world : If thou dost the works of iniquity thou shalt be eternally tormented in the depth of the abyss, whilst the lowest of your slaves, if he die in justice, shall reign above the stars.

God. And behold, they are last that shall be first, and they are first that shall be last (9)."

This answer was addressed personally to the Jews. It informs them that the number of those who will be saved shall be very great, since it shall comprise individuals from all parts of the earth; but the number amongst their own nation shall be very small, because what is here termed the narrow gate is for them, the evangelical law, which few of them would embrace. What should render this gate still narrower was the small number even of those who should enter. Hence it followed that those who would not enter should constitute the majority. The latter, more powerful in point of numbers, and more so by their assurance, would turn against the first, and, by their fury in persecuting them, render it more difficult for them to enter that gate, already so hard to gain. But at last the moment should arrive when, although they might desire to enter the heavenly kingdom from which they should have thus excluded themselves, they find it closed against them. Thereupon the weeping and gnashing of teeth, when they shall behold this small number of their brethren, the former objects of their contempt and their hatred, in the company of patriarchs and prophets, enjoying that ineffable happiness, the privation of which is not less bitter than its enjoyment is delightful. But what shall redouble their rage is, to see that there were places for all, and that theirs shall be filled by those who formerly were strangers to the alliance, but who shall have been admitted in the place of the disinherited children. For they were to throng thither from the four corners of the earth; and behold the sense in which Jesus Christ declares that the number of the elect taken by itself shall be very great, although amongst the Jews it should be very small when compared with the bulk of the nation.

You may here inquire, with reference to this subject, whether amongst the faithful themselves the number of the elect shall be the majority or minority? An idle query from the lips of the greater number who moot the question, since each one must be judged ac-

(9) Until then the Jews had been preferred to the Gentiles—the Gentiles shall shortly be preferred to the Jews. These who were the first shall be the last, which does not mean that they shall have the last places in the kingdom of God, but that they shall be utterly excluded from it.

cording to his works, and no one shall be saved barely because there shall be a great number of elect, as no one shall be condemned, precisely because there shall be a great number of reprobates. Wherefore let us not mind others, but let each one think of himself; being persuaded that if he preserve his innocence, or if he recover it by sincere repentance, should but one be saved, that individual shall be himself; but, on the contrary, he shall be reprobate, were there but one reprobate alone, if, after having sinned, he dieth in his impenitence.

(*a*) "The same day there came some of the Pharisees, saying to Jesus: Depart and get thee hence, for Herod hath a mind to kill thee." The intimation was true, although given out of envy, and not from charity. Perhaps it was Herod himself who caused it to be given. It would be difficult to divine the reason for this warning; however, the thing is not improbable, inasmuch as the Saviour conveys back to this prince his reply through the medium of those who came to speak to him. "Go, he said to them, and tell that fox (10): Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated. Nevertheless, I must walk to-day, and to-morrow, and the day following (11), because it cannot be that a prophet perish out of Jerusalem (12)."

(*a*) St. Luke, xiii. 31–35.

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(10) Thus styled by Jesus Christ, and perhaps he generally went by the denomination on account of his cunning. Besides being naturally cunning, his situation might further contribute to render him such. He was obliged to please the Romans, by whom alone he held his sway, and he did not wish to displease his subjects, who could not endure the Romans. What cunning must be necessary to reconcile such antagonistic elements, when an individual has not sufficient probity to effect this purpose by righteous conduct—the only means most suitable to secure a successful issue, and the only means by which any one can permanently succeed!

(11) These three days signify the short time which Jesus Christ had to remain upon earth. This answer is full of magnanimity; it is as if he said: I act as I wish: I dread no one, and I shall not die except at the time and in the place which I have myself appointed.

The just man can say with the same intrepidity: I do what God wishes me to do—I fear him alone, and I shall not die except at the time and in the place chosen by him.

(12) That is to say, it is not suitable that a prophet should suffer death out of Jerusalem. The reason given by some is, because the judgment of a prophet was reserved to the great Sanhedrim. Others think that Jesus Christ spoke thus because

His heart is moved when pronouncing the name of this unfortunate city, and he cannot refrain from addressing to it this reproach which compassion draws forth from the depth of his paternal bosom. "Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not (13)? Behold, your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord."

Children pronounced this benediction when he made his triumphal entry into Jerusalem. However, this is not what the Saviour had here in view. He intended to go again to Jerusalem for the feast of the dedication before the last journey, when this acclamation was to be uttered; and after it was spoken, he again said to the Jews: "You shall not see me till the time come, when you shall say; Blessed is he that cometh in the name of the Lord." An evident mark that this first acclamation was not that of which he then spoke. A deeper meaning was concealed beneath these words: they announced the conversion of the Jews, who, reclaimed from their prejudices, should turn at length towards him, and hasten by their ardent invocations the second coming of the Messiah, whom their fathers had rejected. Jesus Christ said that before this period they should see him no more, because he had only a few days further to pass amongst them; after which these wilfully blinded people, who disowned him in person, should obstinately deny him, even until the consummation of ages, notwithstanding the establishment of his Church and the accomplishment of the prophecies, although these signs had been more than sufficient to make him manifest to all the nations of the earth.

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the majority of the prophets who were put to death had been deprived of life at Jerusalem, whence it might very possibly happen, as is also thought, that what Jesus here says had passed into a proverb.

(13) God *would* have it so, and Jerusalem *would not:* what God *would* have, did not come to pass. Wherefore there are, without prejudice to divine omnipotence, wishes of God that have not their accomplishment. Theologians explain this mystery in various ways; but whatever explanation be adopted, Jesus Christ has said it, and we must believe it.

CHAPTER XLIII.

A MAN CURED OF THE DROPSY ON THE SABBATH-DAY.—WE ARE ALWAYS TO TAKE THE LOWEST PLACE.—TO INVITE THE POOR.—PARABLE OF THOSE WHO EXCUSE THEMSELVES FROM COMING TO THE SUPPER.—WE MUST PREFER JESUS CHRIST BEFORE ALL THINGS.

(*a*) "It came to pass, when Jesus went into the house of one of the chief of the Pharisees on the Sabbath-day to eat bread, that they watched him [*for the purpose of criticising his actions*], and behold, there was a man before him that had the dropsy. Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day (1)? But they held their peace. He taking him that had the dropsy, healed him, and sent him away. And answering them [*their very thoughts*], he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath-day? And they could not answer him to these things."

Then, after having been observed, Jesus Christ observed them in his turn; and not content with having made them feel that he had nothing to dread from their criticism, he further informed them that they had need of his instructions. "Marking how they that were invited chose the first seats at the table, he spoke a parable, saying to them: When thou art invited to a wedding, sit not down in the first place (2), lest perhaps one more honorable than thou be in-

(*a*) St. Luke, xiv.

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(1) We have seen in note 2, page 112, chapter xv., Part I., that the rabbis were still more scrupulous than the Pharisees upon the observance of the Sabbath. With all that, they do not yet consider that it is kept strictly enough; some of them are even of opinion that it is this desecration which retards the coming of the Messiah, who shall appear directly when the Sabbath shall have been perfectly observed; that, in short, he only awaits this preliminary.

Any practice, however holy it may be in its institution, must always be converted into superstition and fanaticism, when a party would fain reduce all religion to it alone.

(2) The sages of paganism had taught this lesson before Jesus Christ. They were unacquainted with humility, yet they enjoined the semblance of it. Instinct tendered this homage to it, and it was honored nearly in the same way as the unknown God, whose

vited; and he that invited thee and him, come and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, and sit down in the lowest place; but when he that invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

The refinement of our manners gives but little room for the application of this moral, especially in this particular instance. It very rarely occurs amongst us that the least honorable of the company should go and take the first place at table; or, if he ventured to do it, most likely he would be left to endure the shame of remaining there rather than be affronted by being displaced. However, these presuming individuals are sometimes displaced in other circumstances, which generally are those wherein the degrees of rank are regulated, and perhaps this was the case at the feasts of the Jews. Sincere humility should always be the motive inducing us to station ourselves rather below than above the rank which is due to us. To do this with the design of being invited to *go up higher*, would be merely substituting for that coarse pride which seizes upon the first seat, the more refined pride which desires to obtain it through deference. Moreover, we should discard the notion that the latter deportment is that which Jesus Christ prescribed to the Pharisees. Incapable as they were of entertaining sentiments of profound humility, he accommodates himself to their weakness, contenting himself, as a first lesson, with making them remark the humiliating blunders of pride, which really ends in shame by the very course it deemed conducive to glory, whilst glory awaits the humility that shuns it. We daily witness the occurrence of this state of things in the world, when men, imitating on this point the sentiments and the conduct of God, resist the proud man who would fain possess himself by force of their esteem and their respect, which they thrust upon the humble man who declines them. But what men sometimes do in this world is

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altar was observed by Saint Paul at Athens. But must it not be visible that the semblance without the reality is merely hypocrisy, and that if it be incumbent upon us to appear modest, we should consequently be really humble? This reasoning is extremely simple; yet the world has existed four thousand years without drawing the inference.

but a faint image of what God shall do in the other world, where, by an irrevocable decree, the effect of which shall be eternal, he shall perfectly accomplish his own saying: *He that humbleth himself shall be exalted.* For the instruction which he has just given refers to this fact, and this is what renders the instruction so highly important.

It was addressed directly to the guests, although it applied to all. But it seems that the master of the feast well deserved to have a separate instruction to himself. The Saviour admonishes him to substitute charitable invitations for those which were ostentatious and interested. "And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy kinsmen, nor thy neighbors who are rich (3), lest perhaps they also invite thee again, and a recompense be made to thee (4). But when thou makest a feast, call the poor, the maimed, the lame, and the blind (5), and thou shalt be blessed, because they have not

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(3) Jesus Christ does not forbid us to invite our friends and our kindred who are rich; the negative particle signifies in this passage, invite *rather* the poor, &c., than those among your kindred who are rich. We do precisely the contrary; for we invite the rich from the fact of their being rich, and we decline inviting the poor from the fact that they are poor.

(4) Supposing that they were invited from this motive. For we may do so from laudable motives, such as are those of observing certain indispensable rules of decorum, of making acknowledgments of friendship or of gratitude, of fostering unanimity amongst families; and God, who approves these motives, will recompense them. Therefore the recompense will be according to the motive; if this be virtuous, the recompense will be received on the day of resurrection; but if we invite for the purpose of being invited in our turn, we shall be invited, and an entertainment shall be the reward of an entertainment. If the motive be to enjoy the honor which may result from the fact of having a grand entertainment, we shall have this honor, and nothing further; if the motive be to be amused by witty guests, perhaps we may have this amusement; and this *perhaps* I also make use of with reference to other recompenses of this sort; for what we do in order to be cherished, admired, amused, sometimes ends in our being envied, mocked, and annoyed.

(5) This is not an injunction to make them eat at his table; it is a counsel which the saints have followed to the letter. Those amongst them who were the greatest in worldly estimation have most distinguished themselves in this way. They deemed themselves honored by eating with those who represented before them the King of kings and the Lord of lords. Several of them were even so impressed with this truth, that, not daring to sit down at the same table with them, they served them on bended knees. These saints were perfectly convinced of what the fathers have called the sacrament of the poor, viz., they recognized Jesus Christ under the poor man's tattered garments, as faith recognizes him under the sacramental species. Behold perfection; but the precept con-

wherewith to make thee recompense; for recompense shall be made thee at the resurrection of the just."

"When one of them who sat at table with him had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God."

Undoubtedly he might well say so; but he might have added: Unhappy are those who shall be excluded from this heavenly banquet! and doubly unhappy, inasmuch as they shall be excluded by their own fault alone. For it is not God who has excluded them from this ineffable delight. He had prepared it for them; he had called them by repeated invitations. Fettered by ties of flesh and blood, they have despised his gifts and repulsed his advances. They shall be forever banished from his table, and others shall occupy their places; an awful truth which Jesus Christ had already announced to them, and which he is going to repeat to them again. For, taking occasion from what this man had just said, "he [*in his turn*] said to him: A certain man made a great supper, and invited many. At the hour of supper he sent his servant to them who were invited, that they should come, for now all things are ready. They began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused. Another said: I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused. I have married a wife, said another, and therefore I cannot come. The servant returning, told these things to his master. Then the master of the house being angry, said to his servant: Go quickly into the streets and lanes of the city, and bring in hither the poor and the feeble, and the blind and the lame. And the servant said: Lord, it is done

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sists in giving food to those who are hungry; and amongst the number of those who disregard this precept, none shall be more inexcusable than those who give food to that class who do not stand in need of it. For, possessed as they are of the means of regaling the rich, can they assert that they have not wherewith to solace the poor?

Jesus Christ having promised to make us one day sit at his table, hath he not a right to sit at ours in the person of the poor? But the poor man is disgusting—clean him, answers Saint Chrysostom. His clothes are soiled; give him proper clothing. If your delicacy can still hardly endure him, make him eat with your domestics, or else send him what you have not the courage to serve up to him. It is quite absurd to raise difficulties in this matter; the saints find an answer for them all.

as thou hast commanded, and yet there is room (6). The lord said to the servant: Go out into the highways and the hedges, and compel them to come in (7), that my house may be filled; but I say unto you, that none of those men that were invited shall taste of my supper."

Jesus was then on his way to Jerusalem. "There went a great multitude with him, and turning, he said to them: If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (8)."

It was only to the disciples, properly speaking, viz., to the apostles and the seventy-two, that the Saviour had proposed, at least in part, this truth, the practice of which, so irksome to nature, is, nevertheless, indispensable to any one who professes to belong to him. The proposing it, as he does, to the whole people, is tantamount to making it a general law for all Christians. Wherefore to all it is said that the love of Jesus Christ should have the mastery over all other love without exception, for the word to *hate* only means here this preference. It is due to Jesus Christ, who cannot, without derogating from what he owes to himself, fail to exact it from us; for, since he is God, he should be loved above all things; and were he to permit our love to be wedded to any other thing whatsoever in preference to himself, he would dishonor his own divinity. Wherefore this text, and others of a similar nature, furnish proofs of this, but thence it further follows that Jesus Christ constitutes this prefer-

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(6) True zeal embraces equally the rich and the poor, and it succeeds much oftener with the poor than with the rich. We have an example of the first of these truths in the conduct of this good servant and we have a proof of the second in the different success he meets with.

(7) Entreat them, press them earnestly, be urgent with them; but do not (strictly speaking) employ force. Force is not in accordance with the spirit of the Gospel; the Gospel must be established by persuasion, as the Alcoran is by the sword. These are their distinctive characters, and the distinction must be kept up.

(8) We have already seen that the vocation of the Jews and of the Gentiles to the faith was the direct object of this parable. However, preachers apply it also to the eucharistic banquet to which Jesus Christ invites us in so engaging a manner. This second application seems to harmonize with the intention of the Church, which assigns this Gospel to the Sunday within the octave of the holy sacrament, and has inserted words, in the office of the same day, which refer entirely to this sacrament.

ence a first principle, which serves as the basis to all Christianity. Not to prefer Jesus Christ to all things, if an individual content himself with really and in fact refusing him this preference, is to be wanting in sincere Christianity; but if that man go so far as to deny that it is due to him, he is destitute even of speculative Christianity; or if, notwithstanding, he pretend to have this, he is manifestly inconsistent, and falls into palpable absurdity, as the Saviour gives him clearly to understand by the two following comparisons: "For [*added he*] which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish? Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple," at least in heart and in affection, and with a disposition to renounce it in point of fact, whenever it shall be requisite for my service, "he cannot be my disciple."

CHAPTER XLIV.

FEAST OF THE DEDICATION.—JESUS SPEAKS OF HIS OWN SHEEP.—HE AND HIS FATHER ARE ONE.—THE PARABLE OF THE LOST SHEEP AND THE LOST GROAT.—THE PRODIGAL SON.

(*a*) "It was the feast of the dedication at Jerusalem," viz., of the altar formerly profaned by Antiochus, and consecrated anew by Judas Machabeus (*I. Mach.* iv. 59). This solemnity had been fixed for the twenty-fifth day of the month which the Jews called Casleu, which corresponds to our month of December. "It was winter, and

(*a*) St. John, x. 22–33.

Jesus walked in the temple in Solomon's porch. The Jews, therefore, came round about him, and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly."

He had already conveyed to them this truth so often and so clearly; they were so little solicitous to understand it aright; they were even so resolved not to believe the fact, they who had declared to him that they did not regard as legitimate the testimony which he rendered of himself, that it was easy to see how bad were their motives in putting this question. But the real motive which inspired it was hatred alone, and the desire of ruining him to whom they addressed it. Prejudiced as they all were with the notion of the Messiah's temporal kingdom, the plain declaration that he was the Messiah was tantamount to a hostile declaration against the Roman government; and this single statement *I am he*, became a crime against the State. On the other hand, not to advance it, was authorizing the incredulity of the Jews, which appeared only to await his announcement of himself in order to give in. Here human prudence might have found itself at fault; but he who is the uncreated wisdom experienced no difficulty in rending this spider's web spun by their malice. Whilst he declined saying what they sought to hear, he well knew how to insinuate what they were bound, and yet refused to believe; which he accomplished in a manner so effective, that, in default of reasons, they were reduced to arm themselves with stones: thereupon "Jesus answered them: I speak to you, and you believe not." If the reason is because the testimony of my words appears to you insufficient, "the works that I do in the name of my Father, they give testimony of me." But the cause of your incredulity is not in me, nor in my silence; your incredulity springs from yourselves and from your own wilful deafness. "You do not believe, because you are not of my sheep (1). My sheep hear my

(1) It may be asked whether those whom Jesus Christ here calls his sheep consist of all the faithful who believe in his word, or whether they are only the elect properly speaking. Saint Augustine takes the expression to be confined to the latter, and the sequel gives much weight to his explanation. Jesus Christ declares that he shall give eternal life to his sheep—that they shall never perish—that no one shall snatch them from his hands: all which declaration, taken to the letter, is applicable to the elect alone. Those who incline to the opinion that the sheep indicate all the faithful, generally ground their idea upon the following reasons. Jesus Christ states

voice; I know them, and they follow me." Judge of what I am by the reward which I reserve for their docility. "I give them life everlasting, and they shall not perish forever." The foreknowledge of the efforts which the world and hell shall make to snatch them from him, induces him to add: "No man shall pluck them out of my hand. That which my Father hath given me is greater than all (2), and no one can snatch them out of the hand of my Father. [*Now*] I and the Father are one.

"The Jews then took up stones to stone him." A certain proof that the unity which he here spoke of was understood to be the unity of the divine nature, which he declared to be common to the Fa-

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to the Jews that they do not believe him, because they are not his sheep; wherefore those who believe are his sheep, conclude these interpreters. The Saviour adds: My sheep hear my voice, I know them, and they follow me; all which sayings are applicable to the faithful who are in the state of actual justice, even if they be not predestined. Moreover, is it credible that, amongst these Jews who then were any thing but belonging to the flock, there may not have been some of those who believed subsequently during the preaching of the apostles, and whose faith obtained salvation for them? Here, then, we have some elect, who were not sheep of the flock, and, consequently, there may also have been sheep who were not of the number of the elect. As to what the Saviour further saith, viz., that he shall give eternal life to his sheep, that they shall never perish, and that no one shall snatch them from his hands, &c., this is explained as referring to the light of grace—a life immortal in itself, which no created power shall be ever capable of wresting from the man who possesseth it, and which shall preserve him from death during all eternity, provided, nevertheless, that he doth not voluntarily strip himself thereof. See note 1, chapter xxvi., Part I., page 201.

(2) Literally, *is greater than all.* [*Père De Ligny translates into French, "est au-dessus de toutes choses."*] This expression should not be understood with reference to the elect, although they are the greatest and most precious objects in the universe, and this meaning is the first which occurs to the mind. Such a construction would not furnish a reason, wherefore they shall never be wrested from Jesus Christ. What renders it impossible to wrest a thing from the hand is not the value and excellence of the thing, but the force of the hand which holds possession. Jesus Christ, therefore, speaks of the divine nature which, as God, he hath received from his Father from all eternity, by the eternal generation, and received as man in time, by the hypostatic union. In this explanation we are furnished with the reason why no man shall wrest the elect out of the hands of Jesus Christ. For who could wrest them out of the hands of the Almighty? And we have a further proof to the same effect in the following words: *No one can snatch them out of the hand of my Father.* For the Father and Son being but one, and the power (signified by the hand) of the one being substantially the power of the other, it evidently follows that what cannot be wrested from the hand of the Father can neither be wrested from the hand of the Son.

ther and to him, and not that species of moral unity which results from conformity of sentiments and wishes. The Arians would fain have understood this declaration merely in the latter sense. We are surprised that they should have been followed in this construction by some Catholic interpreters, who have preferred rather to copy from such bad authors than adhere to the common explanation, misled by that relish for singularity, which when carried to excess produces heresy, and, even when restricted within certain limits, always makes rash and dangerous theologians. To return to the Jews: Jesus wished that they should pronounce flatly and by word of mouth that which was already clearly manifested by the stones they clutched in their hands; and suspending, by his omnipotence, the effects of their fury, of which he did not yet wish to become the victim, "he answered them: Many good works I have showed you from my Father; for which of those works do you stone me? The Jews answered him: For a good work we stone thee not, but for blaspheming; and because that thou, being a man, makest thyself God."

(*a*) "When the Jews sent from Jerusalem priests and Levites to him [*John the Baptist*], to ask him: Who art thou? He confessed, and did not deny; and he confessed: I am not the Christ." If Jesus Christ was not God, he would have been bound to confess in a more marked manner, if it were possible, and still more explicitly than he, that he was not God, and that they had misunderstood the meaning of his words. But this he does not do, and he leaves this meaning still impressed on the minds of his hearers. For he adds nothing to what he has said, much less does he correct this impression by stating to them, as he is going to do, that the name of God belongs to him in a much more excellent manner than to all those to whom that name is given in Scripture, which statement favors rather than repudiates the interpretation which they had given to his words, and, without saying positively I am God, conveys the wish that they should believe it. What enormous prevarication, if it were not true that he was God! And, lastly, since he does not undeceive the Jews when they believe that he makes himself pass for God, we must admit one of these two consequences, viz., either he possesses divinity, or he wishes to be the usurper thereof. Those who deny

(*a*) St. John, i. 19, 20.

him the possession of this divinity, and who acknowledge at the same time that he was incapable of falsehood, cannot escape from this dilemma. Here, therefore, is what (*a*) "Jesus answered them: Is it not written in your law (3), I said you are gods (4)? If he called them gods to whom the word of God was spoken, and the Scripture cannot be broken, do you say of him whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works; that you may know and believe that the Father is in me, and I in the Father."

These latter words recalled those previously spoken, *I and the Father are one*, and appeared with reason to have the same sense. Although they were justified by reasons wholly unanswerable, they yet rekindled the fury which had merely been suspended. Respect for the temple hindered them from glutting their vengeance on the spot which formed part of its precincts. "They sought, therefore, to take Jesus." But whether he rendered himself invisible, or that he struck them motionless, "he escaped out of their hands. And he went again beyond the Jordan, into that place where John was baptizing first, and there he abode." This place was called Bethania, otherwise Bethabara. Jesus knew that his presence, joined to the recollection of the testimony which John had there rendered to him as Son of God, should there effect the salvation of many. In point of fact as soon as they became aware of his arrival. "many resorted to

(*a*) St. John, x. 34.

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(3) We read these words in the 81st Psalm. The term "Law" was more particularly applicable to the books of Moses; but we see by this example, and by some others, that it was also given to the whole collection of the Old Testament.

(4) God thus denominates the judges, because the power of judging with which they are invested is an emanation from divine authority. The sequel shows that they were bad judges. However, they are not the less on that account called judges; their vices, therefore, are no reason for refusing them the respect and the sort of worship that is due them on account of this title. But it is announced to them that they shall die, and that the God of judges is their judge, in order that they may know that their prevarications shall not be unpunished. The indocility of the people and the iniquity of bad judges have no more potent corrective than these two words, issued from the mouth of the sovereign judge: *You are gods, and you shall die like the rest of men.*

him, and they said: John indeed did no sign (5). But all things whatsoever John said of this man were true. And many believed in him."

As Jesus communicated himself to all with equal bounty, (*a*) "Now the publicans and sinners drew near unto him to hear him." The most perverse of all sinners, and at the same time the most incorrigible, inasmuch as they deemed themselves saints, "the Pharisees and the Scribes, murmured [*at this*], saying: This man receiveth sinners, and eateth with them." It was easy for the Saviour to repress the pride of these proud censors, and to confound them by a single word, as he had done in the affair of the adulteress. He preferred this time to give them the reason for that compassionate meekness which characterizes true justice, in the same way as false justice is recognized by fierce and disdainful intolerance. Nothing is so tender as the images which he is going to trace of his goodness, and it is hardly conceivable, when we consider them, how men can still be tempted to despair.

"He spoke [*therefore*] to them this parable [*which he proposed in the form of interrogation*]: What man of you that hath an hundred sheep, and that he lose one of them, doth not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing; and coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you (6), that even so there shall be joy in heaven upon one

(*a*) St. Luke, xv. 1–32.

(5) His mission was sufficiently authorized by his miraculous birth, and by the still more miraculous sanctity of his life. It was further proved by even the miracles of Jesus Christ. These miracles, by proving that Jesus was the Messiah, proved that he who had declared him to be such before the Saviour had commenced to work miracles, was truly a prophet. This is the first reason why God had not conferred upon John the gift of miracles; he could effect his mission without them. We may add, that Jesus Christ wished to reserve to himself this striking characteristic of strength and of power, which evidently marked his superiority over John, and disabused the people of the idea which occasionally recurred to them of mistaking the servant for the Master.

The greatest of mankind never wrought miracles; we are even allowed to believe that Mary, the holiest of creatures, never wrought one during the whole course of her mortal life. Virtue alone, not prodigies, constitutes the saint.

(6) See note 12, chapter xxxii., page 252, Part I.

sinner that doth penance, more than upon ninety-nine just, who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying; Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance."

The second parable comprehends the same meaning as the first, and the same truth is presented under two different images. The reader has not forgotten that the Saviour had already proposed to his disciples that of the good shepherd. If he repeat it here, he does so for the consolation of these poor sinners who came to him with so much confidence, whilst he at the same time instructed those harsh and haughty men whose whole religion consisted in repelling these humble sinners. He adds, whilst repeating it, the circumstance of the joy of the angels of heaven, for whom the day of the conversion of a sinner is more particularly a festal-day and a day of joy. Those here on earth, who are the truly just, should share this joy, and they share it with them in point of fact: those principally whom God deigns to associate with him in the work of his mercy, and many of them can vouch that the moments when they have seen the tears of repentance flowing at their feet, have been the most delightful moments of their life.

But if a good shepherd tenderly loves his sheep—if a poor woman is strongly attached to some pieces of money—the fruit of her labor, the support of her life, and the only treasure which she possesses, you will admit that these affections do not even deserve to bear that name, if we compare them with paternal love, the deepest—if we may venture to use the expression—of all loves; whilst at the same time it is the most tender of all. Such is the love by which Jesus Christ wishes us to estimate his love for the greatest sinners—not such love as exists in ordinary fathers, but such as can hardly be found even in the best and most indulgent. Behold the image which he himself hath traced with his divine hand.

"A certain man had two sons (7). The younger of them said to

(7) The ancients universally believed that the Jews were figured by the eldest of these

his father: Father, give me the portion of substance that falleth to me; and he divided unto them his substance (8). Not many days after the younger son, gathering all together, went abroad into a far country, and there wasted his substance, living riotously (9). After he spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country; he sent him into his farm to feed swine; and he

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two sons, and the Gentiles by the youngest. It has been since asserted that the two brothers represent the just man and the sinner, and this has become the most common interpretation. Saint Jerome, who excludes neither of these two applications, is apparently the interpreter who has reached the true construction. Firstly, the parable is suitable to sinners in general. This conclusion is evident, from the circumstance wherein Jesus Christ proposes it. The Pharisees murmured because he received publicans and other sinners who were still Jews. Thus, by justifying his conduct with regard to them, Jesus Christ has first in view sinners generally, without distinction of Jew or Gentile. But he foresaw the murmurs which should arise amongst the converted Jews when the apostles preached the Gospel to the Gentiles, and admitted them to baptism, and the reply to these murmurings was prepared for them in advance by this parable. Therefore it is suitable to both, as we have just said, notwithstanding certain difficulties, which, according to the different impressions which they have made upon the minds of men, have given rise to the exclusion of one of the two meanings. But it is easy to solve these difficulties, as may be seen by the remarks that we shall make upon the passages which have occasioned them.

(8) The younger son's share could not have been allotted to him without allotting, at the same time, to the elder son his share; but the latter did not take away his share.

(9) The principal object of the parable is to make known the whole extent of the mercy which God exercises towards the sinner who returns to him in the grief and sincerity of his heart. The youngest of these two sons shows by what path man alienates himself from God, and that by which he should return to him. The eldest is to make us aware that, very far from making it a matter of regret, we should rejoice at the good reception which our common father gives to our brethren when they return from their wanderings. All may be reduced to this; and the other personages, as well as the other circumstances, may well be deemed merely accessory. However, interpreters have sought for moral significations contained in them. Here are such as are generally given to them: the dissipation of the paternal estate is the abuse which the sinner makes of the natural and supernatural gifts which he has received from God. Famine and indigence represent that immense vacuum which is formed in a soul created for God alone, which soul is destitute of every thing, even in the midst of abundance, when destitute of God. The master to whom the prodigal gives himself is the devil. To what servitude has he not been reduced by a false freedom, in place of the sweet liberty which is to be found in the servitude of the children of God! The swine are those infamous passions of which he is become the vile slave, and the husks those miserable pleasures to which he has sacrificed all—pleasures which often disappoint his desires, and which are at all times incapable of satisfying them.

would fain have filled his belly with the husks the swine did eat, and no man gave unto him. Returning to himself, he said (10): How many hired servants in my father's house abound with bread, and I here perish with hunger. I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee; I am not now worthy to be called thy son: make me as one of thy hired servants (11). And rising up, he came to his father. When he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck and kissed him. Father, the son said to him, I have sinned against heaven (12), and before thee (13); I am not now worthy to be called thy son." He did not finish, whether it was that his father did not give him time, or that he felt, in so sweet an embrace, that he had already obtained more than what he scarcely ventured to ask. This good father, more eager to grant the favor than the son was to obtain it, "said [*immediately*] to his servants: Bring forth quickly the first robe, and put it on him (14). Put a ring on his hand, and shoes on

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(10) There is no sinner who doth not sigh when he compares the misery of his guilty years with the happiness of those spent in virtue. Wherefore doth he not then add: Let me be happy again!

(11) He said, I will arise, and he arose; I will go, and he went without deliberation and without delay. How many say like him: I will arise, and I will go! One class go at once; the others put off their return. This it is which causes some to be penitent, and some to be impenitent; which causes some who have sinned much to be ranked among the elect, and some to be reprobate who have proposed a thousand times to do penance. *Delay not to be converted to the Lord, and defer it not from day to day.*—Eccl. v. 8.

(12) That is to say, 1st, against the God of heaven. This word by itself has sometimes this signification in the sacred language, and in several other languages; 2d, against the angels and the saints, who inhabit heaven. They resent the injury which is perpetrated against God, as good children resent the injury done to their father; and faithful subjects that which is levelled against their king.

(13) What injury, then, had he done to him? He had neither attacked him in his honor, nor in his property, nor in his person. Yet it is obvious to every one that a son who degrades himself, although he does not directly attack his father, offends him, nevertheless, by his bad conduct. It is a surprising fact, that there are men who cannot, as they say, conceive how God, who is not injured by sin, can be so highly offended by it.

The profligate son who says: What harm does that do to my father? is an insolent man, who adds outrage to injury; and the sinner who says: What evil does my sin do to God? is an impious man, who adds iniquity to blasphemy.

(14) Mysterious significations have been also given to all this passage. The precious

his feet. Bring hither the fatted calf, and kill it: let us eat and make merry, because this my son was dead, and is come to life again; was lost, and is found: and they began to be merry. Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. Thy brother, he said to him, is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry (15), and would not go in.

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robe is baptismal innocence. The ring is the pledge of the return of the Holy Ghost into a heart, whence he had been banished by sin, and into which he had just entered with the plenitude of his gifts and of his graces. The shoes shield the feet against the stones of scandal, and defend them against the bite of the infernal serpent. All interpreters understand by the fatted calf the flesh of Jesus Christ, given to the penitent in sign of perfect reconciliation, and as aliment necessary for the preservation of the spiritual life which has just been mercifully restored to him.

(15) Here are the murmurings of the Jews, which are spoken of in the 11th chapter of the Acts of the Apostles. This is what reasonably determined interpreters to apply the parable to both people: this sense, however, does not exclude the other. Just men, animated by a too ardent zeal, may take a sort of scandal from the mercy which God exercises towards the greatest sinners. What might even now-a-days occur must have been more common in the early days of Christianity. The meekness of the Gospel was not then so well known as it has since been. Jesus Christ properly commenced to make it known, and it was no easy matter to assume the spirit thereof at a season when nothing was breathed but the rigor of the ancient law. Hence this lesson which the Saviour gave to the two children of thunder, when they wished to strike with thunderbolts the unfaithful city which had refused to receive him. *You do not know*, he said to them, *to what spirit you belong*. Lastly, this harsh zeal may indeed sometimes be only an imperfection and a venial fault, which does not deprive of justice those who follow its impulses, and the example of the two apostles is proof thereof. But if you object that the just could not be represented by Pharisees, who were as sinful, and more so, than the others, we reply that these sinners deemed themselves just, and that the Saviour addresses them, following up the notion which they entertained concerning themselves: the argument thereupon acquires even greater force as against them; and at the same time the truly just, who would be capable of imitating to a certain extent their harshness, find therein the instruction suitable to them. On the other hand, it may be objected that the converted Jews, who were previously prevaricators on so many points, could not say to God, as the eldest son said to his father, that they never had contravened his orders; and, consequently, that this eldest son could not be the figure of those Jews. But it is sufficient, in order to justify the application, that, comparatively with the Gentiles, they were just upon the main point, which was the knowledge and the adoration of the one true God. Thus the different senses given to the parable are equally applicable to it, and to wish to restrict it to one sense would be, in opposition to at least the presumed intention of Jesus Christ, confining it within narrower bounds than those which it should naturally have.

His father, therefore, coming out, began to entreat him. He answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends; but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. Son, the father said to him, thou art always with me, and all I have is thine (16). But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found (17)."

To a portrait so affecting we shall further add this reflection, viz., that he who could think that the goodness of God is represented here to its full extent, would mistake a faint glimmering for the sun at its meridian, and a dew-drop for the immensity of the waters of the ocean. No created image could approach to it; and Jesus Christ only avails himself of such, in order that what is known to us may enable us to form some idea of what we can neither know nor imagine. However incredible that mercy which is represented under these figures may appear to us, there is none which the Saviour might not have terminated with this expression: The mercy of God is such as I have just described, and infinitely greater. In point of fact, this surprising goodness of the prodigal's father, which affects us, and sometimes softens us even unto tears, only exhibits a part of the goodness of God, and that part the smallest. It is the mercy which receives, but not the grace which prevents: it exhibits God when forgiving the penitent sinner, but not when he seeks the ungrateful sinner. It would be necessary, in order to make this a complete image, and to represent God entirely therein—it would be necessary, I say, that the father should follow his son in his wild career—that he should go and seek him, even in the distant climes whither his dis-

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(16) That is to say, every thing here is at your disposal; and you have no reason to reproach me for not having given to you what I have left you at liberty to take. This grievance, supposing it to be one, could not be imputed by the son to his father. But, when an individual is in ill humor, he always finds out cause for complaint.

(17) The prodigal was dead in the sense of his being lost; and he is resuscitated in the sense of his being found. With reference to the penitent sinner, these two words bear their literal signification. Grace or habitual justice is formally the life of the soul, and its loss is the death thereof.

orderly propensities had caused him to wander—that he should present himself before him in the midst of his debaucheries, or of his miseries, not so much to reproach him as to invite him to return, to offer him his house, his table, and all his goods; to urge him, to conjure him that he would accept them. For such, properly speaking, is the grace which is termed preventive: behold it represented in every feature. But this would be an overdrawn picture of any earthly father; and if the parable were carried to that extent, it would have been inconsistent with probability, and, perhaps, even with propriety. Such goodness belongs alone to the Heavenly Father, and it is worthy of it to signalize itself by such features as are far beyond all the tenderness of nature and of blood.

We must be pardoned for dwelling on a subject so interesting. I shall, therefore, again say, that, verily, we have the image of preventive grace in the two preceding parables of the strayed sheep and the lost groat. We think that we see it drawn to the very life in the painful and earnest search of the woman and of the shepherd. Let us, however, be careful to notice that there is always an essential difference between these faint copies and their divine original. It consists in this: the lost groat and the lost sheep are a real loss to their owners, who, when they seek for them, seek not so much the thing lost as themselves and their own advantage, since the joy of having found it belongs to themselves alone. But in losing us, God has lost nothing. Neither his existence nor his happiness depends upon us. Even his exterior glory, viz., that which results from the manifestation of his divine attributes (that glory which can add nothing to his felicity, and which he well knew how to dispense with during an entire eternity), would have been no less satisfied, had he signalized his justice by the punishment of the guilty, than his clemency, by the pardon which he deigns to offer them. But that he should come the first in advance to meet us—that he should call us with never-ending entreaties—that he should seek us with incredible care and anxiety—that he should stretch forth his hand to us, and throw open to us his paternal bosom—that he should invite us—nay, even that he should conjure us to return thither, and to receive in his arms the pardon of all our crimes, as if we were necessary to him, and that he could not do without us; as if his happiness

depended upon ours, or that our salvation was his own: behold the miracle, or rather the mystery of the goodness of God, which no figure could represent—which no created mind can comprehend—the depth of which, like that of the most impenetrable mysteries, challenges our adoration. We can only believe it by faith; it is above all hope, and it should inflame us with love at the sight of goodness too great to be ever comprehended by our reason, and for which we could never have dared to hope.

CHAPTER XLV.

PARABLE OF THE STEWARD.—TO MAKE FRIENDS FOR OURSELVES BY WEALTH UNJUSTLY ACQUIRED.—THE RICH BAD MAN AND THE POOR GOOD MAN.—FIRST COMING OF THE MESSIAH DEVOID OF LUSTRE.

The following parable, or rather narrative, is no longer addressed to the Pharisees, but to the disciples. The first, who were within reach of hearing him, and who heard him in point of fact, were those for whom it was most necessary, and who yet profited the least from it. Perhaps this was the reason which influenced the Saviour to direct no further discourse to them, in order that he might not appear to have subjected the divine word to the derision with which they treated it, and, contrary to his own maxim, to have cast pearls before swine. Whatever weight there may be in this reason, which we only give by way of conjecture, (*a*) "Jesus [*continuing to speak*] said also to his disciples: There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods." However, the master, a just and humane man, was unwilling to condemn him, until he should have had proof of his unfaithfulness. He called him, and said to him: How is it that I hear this of thee? give me an account of thy stewardship; for [*if what they have told me be true*] now thou canst be steward no longer. And the steward [*who was not able to give a good account*] said with

(*a*) St. Luke, xvi. 1–31.

in himself: What shall I do because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that, when I shall be removed from the stewardship, they may receive me into their houses. Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? A hundred barrels of oil, he said. The steward said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? who said: A hundred quarters of wheat. Take thy bill, he said to him, and write eighty: and the lord commended the unjust steward, forasmuch as he had done wisely. For the children of this world are wiser in their generation (1) than the children of light (2). And I say to you [*concludes the Saviour, for that was precisely what he had in view*], make unto you friends of the mammon of iniquity (3),

(1) We cannot conclude that men are constituted in a particular way, because we may have supposed that a certain man may have held a particular line of conduct. The conclusion may be drawn, if it be true that he has held the line of conduct attributed to him. In a word, a fact is only deducible from a fact. Wherefore this is no fiction, but a true narrative.

(2) Prudence consists in the judicious choice of the means whereby we seek to attain a reasonable end. The children of the world excel the children of light in the choice of the means which they employ; the children of light excel with reference to the end which they propose to themselves. Nothing can equal the industry and the activity of the first; but whither do they tend? They are pointed towards acquisitions which death shall take away from them on the morrow, leaving them naked, and abandoned to rottenness and worms. What toil and industry lost! The second labor for infinite and eternal acquisitions; but, less eagerly bent than the first on the object of their labors, they do not equally excel in the choice and the application of the means. We may compare the first to an architect who concentrated all the ingenuity of his art in building castles with cards, which a breath of air would level in an instant; and the second to him who, with moderate talents, occupied himself in constructing, with solid materials, good, habitable dwellings. The latter, though not a great man, would yet be a sensible man: the other, with all his cleverness, would be a fool. In the arts the union of both constitutes the great man, and in morality it constitutes the great saint.

(3) If we possess them unjustly, and that we know those to whom they belong, we are not permitted to give them in alms: we must restore them. If it be impossible to know those to whom restitution should be made, then it is an obligation of justice to restore to the poor; and in this sense, the order here issued by the Saviour is literally executed. But mammon is here termed "of iniquity," in a more extensive signification. 1st. Because it frequently occurs, even without our knowledge, that we possess riches unjustly according to this expression of Saint Jerome: Every rich man is unjust, or the inheritor of an unjust person. 2d. Inasmuch as they are to their possessors the cause and the instrument of a thousand iniquities. 3d. And this sense

that when they shall fail, they may receive you into everlasting dwellings (4)."

Thus, what at first sight might appear to be the apology of fraud and of injustice, becomes, by this conclusion, an excellent lesson of charity, which the divine Master further corroborated by the following maxims: "He that is faithful in that which is least, is faithful also in that which is greater (5); and he that is unjust in that which is little, is unjust also in that which is greater. If, then, you have not been faithful in the unjust mammon (6), who will trust you in

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comes nearer to that of the parable, because we are but too prone to deem ourselves the masters and proprietors of them—a qualification which belongs essentially to God alone, who has merely appointed us to be the disburser of them, who has reckoned them out to us, and shall demand a reckoning from us. This latter exposition is taken from Saint Augustine.

(4) The rich are in this world the benefactors of the poor: the poor are in the other world the benefactors of the rich. The first confer bread—the second confer heaven. Ye rich! you shall never obtain it, if they do not confer it upon you. Is it, therefore, enough to say to you: Do good to them? Would it not be more advisable to say: Pay court to them?

(5) This is said in pursuance of the common opinion. A man will not confide a treasure to him whom he has found unfaithful in trifles; he would rather confide it to him who is faithful even in the smallest things. The party so acting may be deceived, nevertheless he acts prudently; and he acts imprudently, supposing even it should turn out that he was not deceived, should he have preferred the first to the second.

(6) Other interpreters construe *deceitful* in opposition to *true*. They understood by the latter the riches of eternity, the only riches which truly deserve this name. The Saviour further says of the first, that they belong to another, in the sense of our merely having a loan of them, and that we are merely the disbursers of them; whereas those of the other life shall be given to us with full property therein, and in perpetuity. They never shall be taken from us, and we shall never be called upon to account for them. This is the explanation given by the interpreters. It has been recently fancied that this was here an exhortation to the disciples alone, to sell their property and distribute the produce of the sale among the poor, and for two reasons. One is, that if it were noticed that they retained that property which has attached to it, like all worldly goods, the general suspicion of injustice, the faithful would not willingly confide to them the alms which they might intend to give out of their legitimate property: this is what they understand by the *iniquum* and the *verum mammona*. The other reason is, that if the disciples keep this property, which may be suspected of belonging to another, inasmuch as the property may lie under the suspicion of having been badly acquired, the faithful would feel repugnance in paying them their legitimate dues for their ministerial functions—that is to say (apparently), tithe and the honorary gifts. And this is the sense in which the later expositors have construed the *alienum* and the *vestrum*. This has appeared very fine, because it is novel. However, nothing is more

that which is the true? And if you have not been faithful in that which is another's, who will give you that which is properly your own? No servant can serve two masters, for either he will hate the one, and love the other, or he will hold to the one, and despise the other. You cannot serve God and mammon (7)."

The miser, the most absurd of all men, considers nothing so ridiculous as that which is the noblest quality in man, viz., the contempt of riches. We cannot, therefore, be surprised that these sublime maxims should have been badly received by a portion of the assembled multitude. The Saviour, as we have said, addressed them to the disciples alone. But "the Pharisees, who were covetous, heard all these things, and they derided him."

These were gross hypocrites, whose apparent austerity cloaked an insatiable avarice, as usually happens with men of this character. For avarice, which displays no prominent vices, possesses in an eminent degree all the economical and lucrative virtues with which it is easy to make up a mask of sanctity. Men who only see the surface are often its dupes; but no one could impose upon Him whose eye penetrates to the inmost recesses of hearts, and he knew well how to make them sensible of this by those strong expressions wherewith he opposed their malicious taunts: "You are they, he said to them, who justify yourselves before men; but God knoweth your hearts. For that which is high to men is an abomination before God."

They might object to that, and perhaps they did so internally, that those temporal riches, the contempt of which he preached, were the recompense promised by the law to its observers. Jesus knowing their thoughts, or anticipating them, answers: "The law and the prophets were until John. From that time the kingdom of God is preached, and every one useth violence towards it."

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unreasonable. For, 1st. The apostles, very far from desiring to be answerable for the distribution of alms, released themselves from that office as soon as they could, in doing which they seem to have followed the dictates of the Holy Ghost. 2d. To assign them as a disinterested motive such an interested view as that of securing their restitutions, supposes them to be of very grovelling dispositions, even during the time whilst they were yet imperfect. And what idea must have been formed of Jesus Christ by the person who makes him the proposer of such a motive?

(7) See note 2, page 138, Part I.

That violence consists in mortifying the passions which the law promised to satiate, and of which the Gospel, signified by the king dom of God, requires the sacrifice. Does the Gospel, therefore, annihilate the law? the Pharisees might further say. No, it perfects it, by offering infinite and eternal treasures, of which the temporal goods promised by the law were merely the shadow and the figure; for such is the meaning of that declaration which the Saviour imme diately adds: "It is easier for heaven and earth to pass, than one tittle of the law to fall."

It is true that the goods of this world were the incentive which God held out in order to induce these stubborn and carnal men to observe his holy law. However, he did not wish to leave them in ignorance of the rewards and chastisements of the future life. We see them represented in a thousand passages of Scripture, as the main object for their fear and for their hope; and, in order that this truth might become more impressive, God had been mindful to make, from time to time, exceptions to the general system of the ancient law. It was with this view that he had tried some of the holiest of his servants (such as Tobias was) by the most cruel adversities, whilst the impious were seen passing their days in glory and in opulence. Since it is impossible that a just God should leave virtue without reward, and crime without punishment, it is easy to conclude that it was in the other life that men were to find those fearful penalties and those true joys, of which those of this life could only be a feeble image, and a very imperfect foretaste. But for those earth-bound souls the present was all and the future nothing. Prosperity was called benediction, and adversity malediction. The illusion even went so far as to regard the first as the proof of virtue, and the second as the evidence of crime, and to their eyes the fortunate man was just, and the unfortunate was always guilty. In order, therefore, to reclaim them, from so gross an error, to the important truth which they so strangely misunderstood, Jesus Christ proposes to them the parable of the rich glutton, and of the virtuous poor man, wherein virtue followed by eternal happiness is found associated with the alleged curse of misfortune; whilst, notwithstanding the apparent blessing of temporal prosperity, vice, happy in this world, has for its ultimate lot the fire which is never quenched. Although this

appears to be the main subject, yet it does not prevent us from seeing that the Saviour had another intention, viz., to complete the instruction which he had commenced upon alms-deeds, by exhibiting the merciless rich man buried in the pit of hell. After having shown the heavens opening, in order to receive the beneficent and charitable rich, he continues thus:

(8) "There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him: moreover, the dogs (9) [*less inhuman than their master*] came and licked his sores. It came to pass that the beggar died, and was carried by the angels into Abraham's bosom (10). The rich man also died, and he was buried in hell (11).

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(8) The question has been also raised whether this was a parable or a real occurrence: the latter is the prevalent notion. This is founded principally upon the fact of Lazarus being therein named, a fact which does not occur in the parables. If the rich glutton is not named, the reason is because it would be a blot upon his name and upon his family. However, the Saviour might have given him a name as well as Lazarus, if the name of the latter had been a name composed for the purpose of signifying the state wherein he represented him; for Lazarus, in Hebrew, signifies helpless, supposing that it be not an abbreviation of *Eleazar*, which signifies, on the contrary, *the help of God*. Whatever way we view the fact of the rich man not being named, whilst the poor man is named, we see that this is a further reason for believing that the name of the latter is the name of a person who had really existed. Difficulties afterwards ensue. We shall reply to them when they present themselves.

(9) It was they who eat the crumbs that fell from the table. Their condition was better than his. The poor have been heard to express, by bitter complaints, the envy which they entertain towards them. If he who has regaled the rich shall be inexcusable for not having appeased the hunger of the poor, what shall be the excuse of those who might have fed whole families, by the expense they incurred in feeding a pack of animals which only minister to luxury and to pleasure?

(10) The souls of the just are carried to heaven by the angels. The Church believes so. Command, O Lord, it says in the prayer which it recites for the dying, that the holy angels of God meet his soul, and bring her into the city of the heavenly Jerusalem. For the contrary reason, it is thought that the demons carry off to hell the reprobate souls.

(11) A sensual and ostentatious life, especially if it be accompanied with harshness towards the poor, is a life manifestly deserving of damnation: if not more criminal, at least more dangerous than a profligate life. If it has not all the vices of the latter, neither has it the same remorse.

And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom, and he cried and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue (12); for I am tormented in this flame (13). Son, Abraham said to him, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things (14); but now he is comforted, and thou art tormented. Besides all this, between us and you there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither. And he said: Then, father, I beseech thee that thou

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(12) Souls separated from bodies have neither tongues nor fingers, neither do they desire water, nor can they give water. Moreover, those who are reprobate have no communication with those who are in the sojourn of beatitude; they would not entertain the notion of soliciting from them a solace which they well know that they never can obtain. These are those difficulties which have made some believe this a parable. Several others believe that the commencement was historical, and that the parable commenced here. However, God might have brought it about—1st. That the rich glutton, at the moment of his entry into hell, had a view—if we prefer we may say that he had a vision—of the bosom of Abraham, and of the delicious repose which Lazarus therein enjoyed. 2d. That, notwithstanding the distance of places, these two souls (that of Abraham and that of the rich glutton) may have been enabled to communicate to each other their thoughts and their desires. 3d. That the soul of the rich man may have felt heat similar to that which would be felt by a man whose body was in the midst of a burning furnace, and that it may have desired a solace similar to what would be procured by a drop of fresh water upon the tip of his tongue. 4th. It is not impossible that the unhappy man may have been ignorant that he could not obtain what he asked, or that, aware of the fact, the violence of pain should have extorted from him this useless prayer. Now, as it is the alleged impossibility of all these matters which made recourse be had to the parable, we may still adhere to the probability of this being a narrative.

(13) This expression has given rise to two opposite errors—one, that the soul is material; the other, that the fire of hell is not eternal. God was sufficiently powerful to cause that a material fire should act upon spiritual souls when they are separated from the bodies, as he is able to cause the same effect when they are still confined within the bodies; because in both these operations it is always matter acting upon mind.

(14) Prosperity in this world, presumption of future unhappiness—I say presumption, and not proof; for here exceptions occur. Wherefore let not the poor thereupon prize too highly their position, and let not the rich despair. It is the rich Abraham who received the predestined soul into his bosom, and many poor burn side by side with the rich sensualist. Charity, or harshness, in the first—patience, or impatience, in the second class, make all the difference between them. However, since the presumption is against the first, and in favor of the second class, it must be the fact, that charity is oftener found to be deficient in the rich than patience in the poor.

wouldst send him to my father's house (for I have five brethren), that he may testify unto them, lest they also come unto this place of torments (15). They have Moses and the prophets, Abraham said to him; let them hear them. But he said: No, father Abraham; but if one went to them from the dead, they will do penance. But Abraham said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead (16)."

We need not remark that the Saviour spoke often of the kingdom of God. The Jews never understood it otherwise than in reference to the temporal kingdom of the Messiah here on earth. This was the object of all their desires, and it was very natural that they should be impatient to know when it was to take place. But that which they longed for was never to come to pass, and that which they did not desire was already come, as Jesus Christ informed them. For, (*a*) "being asked by the Pharisees when the kingdom of God should come, he answered them: The kingdom of God cometh not with observation (17), neither shall they say, Behold here, or behold there: for lo the kingdom of God is within you."

(*a*) St. Luke, xvii. 20–22.

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(15) Another reason for assuming that this is a parable. The reprobate in hell have no zeal for the salvation of souls. All that can be inferred from this is, that the man may have spoken from some other motive. Many motives, more or less probable, have been attributed to him; but suppose none could be assigned him, this general reason suffices, viz., that Jesus Christ could not make him utter, even in a parable, such sentiments as it would be impossible for a reprobate to entertain. This would militate against all probability, and be at variance with the primary rule of all parables.

(16) Notwithstanding, the resurrection of Christ has been followed by the faith of the entire world. But a distinction must be made between those who have not as yet sufficient proofs in order to believe, and those who have them. Those who have them not will believe at the sight of a dead person resuscitated, and those who have them, generally speaking, will not believe. Thus, miracles which would convert an idolatrous nation shall not convert an heretical nation, and those which would convert heretics who are such from education and from prejudice, shall not convert Christians who are become infidels from libertinism. Nothing ever satisfies them who do not wish to believe. A dead man raised to life would not convert the sinners whom this narrative did not convert. What could he say more certain or more forceful?

(17) It shall not appear with such dazzling lustre that it would be impossible not to perceive it. Such was, in point of fact, his first coming. It was necessary then to seek out the Messiah in order to find him, and to study him in order to know him. At his second coming he shall be more visible than the sun in the splendor of its meridian. In

Dissatisfied with an answer which did not tell what they wanted to know, and which told too plainly what they wished not to know, the Pharisees ceased to interrogate him. "Jesus [*pursuing his discourse*] said to his disciples: The days will come when you shall desire to see one day of the Son of man; and you shall not see it;" as if he had said to them, I shall soon disappear from your eyes, and my absence shall be exceedingly painful to you; for he foretold them the time when, exhausted with fatigue, exposed without defence to the rage of their enemies, they would in vain desire his sensible presence, which was to them an inexhaustible source of light and consolation. The love which he entertained for them prompted him to speak in this way. But, apprehensive lest the too ardent desire of seeing him again might make them, together with their first disciples, fall into the snares which the false Messiahs would lay to ensnare their faith, he warns them that before his return, which he at the same time foretells, several of those false Messiahs should appear. They appeared, in point of fact, before the ruin of Jerusalem, of which they were as if the forerunners, which circumstance furnished Jesus Christ with an occasion to foretell that downfall with the other signs by which it shall be preceded. From thence, glancing forward to the most remote futurity, he announces the awful signs which shall precede the ruin of the whole world, of which the destruction of Jerusalem was to be merely the figure, mixing up one with the other, and, nevertheless, keeping them so distinct that they cannot be confounded. This instruction, necessary for those who witnessed the first of these two events, and also for those who shall witness the second, is not useless to those who, placed between the two, have neither seen nor shall see one or the other. Assured of the accomplishment of the first, they cannot question the truth of the prophecy which announces the second. But as Jesus Christ speaks still more in detail a short time previous to his death, we shall give in another chapter a more extensive and a more complete picture.

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one he is evident to those who seek him—in the other he shall be evident to those even who do not seek him. Whence it follows that it is meritorious to recognize him in his first coming, and that there shall be no merit in recognizing him when he comes again.

CHAPTER XLVI.

WE MUST PRAY ALWAYS.—THE PHARISEE AND THE PUBLICAN.—MARRIAGE INDISSOLUBLE.—VIRGINITY PREFERABLE.—LITTLE CHILDREN BLESSED.

On another occasion (*a*) "Jesus spoke also a parable to his disciples, that we ought always to pray (1), and not to faint, saying: There was a judge in a certain city, who feared not God, nor regarded man. And there was a certain widow in that city, and she came to him saying: Avenge me of my adversary. He would not for a long time. But afterwards he said within himself: Although I fear not God nor regard man, yet, because this widow is troublesome to me, I will avenge her, lest continually coming she weary me. And the Lord said: Hear what the unjust judge saith." He cannot, iniquitous though he be, resist a persevering prayer. "And will not God revenge his elect who cry to him day and night (2), and will he have patience in their regard? I say to you that he will quickly revenge them (3)."

(*a*) St. Luke, xviii.

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(1) We pray always, when, at the time when we cannot pray, we recall, as well as we can, the thought of God's presence, and that we offer him the action with which we are then occupied. In this way there is no one who cannot always pray, as God exhorts us to do in several passages of Scripture. This, however, is not the sense in which it is here said that we must pray always: what Jesus Christ has directly in view is, to teach us not to be disheartened when God defers hearing us, being persuaded that a persevering prayer shall infallibly be heard. This second sense is clearly determined by the parable.

God seems to postpone, because he does not listen to us at the very time when we desire to be heard. Really, and in point of fact, he does not postpone, because he listens at the time when it is most advantageous for us to be heard. If he communicated his secret to us, we should thank him for his very delays; but he prefers to leave us in ignorance of it, because this ignorance is also the best state for us to be left in.

(2) The just request that God would deliver them from oppression, not by ruining the wicked who oppress them, but by depriving the wicked of the desire or the means of oppressing. Save us, O Lord: do further—save them with us. Such a prayer is truly a Christian prayer.

(3) This life is so short, and that which follows it so long, that it is true to say that God does not delay, when he delays vengeance until the other life. If a thou-

But the reason why so few are revenged or delivered from oppression is, that few persevere in prayer, according to this expression: *he who shall have persevered until the end shall be saved.* But whence comes the want of perseverance, if not from the feebleness of faith? We must not, therefore, be surprised that Jesus Christ, when he shall appear in the lustre of his majesty to avenge all his elect, finds so few of them who deserve to experience the effects of his powerful protection. In those days of seduction and apostacy, the true faithful shall be reduced to so small a number, that he who reckoned them beforehand asks with apparent surprise: (4) "But yet the Son of man, when he cometh, shall he find, think you, faith on the earth?"

Although this was addressed to the disciples, there is every reason to think that Jesus Christ had also other hearers, among whom were to be found several Pharisees. The weakness of the first made it necessary to exhort them to a confidence both lively and persevering. Another lesson was required for the second. The pride of the latter disclosed itself even in the very humblest of all actions, which is prayer. Their prayer was rather a satire upon the rest of mankind than the avowal of their own miseries, and they used it much less for the purpose of praising God than that of praising themselves. These are they who are spoken of when the evangelist said that "to some who trusted in themselves as just, and despised others, Jesus spoke also this parable."

"Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men (5), extortioners, unjust, adulterers, as also is this publican. I

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sand years compared to eternity, are equivalent to a day, what are ten, fifteen, or twenty years, hours, or minutes?

(4) We have followed the common interpretation, in order to connect these latter words with the preceding. If the connection does not appear sufficiently natural, we may be permitted to deem this one of those detached facts which are sometimes found in the Gospels, without any dependence on what precedes or follows.

(5) A saint has never yet said: Thanks be to God, I am a saint. I have sinned much —I sin much every day; and, if God did not support me with his almighty hand, I would commit enormous crimes: behold what the saints say, and they say the truth.

fast twice in the week (6); I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying: O God, be merciful to me a sinner (7). I say to you, this man went down into his house justified, rather than the other. Because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

(*a*) "When Jesus had ended these words, he departed from Galilee, and came into the coasts of Judea beyond the Jordan. The multitudes flock to him, he healed them there, and, as he was accustomed, he taught them. There came to him the Pharisees tempting him." With this design they proposed to him a question which was then much debated: "Is it lawful for a man, they asked him, to put away his wife for every cause?"

(*a*) St. Matthew, xix. 1–6; St. Mark, x. 1–5.

An apostle hath said: *For in many things we all offend:* and what he states of others, he stated also with reference to himself. The saints perceive distinctly the slightest sins which we do not perceive, and which we commit by thousands. They scan them by the opposition which these sins have to the infinite purity of God, known to these saints, and not known to us; and in this point of view these specks of sin appear monsters to them; and they are such in point of fact.

The saints consider nothing in themselves but their faults and their sins—in others, nothing but their virtues and their good works. They conclude from thence that others are better than themselves, or that they are worse than all others—a conclusion which seems as evident to them as is the evidence that virtues are better than faults, and good works than sins.

An attempt was once made to perplex one of these saints, who was an incarnate seraph, by inquiring from him if he could think himself as wicked as a robber notorious all over the country for his murders and his robberies. Yet his humility found out the proper reply: If he had had the graces which I have had, he would be a better man than I am.

If such are the sentiments and the language of the saints, therefore language and sentiments of a contrary character prove the reverse of sanctity. This conclusion is also inferred from the parable.

(6) This language is so natural to man, that it is sometimes found issuing from the mouths of penitents, whose confession is only, like the prayer of the Pharisee, the mere declaration of their own virtues, and the accusation of other people.

(7) This word, coming from the bottom of the heart, can convert in a moment the greatest sinner into a just man; and a thousand millions of sinners, who have had entire years to speak it, are eternally reprobate for not having spoken it. Let him who can, understand this prodigy of stupidity or insanity.

Their manner of putting the question makes it sufficiently evident that they considered themselves authorized to divorce on very slight grounds, and very often without any cause, and out of pure caprice. This liberty, or rather this licentiousness, was precious to men; and by infringing on it, Jesus Christ must needs offend them. On the other hand, he could not approve of it without rendering himself odious to all women. This appears to have been the snare which they laid for him, in addition to the hope which they entertained of detecting him in contradiction to the law of Moses. Jesus availed himself of the opportunity, in order to declare the reformation he was going to institute with regard to marriage; and wishing at the same time to inform them of his motives, "he answering, saith to them [*interrogating them in his turn*]: What did Moses command you? who said: Moses permitted to write a bill of divorce, and to put her away. Jesus answering, said: Because of the hardness of your hearts he wrote you that precept (8). Have ye not read that he who made man from the beginning, made them male and female? and he said (9): For this cause shall a man leave father and mother, and cleave to his wife, and they two shall be in one flesh (10). Therefore now they are not two, but one flesh (11). What, therefore, God hath joined together, let not man put asunder."

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(8) It was, therefore, merely toleration on the part of God. The wickedness of this people had rendered it necessary, in order to obviate a greater amount of evil. God deemed it more proper to allow them to quit their wives and to take others, than to expose them to the temptation, into which they would have but too often fallen, of getting rid of them by the sword or by poison. Some have thought that this toleration was merely of a civil nature, that is to say, that by not decreeing any penalty against those who availed themselves of it, it still left the sin remaining. Several others have thought, with more probability, that divorced parties could conscientiously avail themselves of the right which was conferred by this toleration, provided the grounds were valid, and that it was done in the manner and form prescribed.

(9) It was Adam who spoke it; but he spoke it by the inspiration of God, who revealed to him at that moment the nature of the union which was to exist between the married couple, and of that union which was to unite children and parents, all which things Adam could not then know except by revelation.

(10) This decides plainly the preference due to the wife as to society—assistance and care. We are not unaware, however, that the wife owes the same obligation to her husband.

(11) Saint Paul explains this where he says (1 Cor. vi. 16): *Know ye not that he who is joined to a harlot is made one body? For they shall be,* saith he, *two in one flesh.*

In point of fact, if the original intention of God had been that man should have several wives, either at the same time by polygamy, or successively by divorce, he would have created more than one for the first man, as it is thought that he created several females in each species of animals, for the purpose of accelerating their multiplication. But his design was to form the most perfect union imaginable, by making two different persons one and the same heart, one and the same soul, and one and the same flesh. Now this union, or rather this unity, is to be found in marriage, which being the work of God, no earthly being has a right to break, because no one has a right to undo what God has done. God alone, master of his own work, has this right; and he exercised it, when, for reasons worthy of his wisdom, he permitted polygamy and divorce; but these reasons having ceased by the establishment of a more perfect law, the dispensations which they occasioned can no longer exist. All marriages are to become similar to the first which God instituted, in order to serve as a model to others. An indissoluble and perpetual bond shall henceforth unite all couples, whose union shall henceforward end only when they cease to live; and, whilst God shall preserve them upon earth, they shall be so bound one to another, that, although the earth may be full of men and women, they shall be no more to the married pair than if they were, like Adam and Eve, the sole inhabitants of the earth. Thus marriage, reformed according to the original design of the Creator, recovers all the purity of its institution, and the union of our first parents is perfectly represented by those of their descendants. Another resemblance was soon to render the union more sacred, and the rights more inviolable, viz., that which it was to have to the spiritual marriage of Jesus Christ with his Church. But the time was not as yet come to propose this great mystery; and the Saviour contented himself at that time with again insisting upon the indissolubility of marriage, struggling rather against the repugnance than against the reasoning of the Pharisees.

For, surprised at a doctrine so contrary to their prejudices and their passions, (*a*) "Why, then," they say to him, "did Moses com-

(*a*) St. Matthew, xix. 7–9.

mand to give a bill of divorce (12), and to put away?" The commandment applied merely to the act of divorce, and not to the divorce itself. From the manner in which the Pharisees expressed themselves, they appeared to apply it to both. In order to teach them to make this distinction, "Jesus saith to them: Because Moses, by reason of the hardness of your heart, permitted you to put away your wives: but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be (13) for fornication (14), and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery."

The disciples did not wish to interrupt their Master whilst he was engaged with the Pharisees; yet they doubted whether such morality, which appeared to them so severe, should be taken to the very letter. In order to have on this point the explanation which they

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(12) The reader has the form of this act at note 7, page 125, Part I.

(13) The exception of the case of adultery excuses the dismissal of the wife, and not the subsequent marriage. The case stands as if it read thus: Whoever shall dismiss his wife—whom it is not allowable to dismiss except in case of adultery—and shall marry another, shall be an adulterer. The Church has always so understood it, and Jesus Christ even gives us sufficiently to understand this, when, in the repetition which he makes to his disciples, he says absolutely, and without excepting any case: Whoever, having dismissed his first wife, shall marry a second, becomes an adulterer.

However, the pretended reformers hold that the exception in case of adultery should extend to the consequence as well as to the crime; and that this case, which justifies divorce, justifies equally the marriage with another woman. Let them speak sincerely. Marriage, such as it was re-established by Jesus Christ, was not relished by them. They wished to substitute for it the Jewish marriage condemned by Jesus Christ. For had they submitted in this point to the authority of his word, they would not have allowed another wife except in the case of adultery, since it is evident that Jesus Christ, every time he treats this subject, either excepts this case only, or excepts none. But we know that they have added those of long absence, obstinate separation, and others, which would multiply to an amazing degree amongst them these second marriages, if they sought to avail themselves of the freedom which this new Gospel gives them. But it is due to them in justice to state, that this legislation allows them much more liberty than they usually allow themselves; and it is well that this legislation has not added to the Jewish divorce Mahometan polygamy, approved, at least tolerated, in the person of the Landgrave of Hesse by Luther, and those who, with him, were the chief leaders of the Reformation.

(14) As to the other causes of separation, and their difference from that of adultery, see note 8, page 125, Part I.

desired, (*a*) when he was "in the house again his disciples asked him concerning the same thing."

Jesus gave no explanation of what he had said, but merely a repetition thereof. (*b*) "Whosoever, he saith to them, shall put away his wife and marry another, committeth adultery against her; and if the wife shall put away her husband, and be married to another, she committeth adultery. His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry."

This answer included a profound meaning, which they themselves did not as yet comprehend, wherefore "Jesus said to them: All men take not this word, but they to whom it is given" from on high; and, in order to give them the first lesson on this subject, he added: "For there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of Heaven (15). He that can take, let him take it."

(*a*) St. Mark, x. 10–12. (*b*) St. Matthew, xix. 10–17.

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(15) In order to secure it for themselves, and to merit therein a richer crown. They make themselves eunuchs, not by attempting against their own persons what the Church has always condemned, but by resolution, or, what is better, by vow made to God of living in perpetual virginity. It is a matter of faith that this state is more perfect than that of marriage. Protestants have repudiated it with the utmost vehemence. There is nothing surprising in this on the part of those who have approved of divorce, and permitted polygamy. Moreover, we are not ignorant of the fact, that their leaders were for the most part priests and men bound by religious vows, and who, being tired of celibacy, would fain not be suspected of having rather embraced the Reformation from the desire of marriage, than marriage from the spirit of reform.

After these reformers appeared the theorists, advocating population. If we had leisure to treat the subject at some length, we should not want reasons to refute them. We are satisfied in opposing to them the following reason, which is calculated to make an impression upon them, viz., the Christian religion is of all others the most favorable to population. Here is the proof of this fact, drawn from its principles and its morality:

1st. Except wherein parties are legitimately married, every thing is criminal where purity is concerned. How many persons who have, at the same time, both excitable passions and a timid conscience, are, as it were, forced into marriage by this inflexible severity! 2d. Every thing is criminal, even in marriage, that is beside the end of marriage, viz., the generation of children. How many married couples, already burdened with offspring, would give themselves licentious freedom, if the curb of religion did not restrain them! 3d. It is criminal in married persons to refuse each other, unless the refusal be founded upon a grave reason. How many obstinate refusals and

Whilst the Saviour was treating such grave questions, (*a*) "there were little children presented to him, that he should impose hands upon them and pray. And the disciples [*who thought he might be troubled by them*] rebuked them that brought them. Whom, when Jesus saw, he was much displeased, and calling [*the children*] together, said: Suffer the little children to come unto me, and forbid them not (16); for the kingdom of heaven is for such. Amen I say to you: Whosoever shall not receive the kingdom of God as a little child, shall not enter into it; and embracing them, when he had imposed hands upon them, he blessed them, and [*after having given this proof of his goodness*] he departed from thence."

(*a*) St. Matthew, xix. 13–15; St. Luke, xviii. 16, 17; St. Mark, x. 16.

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concealed divorces would be produced by certain apprehensions which it is no longer lawful to regard, by disgusts, antipathies, resentments, &c., if religion did not enforce, by the most terrible menaces, what has been justly termed a right on one part, and a duty on the other! And if at present one were willing to take the trouble of calculating, it would be easy to show that in all these ways religion gives more to the species than it takes away by ecclesiastical and religious celibacy. You will say that all these advantages are to be found in Protestantism, which has not the unavailable class of celibacy; but besides that we must take religion as God has made it, and not such as man may accommodate to his own views, we may further reply that the causes which we have just advanced only operate by means of confession, which Protestants have abandoned. This is only thoroughly known to those whom their ministry brings within reach of the secrets of consciences. But there is no doubt that, from the knowledge thus in their possession, they have formed the opinion which we have just maintained; and unquestionably their notion on this point is, without contradiction, the most probable.

(16) We hinder them when we put off indefinitely the first communion of children. The Master of the feast cries out in vain that these innocent souls must be allowed to approach. A harsh and austere zeal is obstinately bent on driving them away. We know that the respect due to this sovereign Master has induced the Church to abolish the custom of giving communion to children immediately after baptism; but if the Church no longer wishes the age of reason to be anticipated, much less does it wish that we should allow reason to be anticipated by the age of the passions. And how often has it occurred that the passions, always so strong at this age, when reason is so weak, not being restrained by the powerful check which the Eucharist opposes to them, have caused the most fearful ravages, and given rise to those first wanderings from which the soul returns with such difficulty, and so late.

If this reason does not suffice, and if we wish to know what are upon this point the intentions of the Saviour, we have no fear in saying that he will always be better pleased to have greater innocence with a little levity, than greater composure of mind with corruption already commenced. We should, therefore, rather incur the risk of the first than of the second.

CHAPTER XLVII.

THE YOUNG MAN CALLED TO PERFECTION.—SALVATION DIFFICULT TO THE RICH.—ALL MUST BE RELINQUISHED TO FOLLOW JESUS CHRIST.—PROMISE ATTACHED TO THIS RENUNCIATION.—THE PARABLE OF THE LABORERS IN THE VINEYARD.

(*a*) "WHEN he was gone forth into the way, a certain ruler running up, and kneeling before him, Good Master, he said to him, what shall I do that I may receive life everlasting? Jesus said to him: Why askest thou me concerning good, and why dost thou call me good (1)? None is good but God alone (2). But [*added the Saviour*] if thou wilt enter into life, keep the commandments. Which? he said to him," thinking, perhaps, that the new teacher would introduce some new commandments. "And Jesus said: Thou knowest the commandments: Thou shalt do no murder (3); thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; do no fraud; honor thy father and thy mother; and, thou shalt love thy neighbor as thyself. The young man saith to him: All these have I kept from my youth; what is yet

(*a*) St. Mark, x. 17–27; St. Luke, xviii. 18–24; St. Matthew, xix. 16–25.

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(1) (This might as well be thus translated: *Why askest thou me, calling me good?* Then Saint Matthew would only make the Saviour say what Saint Mark and Saint Luke represent him as saying, which is not unlikely, nor neither is it improbable that he made use of both these expressions.)

(2) He informs him that God alone is essentially good, and that nothing is good apart from God except by the communication of his goodness. The Arians have grossly abused this text, forsooth because Jesus Christ seems here to reprove the young man for attributing to him a quality which belongs properly to God alone. The Fathers refuted them by this very simple reply: This young man is not aware that Jesus Christ is God, and Jesus Christ speaks to him in the certainty of his ignorance.

(3) The second class of precepts is alone spoken of, viz., the precepts which regulate our duties towards our neighbor. That does not mean to assert that there exist no other precepts, or that the others are of little importance; but if we observe these, we shall observe all the others. Taken by themselves, they do not constitute the entire law; but their accomplishment is presumptive proof of the accomplishment of the whole, according to this expression of Saint Paul (Rom. xiii.): *He that loveth his neighbor hath fulfilled the law.*

wanting to me? Which, when Jesus had heard, looking on him, he loved him," because of this virtuous desire to add to the good which he had hitherto done; and, in order to confer upon him the most valuable of all proofs, "he said to him: Yet one thing is wanting to thee. If thou wilt be perfect, go sell what thou hast, and give to the poor (4), and thou shalt have treasure in heaven (5); and [*then*] come, follow me."

He called him to evangelical perfection. Inestimable favor! which, on the part of God, is the effect of marked predilection. It is usually at that age that God confers this favor, and he usually confers it on those who, like this young man, have passed their first years in innocence: happy those who know how to profit by it! Whatever it may cost them, they may say that they have purchased at a low rate a rich treasure. But all have not the courage to effect this; and the individual here referred to has but too many imitators of his cowardice. "When the young man had heard this word [*of the Saviour*], being struck sad, he went away sorrowful; for he had great possessions. Jesus seeing him become sorrowful, and looking

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(4) Calvin, who deemed the state of marriage better than that of virginity, also asserted that it is better to retain property, and subtract from its income the alms which may be distributed, than to sell all at once, and immediately distribute the price to the poor. Other heretics have foundered on the opposite rock; for the Eustatheans, who were condemned in the Council of Gangres, alleged that married people could not be saved; and some Pelagians were to be found who advanced that there was no salvation for those who retained the use of their possessions. We have already remarked, that Catholic truth is usually to be found between two opposite errors, like Jesus Christ crucified between two robbers, according to the expression of Tertullian. Many Catholics entertain Calvin's notion regarding the counsel of selling all without exception, in order to give the price to the poor. We have even heard them declaim more outrageously against this counsel than against that of virginity. It is no difficult matter to divine the reason: they inherit property from those who make a vow of virginity, and they lose the succession which they expected to enjoy from those who strip themselves of all in favor of the poor. That those who see themselves thereby frustrated in their hopes should be grieved, does not surprise us, and we pardon their imperfection. But if they dare to assert that these disinterested persons commit a wrongful act, a great sin, an enormous injustice, they place themselves in direct opposition to Jesus Christ; they entertain and they express heretical notions.

(5) The observance of the precepts shall be rewarded; that of the counsels shall receive a recompense incomparably higher. The observers of the first shall receive the *pence: a treasure* is promised to the observers of the second.

round about, saith to his disciples: How hardly shall they that have riches enter into the kingdom of God (6)! Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. The disciples were astonished at his words; but Jesus again answering saith to them: Children, how hard is it (7) for them that trust in riches (8) to enter into the kingdom of God! It is easier for a camel to pass through the eye of a needle (9), than for a rich man to enter into the kingdom of God. The disciples [*as we have said*] wondered the more when they had heard this, saying among themselves: Who, then, can be saved? Jesus looking on them, saith: With men it is impossible; but not with God; for all things are possible with God (10)."

(6) This having been said on the occasion of the young man's refusal to follow the counsel of Jesus Christ, it might occur to us that this counsel was obligatory, under pain of being excluded from the kingdom of God, and thereupon that it was no counsel, but a precept. It is hardly to be doubted but that such was one of the arguments of these Pelagians to whom we have just been alluding. However, the different manner in which precepts and counsels are proposed, proves evidently that this was merely a counsel. When precepts are in question, Jesus Christ says: If thou wilt *enter into life*, keep the commandments; whereas he says here: If thou wilt *be perfect*, go sell, &c., &c. This marks the difference between perfection and duty, which is tantamount to that of counsel and of precept. Wherefore the attachment of the young man to his great wealth furnished only an occasion to the Saviour for declaring how hard it was for the rich to obtain salvation. Perhaps he also foresaw that he should have been saved by laying aside his riches, or lost by the abuse he would make of them; but their possession then should be the occasion, and not the cause of his loss, and in this sense it is true to say that, whilst he incurred reproof for not having followed the counsel of the Saviour, he has not, nevertheless, sinned by not following it. The whole bears upon this evident maxim: a counsel by itself is not obligatory; and if it were obligatory, it would no longer be a counsel, but a precept. *The virgin who married hath not sinned*, saith Saint Paul, which is true even with reference to her who should have deemed herself called to a state of virginity, inasmuch as the call to this state was merely a counsel on the part of God.

(7) Jesus Christ saith with a sort of surprise, *shall hardly!* He saith with an oath: *Amen, I say to you.* He saith it even three times. O rich! if this thunder doth not awaken you, you do not sleep, you are dead.

(8) To place confidence in riches is to expect from them all one's happiness; it is, therefore, to treasure them in our heart in the place of God, who alone can render us happy. Behold, therefore, why it is that covetousness is termed by Saint Paul *a serving of idols* (Ephes. v. 5).

(9) A hyperbolical fashion of speech, which had passed into a proverb with the Jews; it is also to be found in the Talmudists.

(10) Ask how the universe could be drawn forth from nothing, and how it is possible that a rich man can be saved—the answer is the same: *God is all-powerful.*

But whilst the disciples were engrossed by the startling information contained in the latter words of the Saviour, Peter did not forget that it contained something advantageous to himself. He was one of those voluntary poor who had left all in order to follow Jesus Christ, and to whom the Saviour had made such magnificent promises. He desired to know, then, in what the promised recompense was likely to consist. (*a*) "Then Peter answering, said to him [*speaking also for his brethren*]: Behold, we have left all things (11) and followed thee; what, therefore, shall we have? Jesus answering, said to them: Amen, I say to you, that you who have followed me, in the regeneration (12), when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel (13). And every one that hath left house,

(*a*) St. Matthew, xix. 27–29; St. Mark, x. 29–31.

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(11) Those who would depreciate the sacrifice of the apostles, saying that they merely quitted a bark and nets, would be ignorant that, in order to quit *all* without any exception, requires an incredible effort, and merits an inestimable recompense. The monarch who should renounce all the kingdoms of the world, and should still remain attached to any thing whatsoever, were it a thing of as little value as the net of Saint Peter, would make a sacrifice incomparably, we might say infinitely, less painful to nature than that of a man who, being owner of this net alone, sacrifices it without reserving to himself even the slightest attachment. Nothing can fill the heart of man; but a mere nothing is sufficient to fix his affection. Now, to disengage one's self from this trifle, in order to cling to God alone—in order to repose solely in God—to have no other good—no other hope—no other support than God—who is the individual who can do this? Let him be shown to us, and we shall not refuse him his meed of praise; for he has wrought a greater miracle than if he had raised up the dead.

The widow who gave the two pence gave more than the rich, because she gave all.

The sacrifice of a moderate fortune is *really* greater than that of a greater fortune, because an individual sacrifices more contentment and repose.

(12) In the resurrection which shall be like a second generation, by which men shall be born again to an immortal life.

(13) Jesus Christ says so with the tacit condition that they shall persevere in the state of perfection which they had embraced. For Judas was to exclude himself by his treachery, so that, amongst those present, only eleven were to sit upon these sublime thrones. On the other hand, Saint Matthias was to be chosen in the place of Judas; Saint Paul and Saint Barnabas were to be admitted to the apostolical college, thereby increasing to fourteen the number of the assistant judges. We must take it that Jesus Christ speaks to the apostles according to the number of those to whom he addressed his speech, and that his mode of speaking is tantamount to this: Each of you (if he be faithful to his engagements) shall be seated upon a throne whence he

or brethren, or sisters, or father, or mother, or wife (14), or children, or lands, for my name's sake, shall receive a hundred-fold, now in this present time (15), in houses, and brethren, and sisters, and mothers, and children, and lands (16), with persecu-

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shall judge, &c., &c. The number twelve should not, therefore, be taken literally. It comprises universally those who shall judge with Jesus Christ, in the same way as the multitude of those who shall be judged is expressed by the twelve tribes of Israel. *Know you not that we shall judge angels?* says Saint Paul, which proves that the Jews are not the only people who shall be judged by the apostles. Lastly, when it is said that they shall judge, this judicial prerogative is not merely deducible from the comparison which shall originate between them and the reprobates (this comparison would not be more peculiar to them than to the Queen of Saba and the Ninevites), nor simply from the approbation with which they shall hail the judgment of Jesus Christ. All the just shall applaud his judgment with unanimous acclamation. So great a promise announces something more; and what can this be, if it be not that, seated with Jesus Christ, they shall pronounce judgment with him, and in the same way?

(14) We have seen that Jesus Christ only permits divorce in the case of adultery. Nevertheless, an individual may leave his wife on account of Jesus Christ in several ways. 1st. By not marrying, and then leaving, signifies not to take one. 2d. By leaving a married bride before the consummation of the marriage. Such was the case of Saint Alexis. It is always allowable to imitate him, provided this be done with the view of embracing the religious state. The marriage which has been celebrated, although not consummated, is dissolved by the profession, which restores back to the party who has been relinquished the right of again contracting. If any one dares to deny this, the Council of Trent casts its anathema upon him. 3d. By leaving her, in point of fact, when an individual, from being an infidel, changes to be a Christian—I say leaving her, when the wife, remaining an infidel, might prove an obstacle to the profession of Christianity, or to the accomplishment of the duties which it proposes. This case frequently arose in the primitive times, and it is still to be met amongst infidels who become converted to the faith. 4th. By abstaining, both parties consenting, from the use of marriage, and living together like brother and sister. The first centuries of Christianity furnish us examples in thousands. Our century but little resembles them in this point, and would to God there were no other features of dissimilarity. 5th. It may be said that an individual leaves his wife for Jesus Christ and the Gospel, when he refuses to yield to her criminal wishes, and that he is disposed to endure her humors, her transports of passion, and, if necessary, her withdrawal and her separation, rather than prevaricate out of complacency. Too many husbands, since Adam, have been put to this trial, and have sustained it no better than he did.

(15) It does not appear that the thrones and the right of judging is promised to this class, although several interpreters are of this opinion. This second promise only announces, besides eternal life, the hundred-fold of this life, proportioned to the extent and the perfection of the sacrifices.

(16) Since we see not that this hundred-fold refers to mothers, brethren, sisters, houses, or inheritance, interpreters have perplexed themselves in order to find it out. Those who advocate the millennium seem to be less embarrassed about the matter.

tions (17), and, in the world to come, life everlasting. But [*adds the Saviour*] many that are first shall be last, and the last first."

It is not difficult to understand in what sense this is applicable to the preceding part of the discourse. The apostles, dazzled by the glory which was promised to them, might find it difficult to believe that poor sinners like them should one day be the judges of all men, without distinction of rich or poor, of monarch or subject. Jesus Christ confirmed them in this faith, by informing them that the order established in this world should be subverted in the other, or rather that to the disorder of this there should succeed perfect and eternal order. Here birth and fortune alone constitute the great and the little; there ranks shall be regulated by merit alone: the lowest of men, if he has been the most virtuous, shall be the first; and the first, if he has been the most vicious, shall be the last. We

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The saints, say they, shall reign one thousand years upon the earth with Jesus Christ, and then they shall have the hundred-fold in nature. Thus did they press this text into their service, in order to support their error. But is it, then, credible that they should have one hundred wives for one which they might have left? inquired Saint Jerome of these visionary men. Other ascetics understood the text with reference to the large number of brethren, of sisters, of houses and possessions, which those acquire who embrace the religious state, wherein there exists community of property. This is a pious illusion. For, admitting that these brethren or these sisters are more praiseworthy at least than those whom we may have left in the world, it must also be allowed that this wealth of houses and of lands is not worth a comfortable house and a good inheritance, which one might possess in his own personal right. This hundred-fold is, therefore, contentment, which is of such a nature, that it surpasses that arising from having a hundred mothers, a hundred brethren, a hundred sisters, a hundred houses, and a hundred patrimonies. Jesus Christ is a substitute for all, or rather he replaces them with an immense addition. If any one, said he, doth the will of my Father, he shall be my mother, my brother, and my sister. He is to us all that he has said we shall be to him. Am I not better to you, I alone, than ten children, said Elcana to the virtuous Anna? This is nearly the same language which the Saviour addresses to the soul which has relinquished all for him; and the union which he contracts with her is so intimate and so delicious, that all the connections of flesh and blood are comparatively but misery and affliction. We are so assured by those who experience it, and they alone can give testimony of the fact.

(17) Persecutions are to this contentment what water is when cast upon a blazing furnace. For the moment it abates the flame; but it afterwards renders it more brisk and more durable. I am filled with joy in the midst of my tribulations, said Saint Paul. He was no longer apprehensive of losing this joy, since he had experienced that persecution itself could not deprive him of it, and this assurance gave the finishing stroke to his happiness.

must not, therefore, be any longer astonished that the highest seats therein should be occupied by the poor, whilst the majority of the rich and the great, cast down at their feet, shall grovel in the dust. Perhaps Jesus Christ was also desirous to give his disciples to understand that what was promised was not yet secured to them; that they might still lose those thrones which were prepared for them; and that, if they drew this misfortune upon themselves, they should one day groan in despair at seeing them filled by others who, substituted in their stead, would be more faithful to the grace which called them to these thrones. This sense, which comprises the great mystery of the transfer and substitution of grace, was so literally accomplished in Judas, that it is not at all unlikely that the Saviour may have had him in view when he uttered this sentence. But these same words which formed the conclusion of the preceding discourse, served, at the same time, as an introduction to the following parable, wherein they express the perfect independence of God in the distribution of his graces. It was, therefore, immediately after having spoken them that Jesus Christ continued thus:

(*a*) "The kingdom of God is like to a householder (18), who went out early in the morning to hire laborers into his vineyard. Having agreed with the laborers for a penny a day, he sent them into his vineyard (19). And going out about the third hour (20), he saw others standing in the market-place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just, and they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the

(*a*) St. Matthew, xx. 1–16.

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(18) The kingdom of God is not like unto a man. This fashion of speech signifies that God, in the administration of his kingdom, which is his Church, demeans himself nearly like a father of a family, who, &c., &c. This remark has already been made elsewhere.

(19) This penny might weigh the eighth part of an ounce, and be worth about fifteen sous of our money. It was the price of a day's work.

(20) Towards nine o'clock in the morning. The Jews reckoned twelve hours in the day, from the rising till the setting of the sun. These hours were unequal, according to the inequality of the days. They also divided the day into four parts, each of which comprised three hours.

eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And, when evening was come, the lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first. When, therefore, they were come that came about the eleventh hour, they received every man a penny (21). But when the first also came, they thought that they should receive more; and they also received every man a penny, and receiving it, they murmured against the master of the house, saying: These last have worked *but* one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering, said to one of them: Friend, I do thee no wrong; didst thou not agree with me for one penny? Take what is thine (22), and go thy way; I will also give to

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(21) The last come were, therefore, the first paid. In the parable this circumstance was necessary, in order that the others might see that these received the same payment as themselves. For if the first had been paid at the outset, they would have withdrawn immediately, and could not have witnessed what took place after their departure. Since they do not murmur at the payment being first made to the other class, it would seem that this species of priority should not be regarded as a favor. What matter to them, in point of fact, to be paid a few minutes sooner or later? I say that this species of priority should not be regarded as a favor, merely considering the letter of the parable; but not so with reference to the application. For the object here is to establish this truth, that the last shall be the first, and the first shall be last. There must be some real advantage accruing to the last which is not enjoyed by the first. This advantage is to be found in the predilection which God has signally shown towards the Gentiles, who became, to the exclusion of the Jews, the chosen and cherished people, and further exhibited in the extraordinary caresses which he lavishes on sinners who, although tardily, return sincerely to him. Now, these are the two applications which are made of this parable, as shall be seen when continuing the perusal of the text.

(22) By virtue of the agreement. As soon as they had completed their engagement, the penny was due to them in justice. However, it was also gratuitous, for the householder might not have entered into any engagement with them; he might employ them or pass them by at his own option. On the other hand, having promised some wages to those whom he had called at a late hour, he was also indebted to them for it in point of justice. Thus justice in the first class does not exclude grace, and grace in the second class does not exclude justice. This is the doctrine of Saint Paul, who states of himself: *By the grace of God I am what I am*, which does not hinder him from stating elsewhere: *There is laid up for me a crown of justice.* Catholic faith has always recog-

this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last; for many are called, but few chosen (23)."

We can, therefore, return to God at any period of life, and that merciful God is still sufficiently liberal to grant to those who give themselves to him in the decline of their life the same recompense as to those who have commenced serving him in the vigor of life, or even from their earliest youth. It is, I say, the same reward, and in substance identical, although unequal in its degrees, in proportion to the time which the individual shall have spent in his service; although it may also happen, and the parable conveys this idea plainly enough, that those who have commenced late do equal by their fervor, or even surpass many of those who shall have toiled from the morning of their life. Such are the consoling truths which Jesus Christ in this parable proposes to sinners of all ages, and the sense in which it is usually expounded. But how are we to regard here the murmurings of those who came first? Inasmuch as all are rewarded, they are all just and happy; and it is certain that in the day of retribution, those among the just who shall have been least favored, far from reproaching the Lord with the inequality of his favors, shall, on the contrary, bless and applaud him for his superabundant bounty to others. This reflection, joined to the surmise that so considerable a part of the parable cannot be a mere adjunct to it, or merely ornamental, warrants the application of it to the two races, and the application is quite correct. The Jews, if you compare peo-

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nized both truths in the recompense of the elect. Protestants, who misunderstand the merit thereof, have abused several expressions in this parable, for the purpose of sustaining their error, and have distorted the sense of some other passages which tell against their erroneous doctrine. This has induced us to place here this exposition.

(23) All those spoken of in the parable being elect, inasmuch as all received the pence, we do not further see how this conclusion can refer to the parable. But we can very easily connect it with those words which go immediately before: *So shall the last be first, and the first last.* This sort of subversion may excite surprise: the utter exclusion of the greater number of those who are called should surprise us much more. Wherefore the matter presents itself as if Jesus Christ said: You seem surprised at hearing me state that the first called shall be sent to the lowest rank; how much more should you wonder that, amongst this great number of men who have been called, and who shall yet be called, very few shall have the reward.

ple to people, had been called from the time of Abraham, and the Gentiles were only called by the apostles. Moreover, if we compare man with man, each Jew in particular had toiled all his life in the vineyard of the Lord. Circumcised from his birth, he had borne the intolerable yoke of the law from that moment until the day when he embraced the evangelical law. Then, according to the promise, he had received in baptism both the remission of his sins and the quality of child of God and heir of the heavenly kingdom. But a Gentile who became converted, received, as well as he, this precious penny: a Gentile, who had been a stranger to this alliance, and to whom nothing had ever been promised; and if we consider what he was in himself, he was a man who had hitherto lived without God, without law, without morals, the sport of his passions, the slave of all vices, and the worshipper of demons. From the midst of these horrors, he opened his eyes to the light of faith which was presented to him, and at the same moment he became equal to the children of the promise. We are aware of the murmurs which arose amongst the Jews in consequence of this equality which they had never anticipated, and which they could not behold without envy. Perhaps the discontent would have gone so far as to make them withdraw from the Church, or to prevent their entering into it, like the brother of the prodigal child, if those two parables had not prepared them for this great event; for both have the same object, and the antidote was not more than requisite in order to prevent the consequences of the scandal which should arise amongst the Jews with reference to this subject. But if they tend to the same end, they do so by different paths, as it is easy to discern from the different reasons which they give for this conduct of God. That of the first parable is the paternal love which God entertains towards all men, without excepting those who have wandered farthest from his holy ways. That of the second is, as we have said, his perfect independence in the distribution of his graces, which enables him to grant them to whomsoever he pleases, and in the measure that he pleases, without any other reason for the preference than his own good pleasure; or for his predilection, but the predilection itself.

This occurred in that part of Judea beyond the Jordan, where we have seen that Jesus then was. We have previously said that he

was on his way towards Jerusalem; but as it was his design not to reach the city until the approach of the feast of the Passover, he proceeded very slowly, teaching on the way, and curing the sick who came before him. It is even apparent that he prolonged his sojourn in the places in which he had resolved to diffuse yet other lights and graces, when an accident, which, however, was not such to him who had foreseen and willed it, made him advance on a sudden almost to the walls of the capital. This was the sickness and death of Lazarus, whose resurrection must be regarded as one of the most memorable events of this history, not only because it was the greatest miracle which Jesus Christ performed during his whole mortal life, but, moreover, on account of its consequences; for we may consider it as the proximate cause of the Saviour's death. Too plain to leave any room for their wicked subtleties, this miracle drove his enemies to despair, and to them there now remained no other course than either to adore him or to crucify him. Between these two extremes envy never hesitated; and its characteristic excess of malice would suffice to make us aware on which part it decided, even if history had left us in ignorance of the fact.

CHAPTER XLVIII.

RESURRECTION OF LAZARUS.—FIRST CONSULTATION AGAINST JESUS CHRIST.—CAIPHAS PROPHESIES.—JESUS RETIRES TO EPHRAIM.

(*a*) "Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary, and of Martha, her sister. Mary was she that anointed the Lord with ointment (1), and wiped his feet with

(*a*) St. John, xi. 1–56.

(1) Since Saint John designates her by this trait, it must, therefore, belong exclusively to one person, otherwise the sign would be equivocal. Moreover, the Church, in the Office of Saint Magdalen, only makes one and the same person of her whom some interpreters would fain make two, and even three different persons. On both sides it is merely an opinion; but we may say that the opinion of those who

her hair, whose brother Lazarus was sick. His sister, therefore, sent to Jesus, saying: Lord, behold, he whom thou lovest is sick (2). And Jesus, hearing it, said to them (3): This sickness is not unto death (4); but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus (5). When he had heard, therefore, that he was sick, he still remained in the same place two days; then after that he said to his disciples: Let us go into Judea again. The disciples say to him:

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multiply the Marys is neither grounded upon so decisive a reason, nor so respectable an authority, as the reason we have just advanced, and the authority we have cited.

(2) This is, according to the fathers, the model of perfect prayer. It consists in the simple expression of want, accompanied by a firm confidence in God. This confidence is founded upon the knowledge which we have of the goodness, of the power, and of the wisdom of God. By his goodness he wisheth well to us; by his power he is enabled to do us good; by his wisdom he shall discern what is most advantageous to us; a state of things which produces resignation, happen what may, because he knows better than we what is necessary for us.

A truly faithful soul, which has not obtained from God the particular favor which is sought from him, is only inclined to utter this single expression: It was not good for me, I was deceived.

(3) Since he said it *to them*, the deputation was, therefore, composed of several.

(4) The principal effect of death is to cut off forever from the society of the living. That of Lazarus was not to have this effect. It is in this sense that it is said that his sickness is not unto death.

(5) Jesus Christ, as God, has loved men from all eternity: as man, he has loved them during time, and from the instant of his conception, with that supernatural love of charity which has God alone for its motive and its end. We are not unaware that he entertained these two sorts of love for Martha, for her sister Mary, and for their brother Lazarus; and that, too, with the predilection which he entertains towards the saints and the predestined. But as man, he might entertain, and he did entertain, in point of fact, various other sorts of love, viz., natural love, founded upon kindred, familiarity, sympathy, &c.; love of esteem and complacency, founded upon upright inclinations and virtuous morals; love of gratitude, founded upon the attachment which was evinced towards him. He did not entertain these latter varieties of love for all men, because he did not find cause for them in all men; but he might have entertained them towards those in whom he found cause: such were Lazarus and his two sisters, towards whom Jesus Christ must have entertained the love of complacency, inasmuch as they were virtuous persons, and that of gratitude, inasmuch as they did good to him. We thus have the sense in which it is here stated that he loved them, that is to say, that he entertained a particular friendship for them. We cannot doubt that he entertained these sorts of love or friendship, because it is evident that they are not sinful, and it is a matter of faith that Jesus Christ assumed all that belongs to human nature, with the exception of sin.

Rabbi, the Jews but just now sought to stone thee (6); and goest thou thither again? Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not (7), because he seeth the light of this world; but if he walk in the night, he stumbleth, because the light is not in him. These things he said; and after that he said to them: Lazarus, our friend, sleepeth; but I go, that I may awake him out of sleep. His disciples, therefore, said: Lord, if he sleep, he shall do well. But Jesus spoke of his death, and they thought that he spoke of the repose of sleep; then, therefore, Jesus said to them plainly: Lazarus is dead, and I am glad, for your sake (8), that I was not there (9), that you may believe; but let us go to him. Then Thomas, who is called Didymus (10), said to his fellow-disciples: Let us also go, that we may die with him (11). So Jesus came (12), and found that he had been four days already in the sepulchre (13). Now, Bethania was near Jeru-

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(6) *But now.* In the text we read *nunc.* Fear rendered still present to their mind what had occurred about two months before.

(7) It is a figurative mode of saying: the time when I have resolved to die is not yet come; until then I have nothing to apprehend. Thus it was that Jesus Christ sent word to Herod: *I must walk to-day, and to-morrow, and the following day,* as it is in the same sense that at the time of his passion he said to those who came to arrest him: This is your hour and the power of darkness.

(8) In order that you may be strengthened in faith, for they already believed.

(9) He was there as God, but he speaks as man.

(10) This is the Greek translation of the name of Thomas; for Thomas in Hebrew signifies Twin, as Didymus does in Greek.

(11) He spoke this sincerely and from his heart, and not ironically, as some have very injudiciously asserted. These construe his words as if he spoke thus: Shall we also go, that we may be stoned to death along with him? The Gospel does not leave us in ignorance of the faults of the apostles. The religious respect which is due to the apostles does not permit us to attribute faults to them of which they were innocent. Much less does it permit us to exaggerate, so as to give a faulty character to actions replete with strength and heroism, such as was the resolution which Saint Thomas exhibited upon this occasion, wherein he raised the courage of the irresolute and trembling disciples.

(12) After two days' march. He was not, therefore, at Jericho, as some moderns assert; for it is improbable that he could have taken two days to accomplish the six or seven hours' journey from Jericho to Bethania. But what demonstrates that he had come from a greater distance, and even from beyond the Jordan, is this expression which he made use of to his disciples: Let us go into Judea. One was, of course, in Judea when he was in Jericho.

(13) It follows from this that Lazarus had been interred the very day of his death,

salem, about fifteen furlongs off; and many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha, therefore, as soon as she heard that Jesus was come, went to meet him; but Mary sat at home. Martha said to Jesus: Lord, if thou hadst been here, my brother had not died (14); but now also I know that whatsoever thou wilt ask of God, God will give it thee. Thy brother shall rise again, saith Jesus to her. Martha said to him: I know that he shall rise again in the resurrection, at the last day. Jesus said to her; I am the resurrection and the life (15); he that believeth in me, although he be dead, shall live (16); and every one that liveth, and believeth in me, shall not die forever. Believest thou this? Yea, Lord, she saith to him, I have believed that thou art Christ, the Son of the living God, who art come into this world (17). And when she had said these things, she went, and called her sister Mary secretly, saying: The Master is come, and calleth for thee. She, as soon as she heard this, riseth quickly, and cometh to him; for Jesus was not yet come into the town, but he was still in that place where Martha had met him.

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which appears rather precipitate. Perhaps the nature of his disease did not allow of keeping over the corpse; or perhaps it might have been on the eve of the Sabbath, a reason which rendered it obligatory, as we know, to detach the Saviour from the cross, and to place him in the sepulchre immediately after he expired.

(14) Imperfect faith. Jesus Christ, from a distance, might hinder him from dying, as well as if near; but the discourse exhibits calm moderation. Saint Chrysostom, who represents to himself the cries and lamentations which would have been uttered by other women, if placed in the same circumstances as the two sisters, gives them credit for this self-restraint.

(15) He raises Martha to higher notions; she thought she had only to ask in order to obtain. He informs her that she does not even require to ask; for he who is the resurrection and the life, that is to say, who is the author and source of both one and the other, does not require to ask for what he possesses and has within himself.

(16) Although he be dead, shall live, that is to say, that he shall recover life by the resurrection. He who lives shall not die forever, because he shall only die in order to rise again. Others translate, "shall never die," which is true in the sense that a death which is followed by a happy resurrection is merely a sleep.

(17) It is the confession of Saint Peter. Martha has the honor of being the first woman whom we know to have made it. The entire faith is comprised herein, but this faith was not as yet entirely developed. Martha's case here resembled that of a Catholic who, when interrogated whether he believes such and such an article of faith, of which he should have merely a confused idea, would reply sincerely, and without evasion: I believe all which the Church believes and teaches.

"The Jews, who were with her (18) in the house, and comforted her, when they saw Mary that she rose up speedily, and went out, followed her, saying: She goeth to the sepulchre to weep there. When Mary, therefore, was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died. When Jesus, therefore, saw her weeping, and the Jews that were come with her weeping, he groaned in the spirit (19), and troubled himself, and said: Where have you laid him? They say to him: Lord, come and see. And Jesus wept (20). The Jews, therefore, said: Behold how he loved him. But some of them said: Could not he that opened the eyes of the man born blind, have caused that this man should not die (21)? Jesus, therefore, again groaning in himself, cometh to the sepulchre: now, it was a cave, and a stone was laid over it. Jesus saith: Take away the stone (22). Martha, the sister of him that was dead, saith unto him: Lord, by this time he stinketh, for he is now of four days. Jesus saith to her: Did not I say to thee, that if thou wilt believe, thou shalt see the glory of God? They took, therefore, the stone away, and Jesus lifting up his eyes, said: Father, I give thee thanks that thou hast heard me (23). And I knew that thou hearest me

(18) Mary remained in the company of those who came to pay compliments of condolence. It appears by this narrative, and by that of the repast which Jesus Christ made with the two sisters, that Martha occupied herself in the housekeeping, and that Mary did the honors of the house, each pursuant to her taste or capacity.

(19) Which usually precedes tears, especially in men whose masculine character shrinks at first from the emotion which produces tears. In us this groaning is involuntary; but it was voluntary in the Man-God; this is the reason why it is said that he troubled himself.

(20) To weep with those who weep is, according to Saint Paul, a duty of charity which Jesus Christ desired to fulfil as well as others. He might also weep at the sight of human miseries, of which he had so affecting an image before his eyes; and it was not unworthy of him to shed tears at the death of his friend.

(21) Had he remained without shedding tears, these people might have accused him of hardness of heart. Whatever course may be taken, there are persons whose censure can never be eluded. The wise man acts as he ought, and leaves people to speak as they like.

(22) Jesus Christ might miraculously raise the stone, but he did not wish to do so: 1st. Because human means being sufficient, the miracle was useless. 2d. Because the fetid odor from the corpse rendered indubitable the miraculous event of the resurrection.

(23) Therefore he had prayed for it, but unnecessarily, as we have already said, and

always, but because of the people who stand about, I have said it, that they may believe that thou hast sent me. When he had said these things, he cried with a loud voice: Lazarus, come forth! And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go. Many, therefore, of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in him; but some of them went to the Pharisees, and told them the things that Jesus had done."

Did these Jews, who made it their business to report this prodigy, belong to the great mass of those who believed, or to the small number of the unbelievers? Was it reported by them with the design of converting the Pharisees to Jesus Christ, or for the purpose of exciting them still more against him? This matter is very uncertain, and the knowledge thereof is of very slight consequence. If we were to judge it by its effect, their intention could not be otherwise than extremely bad. For, being more highly scandalized at this resurrection than they would have been if they had received information that the Saviour had just committed murder, "the chief priests, therefore, and the Pharisees gathered a council, and said: What do we, and what are we thinking about? this man doth many miracles." Let the reader remark that they do not here treat him as a blasphemer, nor as a seducer of the people, nor as resisting the ordinances of Moses and the authority of the Cæsars; such language would have done very well before the mob, who are only capable of believing what is told them, and repeating what they hear. Whereas the Pharisees knew so well in their own hearts that such characteristics by no means belonged to the Saviour, that to use such language in familiar intercourse with each other, would be exposing themselves to be considered as silly as the populace upon whom they sought to palm these absurdities. "For this man does many miracles"—be-

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he might not have made the solicitation. He had solicited it as man, and, even in that quality, he is always heard. It was not for himself that he had asked it, but for us, since he returns thanks for our sake. He did not require it for himself; but how could he want anything affecting us? This can only be explained by his love; but who can explain to us this love, which makes him love creatures whom he is not obliged to love, and whom he has so many reasons to hate?

hold his crime! or, to speak more accurately, behold his transgression, in the estimation of these proud men, who saw with no other feeling than vexation the ascendancy that such astounding works gave him over the public mind, and the diminution of their own credit, being the inevitable result of the former! This it is which makes them add: "If we let him alone so, all will believe in him."

They saw themselves on the point of being abandoned, and left to an ignominious solitude. This was the humiliating inference which they drew in the depth of their hearts; but they would have shrunk from expressing it by word of mouth. Here we have the reason why, instead of this personal interest which they did not dare to avow, they alleged the interest of the public, and the state threatened with impending ruin, if an opposition were not organized against the progress of so dangerous a man, "and the Romans [*they say*] will come and take away our place and nation (24)."

It remained to be said that they must get rid of him, and immolate him for the public safety; but this would have pointed too distinctly to the crime which they meditated, and on this account they could hardly pronounce it. The crime was desirable; but it was further desirable to be enabled to say, after it had been committed, that another was the author thereof, and to cast all the odium on him, whilst sharing with him the profits. Wherefore it seems that they exchanged glances, and that by these looks they mutually asked each other for the fatal word, which no one had the boldness to utter; when, setting aside all delicacy, and deriding, as it were, the inconsistency of this latter scruple, one of them, named Caiphas, being the high priest for that year, said to them: You know nothing, neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not."

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(24) This is the prophecy of what really occurred to them for not having believed in Jesus Christ, and for having put him to death. The just man does not always succeed; the wicked fail much oftener. But the first, who only employed legitimate means, has in his favor the testimony of his conscience, and, instead of earthly goods, the hope of heavenly treasures. What a source of consolation! The others add to the sense of their misfortune, remorse for the crimes which have brought on their woe, and the prospect of the eternal chastisement which these crimes have earned for them; what an accumulation of despair!

The mind of this wicked man was utterly engrosssed by the evil meaning conveyed in his own words, viz., that we should make no scruple of sacrificing an innocent victim to self-interest: a false and abominable maxim, even if the interest of a whole people were at stake. But his words also contained a mysterious and profound meaning which he did not comprehend, and of which he had not even any notion, viz., that the world could not be saved otherwise than by the death of Jesus Christ. The first of these two meanings was his own; the second was that of the Holy Ghost, who had made him utter such words as announced this great truth, at the same time that they expressed the perverse meaning which Caiphas had then in his mind. Now, it is with reference to this second meaning that it is said that "this he spoke not of himself; but being the high priest of that year (25), he prophesied that Jesus should die for the nation, and not only for the nation, but to gather together in one the children of God that were dispersed (26)."

But the murderous meaning, which was the only one then understood, was universally adopted. "From that day, therefore, they devised to put Jesus to death." We see by that in what estimation we should hold the judicial formality which they appeared to observe when they had him in their power. If they called witnesses, and listened to them; if they subjected the Saviour to a species of interrogatory, it was all for the purpose of blindfolding the world, and in order that it might be reported that evidence had been heard, and that the pretended criminal had been judicially examined; for, in reality, he was already judged and condemned to death: the sen-

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(25) Prophecy, the gift of pronouncing oracles in religious matters, is attached to dignity, and not to merit. It became the wisdom of God that such should be the case, because we always know where dignity exists, and we can never have any assurance of the existence of virtue. *The lips of the priests shall keep knowledge, and they shall seek the law at his mouth, because he is the angel of the Lord of hosts.*—Malachi, ii. 7.

(26) In order to gather from all parts of the earth into one and the same Church all the children of God, that is to say, all those who were to constitute it; for they were not as yet the children of God, and they only became such when they received the character by baptism. Jesus Christ was also to die for those who did not receive him, since he was to die for all men. But allusion is made here to those only to whom the fruits of his death were applied.

tence had anticipated the trial, and all the subsequent deliberations only turned upon the means of putting it into execution.

The hour was approaching, but had not yet come. Jesus, who, in order to exhibit his power, had just braved the fury of his enemies, wished also to give his disciples the example of a wise timidity and a prudent flight. Thus were alternately seen the divinity piercing the veil of humanity, and humanity shrouding with its weakness the lustre of the divinity. "Wherefore Jesus walked no more openly among the Jews; but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples. And the pasch of the Jews was at hand, and many from the country went up to Jerusalem before the pasch to purify themselves. They sought, therefore, for Jesus, and they discoursed one with another, standing in the temple: What think you that he is not come to the festival-day? And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him."

CHAPTER XLIX.

RETURN TO JERUSALEM.—ZEAL OF THE TWO DISCIPLES REPRESSED.—THE PASSION FORETOLD WITH ITS CIRCUMSTANCES.—AMBITIOUS PRETENSION OF THE CHILDREN OF ZEBEDEE.—MURMURING OF THE OTHER DISCIPLES, AND INSTRUCTIONS GIVEN TO THEM.

(*a*) "It came to pass when the days of his assumption were accomplishing, that Jesus," surmounting, by a generous effort, all the repugnance of nature, "steadfastly set his face to go to Jerusalem. He sent messengers before his face" to announce his arrival in the places through which he should pass. "Going, they entered into a city of the Samaritans, to prepare for him" what was necessary. But "they received him not, because his face was of one going to Jerusalem!" Now, journeying towards Jerusalem, during the time of the Passover,

(*a*) St. Luke, ix. 51–56.

was a marked declaration of being a Jew and an anti-Samaritan. "When his disciples, James and John, had seen this," unable to endure the affront cast upon their Master, and burning with the desire to avenge him: "Lord, they said, wilt thou that we command fire to come down from heaven, and consume them?" This sally has given rise to the suspicion that the two disciples were amongst the number of the deputation sent, and that some personal anger may have been mixed up with their resentment. But their zeal, even supposing that it had no other object than the glory of the Saviour, did not meet his approbation. "Jesus turning, rebuked them, saying: You know not of what spirit you are (1). The Son of man came not to destroy souls (2), but to save; and they went into another town."

(*a*) "They were in the way going up to Jerusalem, and Jesus went before them, and they were astonished, and following, were afraid." The animosity of the Jews made the disciples always tremble for their Master and for themselves. The conspiracies, hitherto abortive, might at length succeed; and what security had they that they might not also become the victims? Such was the subject of their apprehensions, which Jesus Christ made no attempt to dispel. He was rather inclined to change apprehension into certainty, at least as far as regarded himself, personally, had they been capable of understanding him. For, (*b*) "taking unto him the twelve, he began to tell them the things that should befall him: Behold, he said to them, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. He

(*a*) St. Mark, x. 32.
(*b*) St. Matthew, xx. 17; St. Mark, x. 32–34; St. Luke, xviii. 31.

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(1) They did not as yet know the spirit of the Gospel, which is a spirit of meekness, and they speak in accordance with the spirit of the old law, which was a spirit of rigor. However, we behold instances of severity under the Gospel, and of meekness under the old law. Peter, by virtue of his word, strikes Ananias and Sapphira dead at his feet. Eliseus, far from allowing harm to be inflicted upon the Syrians who came to take him, orders them to be sent back safe and sound, after providing them with food. This evinces that meekness is only the predominant quality of the new law, as rigor was that of the old law, and that here the general rule is not without exception.

(2) We have in the text: to destroy souls. This expression, in Scripture, is understood to refer to bodily as well as spiritual life. Jesus Christ, who never did aught but good to souls or bodies, spoke it here in both these significations.

shall be betrayed to the chief priests, to the scribes, and ancients. They shall condemn him to death, and deliver him to the Gentiles. They shall mock him (3), and spit on him, and scourge him, and kill him, and the third day he shall rise again."

We have, in this prophecy, the detailed history of the passion of the Saviour, from the betrayal of Judas until the resurrection. The terms thereof are clear and precise, and it seems that it is impossible to misunderstand them. Yet the disciples, to whom Jesus Christ repeated, for the third time, this prediction, (*a*) "understood none of these things; this word was hid from them, and they understood not the things that were said." So true it is that nothing is more unintelligible than what we do not wish to understand, nor more incredible than that which we are not disposed to believe. But, although they were not then understood, these prophecies were not without their use. They were serviceable in diminishing at least the surprise and dejection of the disciples when the event occurred, and who knows but it was this which sustained, or revived, the courage of the well-beloved disciple? Moreover, the prediction of his death, with so many circumstances which the human mind could not foresee, was a certain proof that, on the Saviour's part, his death was perfectly free and voluntary, and it concerned his glory to place the matter beyond all doubt.

What proves that the disciples had no conception of the meaning of their Master's discourse, is the request which two of the most cherished had the boldness to make. Even at this very juncture, when he had just closed the details of his future humiliations, in a manner so affecting, and so capable of curing them of all ambition, (*b*) "the sons of Zebedee, James and John, come to him, saying: Master, we desire that whatsoever we shall ask thou wouldst do it for us. He

(*a*) St. Luke, xviii. 34. (*b*) St. Mark, x. 35–37; St. Matthew, xx. 20–21.

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(3) *They*. The Gentiles who committed the greater part of these cruelties, although in the text this may equally refer to the Jews, and with reason; for we may say that they did all the evil which they caused to be done. It was they who scourged the Saviour, and who crucified him by the hands of the Gentiles. They delivered him over to the Gentiles solely with this intention. The crime of the executioner is simple; he is only guilty of the execution. That of the author is double; he is guilty of the crime which he commits and of that which he causes to be committed.

said to them: What would you that I should do for you? Grant to us, they said, that we may sit, one on thy right hand, and the other on thy left (4), in thy glory." Another evangelist relates the transaction in a different way. "Then," says he, that is to say, immediately after the prophecy of the passion, "came to him the mother of the sons of Zebedee, with her sons, adoring, and asking something of him: who said to her: What wilt thou? She said to him: Say that these, my two sons, may sit, the one on thy right hand, and the other on thy left, in thy kingdom."

The request is precisely the same; and the two recitals, although different, do not contradict each other: the mother may have repeated what her children had said, or the children what the mother had said; or else, what appears most likely, the mother alone may have spoken, but in her children's name, for whom, as it were, she pleaded; and one evangelist may have attributed to them a request which had them alone for its object, and which their mother had only made at their suggestion, or at least with their connivance. In the same way the centurion is made to utter the prayer which his deputies made in his name, praying for the cure of his servant. However it was, inasmuch as the request regarded the two brothers, it was to them that Jesus addressed the reply: (*a*) "You know not, he said to

(*a*) St. Matthew, xx. 22–28; St. Mark, x. 38–41.

(4) Jesus Christ had promised them all that they should be seated upon thrones to judge the twelve tribes of Israel. What an elevation for poor fishermen, who could not have ventured to hope that they should be the first even in their own town! Nevertheless these poor fishermen were not yet content. Being promised the enjoyment of thrones, each of them wished to have the first, and their pride was humbled by the very thought of seeing one take precedency of the other. Ambition has no limits; we must say this in reference to all men without exception. It always ascends, according to the expression of the Psalmist. When it seems to confine its pretensions to a middle rank, the reason is because this rank happens to be the only one within reach. When ambition finds itself placed in this rank, this will merely be a step to rise to another. No sooner is it raised to this, than it turns its thoughts to the rank above. In mediocrity, we sigh after the pageantry and magnificence of the rich; the rich regard with an eye of envy the titles and the prerogatives of grandeur; the great man would fain become a prince; the prince aspires after sovereignty, and the sovereign to universal monarchy. The objects are different according to the different positions: ambition is ever the same, as strong in a villager who wishes to become the chief man in his village, as in Cæsar desiring to rule the Roman Empire.

them, what you ask. Can you drink of the chalice (5) that I shall drink (6), or be baptized wherewith I am baptized? We can (7), they say to him. My chalice, indeed, he saith to them, you shall drink (8), and with the baptism wherewith I am baptized you shall be baptized. But to sit on my right hand or on my left is not mine to give, but to them for whom it is prepared by my Father (9)."

But pride ever meets pride in its way. If, amongst the apostles, some sought to be the first, others did not wish to be thus distanced. There was not one of them who did not deem himself of-

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(5) The chalice and baptism signify the passion of the Saviour: he elsewhere makes use of these two terms in order to express the same thing. It appears by divers texts in Scripture, that the word chalice was much used for the purpose of signifying sufferings. It is a metaphor drawn from a bitter potion which an individual might be obliged to quaff. The word baptism, in the figurative sense, is more circumscribed; it is seldom appropriated to any thing but the passion, in which Jesus Christ was, as it were, bathed in the flood of his own blood. Some understand by the chalice the death of Jesus Christ, and by the baptism the assemblage of torments which he endured in every part of his sacred body.

(6) If we suffer with Jesus Christ, says Saint Paul, we shall be glorified with him. It is in this sense above all others that they did not know what they asked. So great a glory could not be conferred through favor; it could only be the reward of merit. The aspirant should either purchase it at the price of his blood, or otherwise renounce it.

(7) That is to say, we are disposed to do so; for it is not certain that they as yet had the courage. It is always praiseworthy and salutary to make good resolutions, but still we can place no confidence except in tried virtue. *What doth he know that hath not been tried?*—Eccles. xxxiv. 9.

(8) We read of the martyrdom of Saint James in the Acts of the Apostles. Saint John died a natural death. But if martyrdom did not await him, he awaited martyrdom. We know that Domitian caused him to be plunged into a cauldron of boiling oil. He came forth from it more fresh and more vigorous than ever; but transported subsequently to the island of Patmos, he there suffered the rigors of a distressing exile. The Church recognizes several other martyrs who have not suffered any greater pains than he did.

(9) Besides that these places shall only be adjudged to merit, a special choice on the part of God is necessary, in order to be called to this merit to which they shall be adjudged. From all eternity this choice is made and recorded in the councils of the Most High. The Son and the Holy Ghost have no less a part in it than the Father. However, Jesus Christ attributes it more particularly to the Father, who, in the Trinity, is the first principle, as if to give us to understand that, if it were possible that any inequality could exist between the divine persons, it is that which should be highest and most absolute in the Divinity that should dispose of these places. We may judge, therefore, how silly it was to hope that these could be obtained through favor, or through the solicitations of a woman.

fended by this ambitious pretension, and "hearing it, the ten were moved with indignation against the two brothers, James and John." This furnished an occasion for the Saviour to give to them all the admirable lesson which we are about to see. "He called them to him, and saith to them: You know that the princes of the Gentiles lord it over them; and they that are the greater exercise power over them. It shall not be so among you: but whosoever will be the greater among you, let him be your minister, and he that will be first among you, shall be your servant; even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many."

Jesus had already stated more than once that we must become little in order to become great, and that by humility alone can we attain lasting elevation. This lesson, which is found repeated in the words which he has just pronounced, is not the only lesson here inculcated. He also presents therein the sole motive which can make authority the object of legitimate desire, viz., serving our fellow-men; and the noblest use which can be made of authority, is to exhaust our energies, and, if it be necessary, to sacrifice ourselves utterly and entirely for those whom we have a right to command. Such is the authority which a tender mother exercises over her little child, which may be regarded at the same time as the highest of all earthly authorities, and the most obedient of all servitudes. Nothing, perhaps, could furnish a better illustration than this comparison, had not the Saviour made us sensible of it by another much more affecting and more persuasive example, viz., his own. From his earliest infancy, during which the state of weakness which he had chosen to assume required him to accept the services of his mother, we always behold him obeying, and never commanding, always serving, and never served. His time, his cares, his strength, his repose, his glory, his blood, and his life—all, without exception, were lavished for the benefit of mankind. During the three years which he passed with his disciples, there can be no doubt but that he refused their services, and tendered them his own. Although the evangelists furnish us with no details on this subject, they yet say enough to give us to understand that such was the case. If the washing of the feet is one of the most signal acts, it is far

from being the only one; and are not all the details comprised in that single assertion, which the Saviour was only enabled to advance, because his conduct was the sensible and perpetual proof thereof? I am "not come to be ministered unto, but to minister." What the holy Pope Saint Clement relates of his master, the apostle Saint Peter, may find a suitable place here. He says that, when the holy apostle beheld any one asleep, the tears immediately started to his eyes. When they inquired from him the reason, he replied, that this object recalled to him the remembrance of his dear Master, who, whilst they all were asleep, watched for all; and if it so happened that any of them uncovered himself whilst sleeping, or tossed his poor bed, he carefully covered him again, and replaced what had been disturbed. This one instance will suffice to show his usual manner of treating his disciples, and will make us thoroughly acquainted with that maternal authority, which it is lawful to desire, as it is also lawful for a woman to desire to have children, in order that she may have persons to love as much, and more than herself, and upon whom she may lavish her affections, her cares, her attentions, her health, and sometimes her life. It is thus, I say, that it is lawful to desire authority, because such a desire springs from the pure motive of charity. This is, to the letter, desiring, not the pageantry, but the (*a*) "good work of the episcopacy"—the only thing which charity allows us to desire therein, because "charity is not ambitious;" whereas the desires of ambition point exclusively towards the titles and prerogatives of authority, because ambition is anything but charitable.

(*a*) St. Paul, I. Tim. iii. 1.

CHAPTER L.

PASSAGE THROUGH JERICHO.—A BLIND MAN RESTORED TO SIGHT.—ZACHEUS.—PARABLE OF THE TEN POUNDS.—SIGHT RESTORED TO TWO BLIND MEN.

Ephrem, whither the Saviour retired after the resurrection of Lazarus, is placed by geographers northeast of Jerusalem, on the frontiers of Judea and Samaria, or, according to the more ancient authorities, on the confines of the tribes of Ephraim and of Benjamin. In proceeding thence to the capital, one could not pass through Jericho without turning aside towards the east. The nature of the roads, or the necessity of finding accommodation, might indeed render this imperative; but, supposing that none of these reasons existed, the great things which Jesus had to do and to say in Jericho were a sufficient reason for him to prolong his journey in order to go thither. He therefore took his way through that city, and the moment he set foot upon its territory, he began to display his Almighty goodness. (*a*) "It came to pass, when he drew nigh Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. They told him that Jesus of Nazareth was passing by; and he cried out, saying: Jesus, Son of David, have mercy on me. They that went before rebuked him (1), that he should hold his peace; but he cried out much more: Son of David, have mercy on me. Jesus standing, commanded him to be brought unto him (2); and when he was come near, he asked

(*a*) St. Luke, xviii. 35–43.

(1) Further on we shall find them murmuring, although with as little success, because the Saviour takes up his abode with a publican. There are two classes of people with whose notions we do not on a single occasion find Jesus Christ coinciding, viz., those who censure and those who rebuke others. The reason is, that nothing is less conformable to his benignity than the malignity of the first, nor to his meekness than the harshness of the second.

(2) If, as they commanded him, he had ceased to cry out, perhaps the Saviour would not have approached him, and he might have remained blind. Those who wish to approach God will not reach him, if they do not begin by despising the remonstrances of worldlings.

him: What wilt thou that I do to thee (3)? Lord, he said, that I may see. Receive thy sight, Jesus said to him; thy faith hath made thee whole. And immediately he saw and followed him, glorifying God; and all the people, when they saw it, gave praise to God."

"And entering in, Jesus walked through Jericho" with the accumulating throng which the cure of the blind man had gathered around him. "And behold, there was a man named Zacheus, who was the chief of the publicans, and he was rich. He sought to see Jesus, who he was, and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree, that he might see him (4); for Jesus was to pass that way. When Jesus was come to the place, looking up, he saw him, and said to him: Zacheus, make haste and come down, for this day I must abide in thy house. Zacheus made haste and came down, and received him with joy. And when all saw it, they murmured, crying that he was gone to be a guest with a man that was a sinner." Little they knew that, by the invisible operation of grace, he whom they thought a sinner was already a saint. "But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor (5); and if I have wronged any man of any thing, I restore

(3) A mother knows perfectly well the wants of her son; she wishes, notwithstanding, that he should declare them to her. She does so not only in order that he may recognize her authority, but moreover that she may have the pleasure of hearing him lisp his desires, of seeing him testify his confidence; she does so to excite and foster his gratitude by the facility she evinces to comply with his wishes. She loves him and wishes to beloved by him: behold the motives, which are also those of God, when he requires that we should express to him our wants, which he knows better than we do ourselves.

(4) The case of Zacheus is nearly like that of the blind man. When the crowd hindered the first from seeing the Saviour, he did not cease to desire it, as the blind man did not cease to cry out, although it appeared he was not heard at the outset. The latter heeded not the reproofs addressed to him by those who sought to silence him; and Zacheus did not hesitate to ascend the sycamore—a proceeding which must have appeared highly strange in a man of his station, and which might easily have excited the ridicule of the populace. Perseverance in desire, despite of obstacles, and never troubling themselves as to *what will people say?* caused the salvation of both one and the other.

(5) That is to say, I shall give; according to the common interpretation, which we follow. But there are many who understand it in the present sense. According to them, Zacheus, in order to reply to the murmuring of the Jews, makes known, by stating what he was accustomed to do, that he is not so great a sinner as they allege.

him (6) four-fold (7) Jesus said to him : This day is salvation come to this house (8), because he also is a son of Abraham (9) ; for the Son of man is come to seek and to save that which was lost."

An event so marvellous seemed to presage great things, and the minds of all, and especially of the disciples, were wonderfully excited in expectation of what might follow. Jesus still labored to disabuse them of the false and flattering ideas which they found it so difficult

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In point of fact, a man who is in the habit of giving to the poor the half of his wealth, and of making a four-fold reparation for the wrongs he may commit through mistake (for a man so just and so charitable cannot otherwise do wrong) ; this man, I say, has decidedly a right to be reckoned a good man ; therefore Jesus Christ could not in this supposition add that the day was to that house a day of salvation. It is this reflection which has induced the majority of interpreters to regard his words as the declaration of what he proposed to do in future, and not of what he had hitherto done. However, it was not absolutely impossible that, with so much probity and charity, Zacheus may not have been in a state of grace. Firstly, it is evident that he would not have been in that state if he were a Gentile, as some assert, although it is much more likely that he was a Jew ; but, moreover, might he not, he who was rich and a publican, allow himself some forbidden pleasure ? But there is something further. Faith in Jesus Christ was thenceforth necessary, at least to those who had had the advantage of hearing his discourses and seeing his miracles. By conferring it upon Zacheus, Jesus Christ conferred, therefore, upon him, what to him had become a necessity in order to secure salvation, and in this sense he might still say that that day was to his house a day of salvation. Thus Saint Peter might say it to the centurion Cornelius, although the latter was addicted to all sorts of good works before the holy apostle came to visit him. Such are the principal reasons upon which these two expositions are grounded. Those who may wish to see these reasons more developed, with others which we do not mention, will find them in *l'Eclaircissement sur le discours de Zachée à Jésus-Christ, par M. l'abbé de Saint Réal.*

(6) Restitution, of all proofs of conversion the most necessary, the least equivocal, and would to God that we could not add, the most rare !

(7) If Zacheus reckoned correctly, as we must presume was the case with a man of his avocations, it follows from his discourse that at least seven-eighths of his wealth legitimately belonged to him. We see by that, that this publican could not be termed a public defrauder.

(8) Like master like house is the usual course of things. There can be no doubt but that Zacheus, who apparently had scandalized his house, was subsequently instrumental in sanctifying it. The obligation of laboring to accomplish this was not more stringent upon him than that of restoring unjustly acquired wealth.

(9) A son of Abraham, although a publican, supposing that he was a Jew. This is in answer to the prejudice against the publicans, whom the Jews seemed no longer to recognize as brethren. A son of Abraham according to the spirit, supposing that he were a Gentile, which should have convinced them that a man is much more the son of Abraham by faith than by blood.

to get over. Nothing is clearer, after the event, than the mysterious prophecy which he is about to make to them; and it was not at all impossible, even before its fulfilment, to see its tendency, and that the reign of Christ was neither so near as they imagined, nor such as they figured it to themselves. But those who did not then comprehend it, saw, in the course of a little time, that nothing had happened which the Saviour had not foretold; and the information, which at first failed to enlighten them, was subsequently efficacious in strengthening their faith; for no word of Jesus Christ was useless, and that divine seed has never failed to produce its fruit sooner or later. "As [*therefore*] they were hearing these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately be manifested: he said, therefore: A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds (10), and said to them: Trade till I come. But his citizens hated him, and they sent an embassage after him, saying: We will not have this man to reign over us (11). And it came to pass that he returned, having received the

(10) The Latin version has it *decem minas*, but as there is no such coin known in our times, we find it translated *ten pounds* in the Douay version.

(11) It appears, from the manner in which this declaration is framed, that it was not to him that the deputation was sent; for if it had been sent to him, the deputies would have been instructed to say: We will not have *you* for our king, and not, We will not have *this man* to reign over us. To whom, therefore, was the embassy addressed? To the prince from whose hands this man was to receive the crown; for the country over which he was to rule as king was that from which he departed. In a word, he went not to seek a distant conquest, but regal sway over his own country. By means of this explanation we can understand the historical cast of the parable; and without it we are utterly at a loss to know what it means. Now this figure, under cover of which Jesus Christ proposes the parable, was quite familiar to the Jews. Their princes usually went to Rome to petition for the investiture of the States over which they were to exercise kingly authority. Herod the Great had proceeded thither; after him Archelaus and other princes of his race went there on the same account. Let us at present suppose that one of them, having proceeded there with this design, a part of the nation should send a deputation to the emperor for the purpose of declaring that they do not wish him to rule over them; that, notwithstanding this declaration, the candidate prevails; that he returns, and that he revenges himself upon those who had opposed his pretensions; then we shall no longer find any difficulty in understanding the literal sense of the parable. We should further remark, that he who returns with the quality of king is not termed king at his departure, but only a nobleman, a man of quality, *homo nobilis*.

kingdom, and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying: Lord, thy pound hath gained ten pounds. He said to him: Well done, thou good servant; because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying: Lord thy pound hath gained five pounds. Be thou also, he said to him, over five cities. Another came, saying: Lord, behold, here is thy pound, which I have kept laid up in a napkin (12), for I feared thee, because thou art an austere man: thou takest up what thou didst not lay down (13), and thou reapest that which thou didst not sow. Thou wicked servant, he saith to him, out of thy own mouth I judge thee. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow. Why, then,

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(12) It is true that, in order to make this money productive, it was necessary to expose it to some risk. However this risk was not a valid reason for leaving it idle. Wherefore speaking in a general way we are bound to make available the talent which God confides to us for the public good, although some danger may be encountered in so doing. If a contrary course were adopted there would be no longer any preachers nor confessors nor pastors; except however the cases wherein an individual might discern a proximate occasion of losing his soul. Then he must prefer his own salvation to that of the entire world, and this would be the occasion for applying that maxim of the Saviour: *What doth it avail a man to gain*—even for God—*the whole world, if he lose his own soul?*

(13) We do not find that the owner required any thing from those to whom he had confided nothing. We have seen with what more than royal magnificence he rewarded the toil and industry of those who profited by what was intrusted to them. He was not, therefore, of such a character as the bad servant dared to represent him, and the latter calumniates him for the purpose of his own justification. The same course of proceeding is observable in bad Christians, who refuse to render to God what they owe to him, because God, say they, exacts more than can be paid him. If they speak truth, God is a tyrant; but if they speak falsehood, they are impious men, who add blasphemy to prevarication. But it does not occur to them, and they should here remark it, that this criminal apology only serves to render them inexcusable. For if God be, according to them, so severe that he exacts from us more than we can do, why have they not done at least what they could? If he shall punish (horrible idea!) those who do not perform what is impossible, how will he treat those who shall have omitted what is possible? This regards those who do nothing because of the alleged impossibility of doing all. The number is but too great, and we very often hear this error retailed, which is, without contradiction, the most pernicious of all others and the most destructive of good morals. A relaxation in morals produces but partial disorder; but if morality be pushed to extremes, so as to be thought impracticable, it engenders all sorts of disorders.

didst thou not give my money into the bank (14), that at my coming I might have exacted it with usury? And he said to them that stood by: Take the pound away from him, and give it to him that hath ten pounds. They said to him: Lord, he hath ten pounds (15). But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him. As for those my enemies, who would not have me reign over them, bring them hither, and kill them before me."

Jesus was shortly to depart from this world, in order to receive from the hands of his Father the sovereign dominion which he is eternally to exercise over the whole earth. The Jews, who were to have been his first subjects, but who, on the contrary, were to become his murderers, should, after his departure, fill up the measure of their crimes by persisting in their refusal to have him reign over them. His apostles, and the first faithful whom they put to death, should be, as it were, the deputies whom they sent to heaven to declare that their resolution was taken, and that they would not receive him as their king. On a future day he should return in all his glory, and with all the power which belongs to supreme authority; then citing to his tribunal these hardened culprits, he would force them at last to recognize his rights, and to confess their perfidy, and deliver them over to the executioners of his eternal vengeance. This day is that of the last judgment, which day was to be prefigured by one other day yet to come. That other day was when, delivered up to the Romans, who were to be the first avengers of the

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(14) Is it necessary to observe that Jesus Christ does not here praise the art of making money available by laying it out at interest, but merely the industry of those who have done so? In the same way as in another place, he proposes for an example, not the fraud, but the adroitness of the unfaithful steward.

(15) Since the ten pounds were still his own, the master left him, therefore, sole owner of them, which makes it evident that, when he had made his servants work, he did so for their profit, and not for his own. The same thing occurs on the part of God with reference to us. He leaves us all the profit of the good which we perform, and only reserves the glory for himself. Woe to him who would usurp this share which belongs to God! he would thereby lose the whole profit; and, instead of that glory, the object of his silly ambition, he would only have the shame of not having known how to discern what belongs to God and what to himself.

disowned and outraged Messiah, millions of these wretches were to perish by fire and sword. Behold the principal object of this prophetic parable. We have said that, even previous to the event, the meaning of the parable was very plain, because we here see clearly the departure of this king—figurative of the Messiah—for a foreign land, his long absence and his return signalized by chastisements, which an obstinate rebellion had so justly deserved. The account rendered by his servants, although it occupies so prominent a position in the parable, is not, therefore, an integral part thereof. That is true; but this portion is not, therefore, the less useful. We have in it instruction for Christians, together with instruction for the Jews. Jesus Christ, who spoke of judgment, wished to avail himself of this opportunity to inform us that his justice will not confine itself to the wreaking of vengeance upon those who have denied him, but that it will also require from those who have recognized him an exact account of the goods which have been confided to them. On the same occasion he further informs us how munificently he shall reward those who have made these goods available, and with what severity he shall treat those who have not derived any profit therefrom. What, then, doth he reserve for those who shall have dissipated and destroyed them?

The following account bears so close a resemblance to another which has just been noticed, that they are thought, with some reason, to be one and the same narrative. Every thing is similar in both, with the exception of two circumstances. The first speaks only of one blind man cured, and the second mentions two. Jesus Christ meets the first blind man before his entry into Jericho, and the cure of the two others is placed at his departure from that city. This latter difference is what chiefly makes it questionable whether these were not, in point of fact, two different miracles, the more so as it was not absolutely impossible that the same circumstances should be found in one as in the other. However it may be, as nothing should be lost where all is so precious, we would rather expose ourselves to the chance of a repetition than to that of an omission. (*a*) "And having said these things, he went before, going up to Jerusalem. When they went out from Jericho, a great multitude followed him.

(*a*) St. Luke, xix. 28; St. Matthew, xx. 29–34; St. Mark, x. 46.

Two blind men [*one of whom was*] Bartimeus the blind man, the son of Timeus, sitting by the wayside, heard that Jesus passed by, and they cried out, saying: O Lord, thou Son of David, have mercy on us. The multitude rebuked them that they should hold their peace; but they cried out the more: O Lord, thou Son of David, have mercy on us. Jesus stood, and called them, and said: What will ye that I do to ye? They say to him: Lord, that our eyes be opened. And Jesus having compassion on them, touched their eyes. Immediately they saw, and followed him."

CHAPTER LI.

MARY POURS PRECIOUS OINTMENT OVER JESUS CHRIST.—MURMURING OF JUDAS AND THE APOSTLES.—DESIGN OF KILLING LAZARUS.—TRIUMPHANT ENTRY INTO JERUSALEM.—VEXATION OF THE PHARISEES.

In the mean time the day was approaching when the Lamb of God was to wash out with his blood the sins of the world, and that innocent victim advanced towards the altar whereon he was to be immolated by the hands of sinners. Continuing his journey towards Jerusalem, he (*a*) "came to Bethania, where Lazarus had been dead, whom Jesus raised to life." This small town which lay upon his road was only a little more than one league from the capital. Jesus arrived there "six days before the pasch (1)," not including the

(*a*) St. John, xii. 1–6 ; St. Mark, xiv. 3 ; St. Matthew, xxvi. 7.

(1) Saint Matthew, before he commences the following narrative, represents Jesus Christ as saying to his disciples : You know that after two days shall be the pasch. Some have sought to infer from thence that there were two anointings—one occurring two days before the passover, and the other six days previous, as Saint John expressly states. When Saint Matthew sets about relating the betrayal by Judas, which was planned, in point of fact, two days before the passover, he takes up previously the narrative of the anointing which suggested the design to the traitor. We can conceive that he might have done this, although this fact occurred four days before. Lastly, there are certain circumstances which prove these two to be one and the same occurrence. These are principally, the murmurings of Judas and the disciples,

day of his arrival, nor that of the passover. Hence it was on a Friday; and as he only arrived towards evening, when the repose of the Sabbath had already commenced, this was a reason for his tarrying there. Those who loved him joyfully availed themselves of this occasion to manifest the tender attachment which they entertained towards his person. "They made him a supper there in the house of Simon the leper (2)." Apparently this was one of those public entertainments at which women were not allowed to be present. Thus, "Martha served, but Lazarus was one of them that were at table with him." As for Mary, she again chose the better part, and testified her love in a manner that was peculiar to herself. "She took a pound of ointment of right spikenard (3), of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and

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and the Saviour's answer, which are in both instances exactly the same. What probability is there that the disciples would have repeated, four days subsequently, that which had drawn down upon them a reprimand so severe, and which they could not have so soon forgotten?

(2) It is thought that this is the same individual as Simon the Pharisee, at whose house this sinful woman, who, as we have said, was no other than Mary, watered with her tears the feet of the Saviour. He is termed Simon the leper, perhaps because, in point of fact, he had had the leprosy, and that Jesus Christ had cured him of it; for he was not then laboring under it, since he was allowed to eat in their company. Or, perhaps this may have been a family name, derived from the fact of some one of his ancestors having been a leper, as we find amongst ourselves people denominated the *red-haired*, the *blind-eyed*, the *hump-backed*, the *deaf*, without having themselves any of these corporal blemishes. This fashion of speech, *they made him a supper there*, has occasioned the question to be mooted, whether it was Simon who was at the expense of providing it. Most probably it was he, although several doubt whether it was not Lazarus rather, and his two sisters, or even the inhabitants of Bethania, who were singularly attached to the Saviour, and this latter supposition is not impossible. In this case we should say that they had selected the house of Simon the leper as being the most suitable, and that apparently because it was the most spacious.

(3) In the text, *pistici*. This word, which is derived from the Greek, appears, in its proper meaning, to signify *faithful:* here it means pure ointment, which does not deceive, because it is not adulterated; for every precious liquor is liable to be adulterated. It is in this sense that the Latin authors sometimes term it pure and genuine ointment—*nardum purum et sincerum*. Saint Mark makes use of the term *spicati*, which signifies ointment extracted from the ear, because the best ointment, in point of fact, was extracted from the ear of this plant, the quality of that extracted from the leaves being very inferior. The word "*excellent*" expresses all this in French. *The Douay version translates it "right spikenard."*

breaking the alabaster box (4), she poured it out upon his head (5), as he was at table, and the house was filled with the odor of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried the things that were put therein." However, the reason was specious, and the disciples, who believed it to be sincere, were induced by a spirit of charity to make the same objection. (*a*) "There were some had indignation within themselves," after his example, "and said," like him: "Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor; and they murmured against her."

She acted right, and they spoke wrongfully. "And Jesus knowing it," wished at the same time to instruct them and to defend her. Thus, without waiting to unmask the hypocrisy of the traitor, whose reputation he carefully screened until the very end, he contented himself with refuting the reason which Judas had first advanced, and by which the others had allowed themselves to be hurried away. He "said to them," therefore, addressing his speech to all: "Why do you trouble this woman? She hath wrought a good work upon me (6). For the poor you have always with you, and whensoever

(*a*) St. Mark, xiv. 4–9; St. Matthew, xxvi. 10–12.

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(4) This vase was of alabaster: to break it so as to pour out the very last drop was the highest honor of the kind which could be tendered.

(5) Saint Matthew and Saint Mark speak only of the anointing of the head, and Saint John speaks only of that of the feet: the first anointing was in use, and not the second. Mary performed both; but the two evangelists only state what was usually done, and the third what was peculiar to this saintly woman, and what appears to have been specially the result of her devotion.

(6) There are times wherein even the sacred vases must be sold in order to feed the poor: such are times of famine. In ordinary times it is always good, and sometimes even better, to make one's pious gifts subservient to the honoring of Jesus Christ by the decoration of his altars. We know that every one does not entertain this opinion; but it is that of Jesus Christ, and the contrary opinion has Judas for its author.

If it be true, as every one admits, that the decorum and splendor of external wor-

you will you may do them good; but me you have not always. What she had she hath done; for she, in pouring this ointment upon my body, hath done it for my burial (7); she is come beforehand to anoint my body for the burial. Amen, I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her (8)."

The prophecy is fulfilled, and the fame of this action has resounded to the very extremities of the earth. Those who censured it at first have been themselves its heralds. By consigning it in after times to the holy books, they have immortalized its memory. All ages have known and shall know it: the most eloquent tongues have eulogized and shall eulogize it, even until the end of time. The more inconsiderable the thing may appear in itself, the more miraculous is the accomplishment of the prophecy which promises her this dazzling and eternal glory; and it is with reason that this accomplish-

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ship serves to foster and to augment piety, we must infer from thence that to contribute thereto is giving spiritual alms.

(7) We read in Saint John, "Let her alone, that she may keep it against the day of my burial," which can only be understood in this manner: Do not be displeased at her having kept this perfume for my burial; for Jesus Christ could not say that they should let her retain for a future purpose what he then approved of her pouring out. This sense which we give to the words of Saint John is the sense of the two other evangelists, Saint Matthew and Saint Mark, and it is by reference to them that we explain the passage. The Saviour says that Mary had kept this perfume for his burial, inasmuch as he was upon the point of dying. He knew that after his death she would wish to embalm him, but that she should be prevented from doing so by his resurrection. Now, he wished that she should have the consolation of having rendered this duty to him before his death, since she could not do it afterwards: it is thus that she has embalmed his body beforehand. It is thought that this idea was suggested to her by the Holy Ghost, but we are ignorant whether the Holy Ghost had also revealed to her the entire mystery.

(8) The most vaunted exploits of heroes have never been celebrated so highly nor yet so universally as this action of Mary. The glory which she reaps from it upon earth is but the shadow of that which she shall eternally reap in heaven. Thus shall be honored whom the King of Glory hath a mind to honor (Esther, vi.). But he shall only wish to honor what shall have been done for his glory: all the rest shall be only cause of reproof. The lustre of brilliant talents, of valor, and of conquests shall be buried in the darkness of the abyss. To the darkness of an obscure but innocent life shall succeed a glory more dazzling than the stars of the firmament. Such is the object of the ambition of the saints, wherefore they may be regarded as the most ambitious, whilst at the same time they are the most humble of men.

ment has been regarded as one of the best proofs of the truth of religion.

We have this proof, which the Jews had not. They had another, which we likewise have, but which was much more striking for them than for us, inasmuch as we are always much more struck by what we see: that was the resurrection of Lazarus, which occurred in a place and at a time which served to heighten the lustre of this miracle. It took place, as it were, at the very gates of Jerusalem, and at a time when the approach of the passover had attracted to that great city an innumerable multitude of Jews, of all nations under the sun. How ardently must they have desired to see a man resuscitated within a few days! and how much must this desire have been increased by the news which had just been spread abroad, that the author of this miracle had reached Bethania, and that a person might with ease see these two such wonderful men speak and eat together! (*a*) "A great multitude, therefore, of the Jews knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead."

This sight produced the effect which might be expected, viz., it brought conviction to every mind. Those whose hearts were good yielded at once to the evidence before them, and became faithful. Those whose hearts were wicked and hardened recognized the truth, in the only way by which the wicked do recognize truth which is odious to them, to wit, by an accumulation of rage, and a new series of crimes. They decided upon annihilating evidence which they could not contest; and in order that not a single vestige thereof should remain upon the earth, after having resolved, as we have said, upon the death of Jesus, "the chief priests thought to kill Lazarus also, because many of the Jews, by reason of him, went away, and believed in Jesus."

The most brilliant day of the Saviour's mortal life, that day on which he was to be publicly acknowledged as the Messiah and as the King of Israel, was at last arrived. It concerned his glory that the bulk of the people should proceed so far as that recognition; and if, in the end, that same majority should repudiate him, the nation, whilst acting thus, must stand forth in glaring opposition to itself. For he

(*a*) St. John, xii. 9.

must have given sufficient proofs to make himself known, inasmuch as they had already recognized him without any other motive than the conviction of what he was. The minds of the people were disposed towards this demonstration, not by emissaries sent to canvass the masses, and to solicit their suffrages; Jesus did not employ a single one of those means, all of which were employed against him: his virtues, his doctrine, and still more, his miracles, spoke alone in his favor; above all, the resurrection of Lazarus, a recent occurrence which they had actually before their eyes. Such were his credentials, and the proximate causes of his triumph. But let no one expect to find here the pomp which is usual in princely triumphs. All here is suitable to the character of him who said of himself that he was meek and humble of heart. His enemies could not reasonably conclude from thence that he aspired to royalty, for kings are seldom seen entering a city in such a way as he entered Jerusalem. We must observe, notwithstanding, that, according to the customs of the time and the country, this equipage was not, as it might seem to us, odd and ridiculous; it was merely simple and modest. Its simplicity added new lustre to the Saviour's glory, by showing that the extraordinary honors which he received were not extorted, and, as it were, forced by the awe-inspiring brilliancy which surrounds the kings of the earth, but that they were tendered solely by the high esteem and the profound veneration which his works and his doctrines had inspired.

The repose of the Sabbath had obliged Jesus to spend the whole day in Bethania. (*a*) "The next day," which was the first day of the week, he proceeded on his journey with the whole of his retinue. (*b*) "When they drèw nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, Jesus sent two of his disciples, saying to them: Go ye into the village that is over against you, and immediately at your coming in thither you shall find an ass tied, and a colt with her, upon which no man yet hath sat. Loose him, and bring him to me. And if any man shall ask you: Why do you loose him? you shall say thus unto him: Because the Lord hath need of his service; and immediately he will let him come hither."

(*a*) St. John, xii. 12.

(*b*) St. Matthew, xxi. 1–5; St. Mark, xi. 2, 3; St. Luke, xix. 31.

He spoke as a prophet and commanded as a master. By this trait, and some others which seemed to escape from him, we see that his divinity disclosed itself even in the smallest actions. The accomplishment of the prophecies was a still more certain proof of this; "for all this was done that (9) it might be fulfilled which was spoken by the prophet (10), saying: Tell ye the daughter of Zion: behold,

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(9) The prophecy was not the cause of the action, but the action was the cause of the prophecy—that is to say, that Jesus Christ did not perform the act, because the performance thereof had been foretold, but the act had been foretold, because he was to peform it. However, inasmuch as it had been foretold, Jesus Christ could not fail to perform it, and in this manner the prediction became in its turn the cause of the action. But we see that it was merely the cause of an action already resolved and decided upon, which could scarcely, with any propriety, be termed a cause. But if the action is the cause of the prophecy, it is not the action, but the prophecy which, by its accomplishment, becomes a proof of religion. What here proves, therefore, that Jesus Christ is the true Messiah, is not the fact of his having entered Jerusalem mounted upon an ass, but his having accomplished the prophecy which announced that the Messiah should so enter into Jerusalem.

The Jews themselves acknowledge that this prophecy regards the Messiah. But could it not be said that a false Messiah might easily appropriate this designation to himself, and that, consequently, it proves nothing in favor of Jesus Christ? Here are solutions which may be given to this objection: 1st. Although several false Messiahs may have appeared, still it never did occur that any one of them entered Jerusalem in the manner which had been foretold, and in which Jesus Christ entered there. It is, therefore, evident, from the event, that this prophecy applies to Jesus Christ, to the exclusion of all others. It proves, therefore, for him, and for him alone, concludes Saint Chrysostom, whose reasoning this is. 2d. It is not each prophecy taken separately, but the concurrence of all the prophecies, which demonstrates that Jesus Christ is truly the Messiah. Thus, even although each in particular should prove nothing, still they all prove, because the whole contribute to the proof of the whole, as weights which, taken separately, might not incline the balance, if united must turn the scale. 3d. Besides the proof which results from the aggregate, there are prophecies which prove by themselves, inasmuch as imposition could never adapt itself to them. Such are, for example, the principal circumstances of the Saviour's passion, described as exactly by the prophets as by the evangelists—his flagellation, his crucifixion, his thirst quenched with vinegar and gall, his clothes being divided, and the casting lots for his tunic; his side pierced; his bones being entirely preserved, whilst they broke those of his fellow-sufferers. It never occurs to any one's mind that Jesus Christ could have entered into an understanding with his executioners respecting what they were to make him undergo.

(10) We read these words in the ninth chapter of the prophet Zachary: "Rejoice greatly, O daughter of Zion: shout for joy, O daughter of Jerusalem. Behold, thy king will come to thee, the just and Saviour. He is poor, and riding upon an ass, and upon a colt the foal of an ass." This version is that of the Vulgate. Saint Matthew has followed that of the Septuagint: he has omitted some words which make no difference in

thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. The disciples went their way, and did as Jesus commanded them. They found the colt, as he had said unto them, tied before the gate without, in the meeting of the two ways, and they loose him. As they were loosing the colt, the owners thereof said unto them: Why loose you the colt? They said as Jesus had commanded them: Because the Lord hath need of him; and they let him go with them. They brought the ass and the colt to Jesus, and laid their garments upon them, and made him sit thereon (11). And Jesus sat upon it, as it is written: Fear not, daughter of Sion; behold thy king cometh, sitting on an ass's colt. These things the disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him."

In proportion as Jesus approached the capitol, he diffused there a secret virtue, which moved all hearts, and attracted them

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the sense, and the *mansuetus*, full of meekness, instead of *pauper*, is taken from the Septuagint. The two Hebrew words having these meanings do highly resemble each other, and they have the same origin. We remark in reference to this, that humble meekness usually accompanies poverty. If the remark be just, those whom riches would have rendered haughty and insolent, gain more than they lose by not having them.

(11) We read in the Greek: laid their garments upon them, and made him sit thereon—that is to say, upon both animals, although that may also signify on the garments with which they had covered them. Saint Matthew is the only one of the four evangelists who speaks of the ass having the colt; which is the cause why the majority of interpreters believe that he only rode upon the colt. However, when the Saviour sends to get them, he makes the two disciples say that the Lord hath need of *them;* the disciples spread their garments upon both; and, what is still more decisive, the prophet Zachary said, in formal terms, that he comes riding upon an ass, and upon a colt the foal of an ass. Thus the letter seems to signify clearly that, in point of fact, he sat upon both, not at the same time and conjointly (this absurd notion has never occurred to any one), but successively—that is to say, that he made a part of the journey upon the ass, and that when approaching towards Jerusalem he ascended the colt, upon which he made his entry; and thus we have the reason why three evangelists have spoken of the colt only. There is nothing in this either impossible or absurd, and the literal sense should always be preserved, when we can retain it without wounding either reason or piety.

The fathers have found here a mystical sense. The ass who carries the yoke represents, according to them, the Jewish nation; and the colt yet unbroken is figurative of the Gentile people. The figure would be even more just if Jesus Christ, who announced the Gospel to the Jews before announcing it to the Gentiles, had been seated first upon the ass, and then upon the colt.

towards him. (*a*) "A great multitude that was come to the festival-day, when they had heard that Jesus was come to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosanna (12), blessed be he who cometh in the name of the Lord, the king of Israel. As he went, many spread their garments underneath in the way; others cut down boughs from the trees, and strewed them in the way. When he was now coming near the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen, saying: Blessed be the king who cometh in the name of the Lord. Peace in heaven, and glory on high. And the multitudes that went before and that followed cried, saying: Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; blessed be the kingdom of our father (13) David that cometh. Hosanna in the highest." It is further stated, as the principal cause of such lively and universal joy, that (*b*) "the multitude, therefore, gave testimony which was with him when he called Lazarus out of the grave, and raised him from the dead; for which reason, also, the people came to meet him, because they heard that he had done this miracle."

His enemies also spoke, but for the purpose of expressing the vexation which this spectacle caused them, and the despair to which they were reduced. "The Pharisees, therefore, said amongst themselves: Do you see that we prevail nothing? Behold, the whole world is gone after him." Doubtless they had never so earnestly desired to lay their hands upon him, and immolate him to their furious jealousy; but they felt how very dangerous it would be to execute this

(*a*) St. John, xii. 12, 13; St. Matthew, xxi. 8, 9; St Luke, xix. 37; St. Mark xi. 10.
(*b*) St. John, xii. 17–19.

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(12) This Hebrew word signifies, save him, or preserve him: it is sung immediately before the canon of the mass. It there conveys the expression of the joy we feel in the near approach of the Saviour to our altars, and is a fervent profession of our faith in the real presence.

(13) It is clear, from these words, that they then recognized him for the Messiah. Five days after, they cried out: Do not release him; but release to us Barabbas. As to him, crucify him. Such is the multitude. Are those who depend upon its favor, or who fear its censure, more rational than they?

project in the midst of that vast multitude, transported with admiration and joy. Wherefore, whilst awaiting a more favorable occasion, (*a*) "some of the Pharisees from amongst the multitude said to him," in a tone where contempt mingled with vexation: "Master, rebuke thy disciples." He alone, in point of fact, had the power to do so; but this was the moment wherein he wished to be glorified; and when the Creator wishes that his creatures should render testimony to his greatness, no created power is able to stifle their voice, as Jesus informed them in this short and energetic answer: "I say to you, that if they shall hold their peace, the stones will cry out (14)."

CHAPTER LII.

CHRIST WEEPS OVER JERUSALEM.—THE ACCURSED FIG-TREE.—SELLERS DRIVEN OUT OF THE TEMPLE.—FAITH OMNIPOTENT.—THE GRAIN OF WHEAT.—JESUS IS TROUBLED.—A VOICE FROM HEAVEN.

In the midst of the acclamations of his disciples, and the maledictions of his envious foes, more flattering still than the felicitations of his friends, if Jesus at first felt a sensible joy, it soon gave way to sadness. The conqueror blended his sighs with the public acclamations, and bedewed with his tears the branches which they had strewed beneath his feet. (*b*) "When he drew near, seeing the city, he wept over it." The cause of this was well worthy of such a heart as his. Jerusalem must perish, and perish on account of its crimes, which it was now going to consummate by the most atrocious of all deeds. After having stained itself with the blood of its Messiah, the queen of cities was henceforward to be no more than a heap of ashes, soaked with the blood of its citizens. The foul deed was

(*a*) St. Luke, xix. 39, 40. (*b*) St. Luke, xix. 41–44.

(14) They held their peace five days after, when at the time of his passion and death they abandoned him, and fled. But the stones then spoke out, and, by splitting asunder, they published, in their own language, the divinity of the Saviour.

about to be perpetrated in a few days, the chastisement was only deferred for some years; both one and the other were as vividly present to the Saviour as if he had them actually before his eyes. What an object for a Saviour God! And with how deep sorrow did he then address to this unfortunate city these sad and pathetic words: "If thou also hadst known, and that in this thy day, the things that are to thy peace! but now they are hidden from thy eyes; for the days shall come upon thee, and thy enemies shall cast a trench about thee (1), and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation."

After this prophecy, which would have been no more than a menace, if, after the example of Ninive, Jerusalem had tried to prevent the result, Jesus found himself at the term of his journey. (*a*) "When he was come into Jerusalem, the whole city was moved, saying: Who is this? And the people said: This is Jesus the prophet, from Nazareth, of Galilee. He went into the temple, and having viewed all things round about," as a master, who, returning to his house, examines whether all is in order, "when now the eventide was come," and that this was not the hour to correct the abuses which were committed therein, he postponed it until the following day, and "went out to Bethania with the twelve" apostles.

There is every reason for believing that he passed the night there in prayer and fasting; for (*b*) "the next day, in the morning, when they came out from Bethania, he was hungry, and seeing afar off a fig-tree having leaves, he came, if perhaps he might find any thing

(*a*) St. Matthew, xxi. 10–11; St. Mark, xi. 11.

(*b*) St. Matthew, xxi. 18; St. Mark, xi. 12–18.

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(1) These days came thirty-eight years after the prediction. Those who have read in Josephus the history of the capture of Jerusalem, will recognize in this prophecy that line of circumvallation which Titus caused to be drawn around its walls in order to blockade it—that wall which he erected three days after, by his whole army hemming it in so closely that nothing could any longer either enter or go out from the city; so that it was consequently reduced to that horrible famine which caused mothers to eat their own children; lastly came the destruction of the city, and the universal massacre of its inhabitants.

on it (2); and when he came to it, he found nothing but leaves only, for it was not the season of figs. And Jesus saith to it: May no man hereafter eat fruit of thee (3) any more, forever; and his disciples heard it. And they came to Jerusalem. When Jesus was entered into the temple, he began to cast out them that sold and bought in the temple (4), and overthrew the tables of the money changers, and the chairs of them that sold doves. And he suffered not that any man should carry a vessel through the temple; and he taught, saying to them: Is it not written: My house shall be called the house of prayer to all nations? But you have made it a den of thieves." He made use of this term on account of the frauds which were perpetrated in the course of their traffic. "Which, when the chief priests and the scribes," those who authorized this abuse, because they shared in the profits, "had heard, they sought how they might destroy him," without exposing themselves; "for they feared him, because the whole multitude was in admiration at his doctrine."

(*a*) In the mean time "there came to him the blind, and the lame,

(*a*) St. Matthew, xxi. 14–16.

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(2) He knew that there was nothing on it; but in the distance he did not see this with the eyes of his body, and it was for the purpose of so seeing it that he drew near, thus conforming himself to our way of acting.

(3) This malediction fell upon the synagogue, the whole of whose religion consisted in ceremonies and words, figured by the leaves, whereas it was sterile in fruits, which are the works of justice and of charity. This was not the season for fruit, and it is not by the display of leaves that the fig-tree represents the synagogue, but only by its barrenness. Those who content themselves with honoring God with their lips, but whose hearts are far from him, who love—that is to say, who have charity of the tongue, and ds, but who have it not by works and in reality—such persons should entertain no doubt that this malediction regards them. The reader may remember what we have said in page 318 of this Part, that what is stated in Scripture with reference to a whole nation is applicable to an individual, as also that what is stated of an individual is sometimes applicable to a whole nation.

(4) See Part I., chap. vi., page 52, and the notes appended thereto. We have here, moreover, the prohibition against carrying vessels through the temple; an abuse too ordinary in such of our churches as have several entrances. It is surprising that this should be tolerated after Jesus Christ has so expressly forbidden it. Were a person to carry nothing through, it would still be an act of irreverence to use the churches like a public road, unless he passed through with an air of composure, in a sedate and decorous manner, pausing to adore, and, if he has time, to pray. What otherwise is a scandal, becomes thus an act of religion, which honors God and edifies men.

in the temple; and he healed them. And the chief priests and scribes seeing the wonderful things which he did, and the children crying in the temple, Hosanna to the Son of David, were moved with indignation, and said to him: Hearest thou what these say? Jesus said to them: Yea, have you never read, out of the mouths of infants and of sucklings thou hast perfected praise?"

It is very commonly believed that children at the breast miraculously mingled their voices here, and that they articulated the same words. But, even independently of the miracle, the Saviour's answer was sufficiently justified by itself. It approved of what was good, without laying himself open to the malice of those who sought to ensnare him. For could they impute to him as a crime that he did not impose silence upon those to whom God gave the gift of speech?

(*a*) "When evening was come, Jesus leaving them, went forth out of the city into Bethania, and remained there. When they passed by in the morning, they saw the fig-tree dried up from the roots; the disciples seeing it, wondered, saying: How is it presently withered away? Peter, remembering, said to him: Rabbi, behold the fig-tree, which thou didst curse, is withered away (5)." Jesus did not then think it expedient to explain this mystery. He contented himself with recalling to their minds the instruction which he had already given to them on faith and on prayer. He "said to them: Amen, I say to you, if you shall have faith, and stagger not (6), not only this of the fig-tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, and shall not stagger in his heart, but believeth that whatsoever he saith shall be done, it shall be done unto him. Therefore I say unto you, all things whatsoever you ask when you pray, believe that you shall receive (7),

(*a*) St. Mark, xi. 19–26; St. Matthew, xxi. 20–22.

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(5) I have seen the wicked highly exalted, and lifted up like the cedars of Lebanus. And I passed by, and lo, he was not.—(Ps. xxxvi. 35, 36.) Thus we see the fortunate sinner pass in a moment from the midst of glory and of pleasures into the shades and horror of death. Those who reflect upon the judgments of the Lord say, then, like Saint Peter: Behold the fig-tree, which thou didst curse, is withered away.

(6) See note 5, page 239, Part I., chap. xxxi.

(7) See note 27, page 136, Part I., chap. xvii.; also pages 302 and 303, Part II., and note 1, page 350, Part II.

and they shall come unto you; and when you shall stand to pray, forgive, if you have aught against any man, that your Father (8) also, who is in heaven, may forgive you your sins. But if you will not forgive, neither will your Father that is in heaven forgive you your sins."

(*a*) "Jesus was teaching daily in the temple. And the chief priests, and the scribes, and the rulers of the people sought to destroy him; and they found not what to do to him: for all the people were very attentive to hear him. Now, there were certain Gentiles among them, who came up to adore on the festival-day. These came to Philip, who was of Bethsaida, of Galilee, and desired him, aying: Sir, we would see Jesus." This canton of Galilee bordered on the Gentile district, which gave rise to the notion that these were acquaintances of Philip, and that it was on this account they addressed themselves to him: Philip cometh, and telleth Andrew," who was from the same city. Jesus had already declared that "he was sent only to the sheep of the house of Israel, who were lost."—"Again, Andrew and Philip," not daring to present Gentiles to him, without previously ascertaining whether he chose to receive them, went and "told Jesus." We have every reason to believe that he was willing to admit them into his presence, although the Scripture does not formally say so; because this small number of Gentiles constituted in his sight, as it were, the first fruits of Gentilism, which was soon to be followed by a rich harvest. Hence, transported with holy joy, he replied to the two disciples, and to all those within hearing: "The hour is come that the Son of man should be glorified."

This hour was that of his death, which was only a few days distant. That death was to attract all the people of the earth to the knowledge and love of him, as he himself soon after stated. But it must then have appeared a thing incredible, that death, wherein all human glory is eclipsed, should be to him the source of such wondrous glory. He, therefore, most impressively repeats this truth,

(*a*) St. Luke, xix. 47, 48; St. John, xii. 20–24.

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(8) See note 26, page 134, Part I.

and explains it by a natural comparison, which he immediately adds: "Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit."

Thus Jesus, descended from heaven to the earth, would have enjoyed, even if he had not suffered death, all the rights and prerogatives attached to the quality of Man-God. This precious wheat never lost its properties or its excellence; but it would have remained unproductive; and that long and lasting posterity, which was promised to him by the divine oracles, was only promised upon condition that he would (*a*) lay down his life for the expiation of sin. It was to be the same with those who should believe in him, and more especially his first disciples. The death which they were to suffer for his sake would be fruitful even as his; and the astonishing multiplication which was to follow should force their astonished executioners to exclaim that the blood of martyrs is the seed of Christians: a powerful motive for not fearing death, but rather desiring it, since its effects are to be so admirable. This motive is, after the glory of God, the only one which Jesus Christ had or could have had; but not so with the rest of men. With reference to them, all is at stake, inasmuch as the question is of their eternal salvation, which they secure by dying for the cause of God, and which they renounce if they refuse, when called upon, to sacrifice to him this short and miserable life. Those to whom the Saviour spoke were then more susceptible of this interested motive than of a charity as generous as his own. It is on that account that he proposes it to them, by repeating to them, on this occasion, that maxim which he had already taught them: (*b*) "He that loveth his life shall lose it, and he that hateth his life in this world, keepeth it unto life everlasting."

To this principal reason the Saviour adds two other motives, very proper to excite their emulation and to sustain their courage. One is the example which he gives them; the other is the reward which he reserves for them. If the road be rough, he will walk before them: if the end be inconceivable glory, he will share it with them. This is what he declares to them in the following words: "If any man minister to me, let him follow me; and where I am, there also

(*a*) Isaiah, liii. 10. (*b*) St. John, xii. 25.

shall my minister be. If any man minister to me, him will my Father honor."

It may strike us that no answer could be made to the example of a God. But are excuses ever wanting to our cowardice? It might say, further, that human weakness cannot be compared to the strength of a God, and that what is easy to one is impossible to the other; that a divine model is, therefore, more to be admired than followed. Jesus Christ deprives us of even this last excuse, by making it apparent, in his person, that it was humanity, with all its weakness, that was about to be exposed to the shafts of death. At this moment, whilst he surveyed death with a steady eye, he suffered the apprehension to agitate his great soul, and to make him feel, as it were, a foretaste of the agony which he was to suffer when regarding it face to face in the garden of Olives. We see here a miniature representation of that doleful scene, in those words which express at the same time his emotion, his prayer, and his resignation: "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause I came unto this hour." Do not, therefore, spare me; and, since you must be glorified by my death, whatever it may cost me, "Father, glorify thy name."

Jesus, whom we have already heard saying to his Father, "I know that thou hearest me always," could not fail to be heard on this occasion. It is true that he could not obtain both these requests, which are contradictory, one being for death, and the other that he might not die. But the latter was only conditional; and it was not heard: the other, which was absolute, was heard, for at that instant "a voice, therefore, came from heaven: I have both glorified it, and will glorify it again."

The Father had already glorified his name by the incarnation of his Son; he was to glorify it still more by his death, and this glory was, at the same time, the glory of the Son inseparable from that of the Father. This is what was meant by that heavenly voice, whose sound produced such a startling effect, that "the multitude, therefore, that stood and heard, said that it thundered." Those who spoke thus had not distinguished the words, perhaps because they were strangers who did not understand the language of the country, in which it is very probable that the voice had spoken. Others

who had understood the sense of them, said: "An angel spoke to him." As the Father speaks in his own name, it is more likely that the voice was immediately from himself. But it was not then necessary that the people should be made acquainted with this circumstance. Wherefore, confining himself to that which it was more important to know, "Jesus answered: This [*miraculous*] voice came not because of me, but for your sakes."

He then declares in what manner the Father and the Son are about to be glorified. "Now is [*he said*] the judgment of the world:" a judgment not of justice and of rigor, but of mercy and of grace; since in consequence, "now shall the prince of this world be cast out" (9), and the world, delivered from the oppression of its tyrant, shall fall again under the domination of its legitimate king. The manner of effecting this great revolution is that which he has already pointed out. For "I," he added, "if I be lifted up from the earth, will draw all things to myself. Now this he said signifying what death he should die."

Whether the term employed was the popular expression for the punishment of the cross—whether his discourse was longer and more fully developed than we have it reported (we have already remark-

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(9) The demon having become the master, or rather the tyrant of men. Man, having allowed himself to be drawn into sin by the devil, deserved to be subjected to him, according to that maxim of the apostle Saint Peter to which we have already referred: he who allows himself to be vanquished, becomes the slave of him who has vanquished. Not that Satan thereby deserved to become his master; but God had abandoned guilty man to Satan, in the same way as human justice delivers criminals to the executioners. God could deliver man from his tyranny without doing him any injustice, as the prince, when he grants a pardon to the criminal, does not wrong the executioner; but God wished that the devil should deserve to be deprived of his empire, even although he had justly acquired it. The devil has deserved this by exercising over Jesus Christ, who is the just by excellence, the right of death, which he only possessed over sinners. In consequence, God has decreed that he should forfeit all the rights which he previously held over mankind. It is this judgment passed against Satan in favor of the world, which is here termed the judgment of the world.

The devil has now no longer any more power over men than they are willing to let him assume; and those who, before the coming of Jesus Christ, emancipated themselves from his tyranny, were only enabled to do so by virtue of the retrospective virtue of the death of Jesus Christ. This explains in two words why the devil has still power over men, although his empire has been destroyed; and why, even before the destruction of his empire, some men were free from his domination.

ed that there is ground for believing that Saint John often gives no more than an abridgment of the Saviour's words); whatever be the reason, it is certain that his words were understood; for "the multitude answered him: We have heard out of the law that Christ abideth forever: and how sayest thou, the Son of man (10) must be lifted up? Who is this Son of man?"

These people spoke the truth, but not the whole truth. The death of Christ is not less clearly predicted than his temporal reign. The Holy Ghost, when he spoke to the prophets, had revealed to them his sufferings, as well as the glory which was to succeed them. But the Jews, solicitous to gather from Scripture everything which was glorious to their Messiah, were ever unwilling to notice the humiliations so often predicted for him. It was this blindness which caused their incredulity and their reprobation. Jesus had said sufficient to them on this point, supposing they had been willing to listen to him. He did not choose to repeat it to them again. He exhorted them in a general way to profit by present grace, because they were not to have it long, and that then they were to be delivered over to their own reprobate sense. He therefore said to them: "Yet a little while the light is among you. Walk whilst you have the light, that the darkness overtake you not. He that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke: and he went away and hid himself from them."

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(10) These words, *the Son of man*, are not found in the discourse of the Saviour, which we have just given. However, the Jews repeat the phrase as if he had just pronounced it. A convincing proof that Saint John does not report all his words.

CHAPTER LIII.

INCREDULITY OF THE JEWS.—THE TIMID CONDEMNED WITH THE INCREDULOUS.—FROM WHENCE CAME THE BAPTISM OF JOHN.—PARABLE OF THE TWO SONS.—PARABLE OF THE VINEYARD AND THE WICKED HUSBANDMEN.

During the few days which still remained to him, Jesus retired every evening to Bethania, where he passed the night, and returned in the morning to Jerusalem. This he did, lest his enemies should anticipate the time he had marked out to be betrayed into their hands. He knew that they dared not arrest him during the day, for fear of raising an insurrection amongst that portion of the people who were attached to him. The night was more favorable to their designs; and it was, therefore, under cover of the darkness that they did lay hold of him; for once they had formed the resolution of arresting him, nothing could induce them to lay it aside. Their hatred had caused their incredulity, and their incredulity increased with their hatred. (*a*) "And whereas he had done so many miracles before them, they believed not in him, that the saying of Isaias the prophet might be fulfilled (1): Lord, who hath believed our hearing? And to whom hath the arm of the Lord been revealed?

(*a*) St. John, xii. 37–50.

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(1) The Jews were not incredulous because Isaias had foretold their incredulity; but Isaias had foretold that they would be incredulous because they were to be so. The same case occurs here as in prescience, which is not the cause of the events which are to occur: on the contrary, the events which are to happen are the causes of the foreknowledge. We have already noticed how it frequently occurs in Scripture that the particle *that* ("*ut*") signifies, not that one thing has been the cause of the other, but that one has occurred after the other: *hoc post hoc*, and not *hoc propter hoc*. Heretics have, notwithstanding, construed *that* ("*ut*") to the very rigor of the letter, and have maintained, consequently, that the prophecy of Isaias was the cause of the incredulity of the Jews; that, by not believing, they had insured the truth of the Divine oracles. These men had only one step more to take, viz., to assert that, by rendering this sort of service to God, they performed a laudable and meritorious work; nay, they even went beyond this step. There is no extravagance which men do not make even Scripture put forward, when they wish to explain it by private judgment, and not according to the sense of the Church.

Therefore they could not believe, because Isaias said again: He hath blinded their eyes, and hardened their hearts (2), that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Isaias (3), when he saw his glory, and spoke of him. However, many of the chief men also believed in him; but because of the Pharisees, they did not confess him (4), that they might not be cast out of the synagogue; for they loved the glory of man more than the glory of God."

The latter had but too justly merited their condemnation, which is found expressed in these last words. Their case was one of those where dissimulation is equivalent to infidelity, and where not to confess the faith is to deny it. We may remember what the Pharisees said when speaking of the Saviour: "Hath any one of the rulers believed in him?" So that, by not declaring themselves, these rulers of the nation authorized this reproach. Whereas, if they had declared themselves, who knows but the great, emboldened by many of their equals—and the lower classes, with whom the example of the great has at all times so much weight—might have declared themselves in greater numbers, and with more intrepidity? Who knows but the priests and the Pharisees, seeing the Saviour's party strength-

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(2) God does not either blind or harden directly; but he does so by withdrawing his lights and his graces. The consequence is, that man can no longer either see or hear in matters regarding his salvation; which inability is asserted by some to be an absolute impossibility, and by others, whose opinion is more generally followed, to be of extreme difficulty. We must, however, believe that the blindness and hardness of man's heart are exclusively his own fault. According to this expression of the wise man (*Wis.* ii. 21), *their own malice blinded them;* and that of Saint Augustin, *God doth not abandon unless he be abandoned.*

(3) These words are read in the sixth chapter of Isaias. We find in the same chapter the wondrous vision which this prophet had. He not only saw therein the Divine Essence, but the Trinity of persons was also revealed to him, because it is here stated that he saw the glory of the Son; and Saint Paul (Acts, xxviii.) makes the Holy Ghost address to him the words which we have just read. No text proves more clearly than this the Divinity of the Saviour; for it is said on one side that Isaias saw his glory, and on the other hand we read in Isaias the whole glory which this prophet saw—"the Lord sitting upon a throne high and elevated, and the Seraphim cried one to another, and said: Holy, holy, holy, the Lord God of Hosts; and the earth is full of his glory."

(4) With reference to the obligation of externally professing the religion of which we approve in our heart, see note 1, Part I. chap. xxvii. p. 210.

ened by the number and by the quality of his disciples, would have abandoned the design of destroying him, from the little probability they would have had of success? Who knows even but the mass of the nation would at last have acknowledged its Messiah, and thereby prevented its own ruin and reprobation? What crimes and disasters could not these chief men have prevented, if they had not allowed themselves to be governed by a cowardly human respect? Hence let no one be surprised at finding here their condemnation, and learning that their eternal lot shall be in the "the pool burning with fire and brimstone," where Saint John places "the fearful" along with the "unbelieving" (Apoc. xxi. 8).

Yet, in order to let them know how very unreasonable was this criminal timidity, and, moreover, to give them an example of courage, "Jesus raising his voice, cried and said: He that believeth in me doth not believe in me (5), but in him that sent me." Wherefore, then, blush to believe, since no one is ashamed to believe in God, and this act is tantamount to so believing. But this reason was much more forcible with regard to Jesus Christ than any of the other ambassadors of God. The latter were, in point of fact, only messengers, whom men were, notwithstanding, bound to believe as they would God himself, when these envoys had proved by miracles the truth of their mission. But Jesus Christ being of the same nature as God, to believe in him was believing in God himself, and not merely a man who spoke in the name and on the part of God. This is the meaning of that short expression which the Saviour immediately added: "And he that seeth me, seeth him that sent me (6)."

He afterwards says: "I am come a light unto the world, that whosoever believeth in me may not remain in darkness;" that is to say, in order that he may be enlightened, for so this expression is commonly understood. But here, where the Saviour instructs those

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(5) Doth not believe in me *alone*. This fashion of speech is much used in the sacred language.

(6) He seeth the Father when he seeth Jesus Christ, because he seeth him who has the Divine nature, which is common to him with the Father. He did not see Divinity itself, which is, of course, imperceptible to the eyes of the body, but he saw him who is God, and who is one and the same with God.

who feared to allow their faith to become manifest, does he not also wish to make them sensible of the natural opposition existing between this luminous faith which they have received, and the darkness with which they were anxious to cover it?

The remainder of the discourse regards the incredulous. "If any man," said Jesus to them, "hear my words, and keep them not, I do not judge him; for I came not to judge the world, but to save the world. He that despiseth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken (7), the same shall judge him on the last day, for I have not spoken of myself; but the Father who sent me, he gave me commandment what I should say, and what I should speak, and I know that his commandment is life everlasting. The things, therefore, that I speak even as the Father said unto me, so do I speak."

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(7) It is here said that the Word shall judge, as we say sometimes that the law condemns. It is easy to understand that it is not the law which pronounces the sentence; but it dictates it, as it were, by declaring that such an action is worthy of, or shall be punished with, such a penalty. It is like the major proposition of a syllogism, to which the judge, after the information, subjoins the minor: such a man has committed this act. Whence this consequence necessarily follows: this man has incurred such a penalty. Thus, this expression of the Saviour, the word that I have spoken, the same shall judge him; far from excluding the person of the judge, supposes it on the contrary, because there could be no judgment if there were not, besides the law, some person to apply it to such an act and to such a party. This Word which shall judge the unbelieving Jews is the preaching of Jesus Christ, inasmuch as it was accompanied by miracles which confirmed its truth. These miracles, proving as they do that this preaching is from God, shall equally prove that those who have rejected it have resisted God himself; such is the signification of the Saviour's entire discourse.

This same word shall also judge those who have had faith, but who have, nevertheless, sinned against the moral precepts. The voluptuous shall be judged by the following: whosoever shall look on a woman, to lust after her, hath already committed adultery in his heart; and the vindictive by this other: love your enemies, do good to those who hate you, pray for those who persecute and calumniate you. The avaricious shall be judged by this short and comprehensive precept: you cannot serve God and mammon; and if they have failed in charity towards the poor, the following shall also be set forth against them: the good which you have failed to perform towards the least of my brethren, you have failed to perform towards me. The ambitious shall be confounded by these words: if you do not become as little children, you shall not enter into the kingdom of Heaven; and to those who are abusive in their language, these words shall be repeated: whoever shall say to his brother, thou fool! shall be in danger of hell-fire. Let each one, therefore, judge himself now by these words, for the heavens and the earth shall pass away, but these words shall not pass away.

Still his enemies sought incessantly to quarrel with him; and as they could detect nothing reprehensible in his actions, unless perhaps that they were too virtuous, they sought to find fault with him on the subject of his mission. (*a*) "On one of the days" which elapsed between his entry into Jerusalem and his passion, "as he was teaching the people in the temple, and preaching the Gospel, the chief priests and the scribes with the ancients, met together, and spoke to him, saying: Tell us by what authority dost thou these things? or who is he that hath given thee this authority?"

He had so often said that he acted in the name of his Father, that they ought no longer to have feigned ignorance on that head. Moreover, it was so evident that he who gave sight to the blind, and raised the dead, must have spoken and acted in the name of God alone, that nothing was more unreasonable than to ask him such a question. They were, therefore, unworthy of receiving an answer. Such is the meaning of the question which the Saviour put to them, which, at the same time that it confounded them, placed before their eyes another proof of the divinity of his mission, to which it is very likely that they then paid no attention. (*b*) He, answering, said to them: I will also ask you one word, which if you shall tell me, I will also tell you by what authority I do these things. The baptism of John, whence was it? From heaven, or from men? Answer me. But they thought within themselves, saying: If we say from heaven, he will say to us: Why, then, did you not believe him? But if we shall say from men, we are afraid of the people; the whole people will stone us, for they are persuaded that John was a prophet. [*Therefore*] answering Jesus, they said: We know not whence it was (8). And Jesus said to them: Neither do I tell you by what authority I do these things (9)."

(*a*) St. Luke, xx. 1, 2.

(*b*) St. Luke, xx. 3–8; St. Matthew, xxi. 24–26; St. Mark, xi. 30–33.

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(8) They were forced to give this answer, if they did not choose to retract, or to run the risk of being stoned. Nothing but extreme necessity can make learned doctors say: *We know not.*

(9) He would have told it, if they had answered with sincerity; but we have seen that the answer which they gave was not the true one, but such as they thought best calculated to lead them out of the difficulty; its truth or falsehood concerned them

At bottom, they were persuaded that the mission of John was divine; for the word "baptism" comprises here the entire mission of John, designated by its most remarkable constituent. They did not, therefore, any more than the people, entertain a doubt but that John was a prophet; but they had refused to listen to him, because of their inordinate pride. These proud men could not endure other teachers than themselves in Israel, and this also was the reason of their implacable enmity towards the Saviour. But their corruption was a still greater cause of their indocility. They were very willing to be devout, provided that it interfered not with their interest or their passions. Numberless prayers and observances, with little or no morality, this was the whole of their religion. Now, John the Baptist, who unceasingly laid before their eyes the principal duties of justice and of charity, and required that they who had failed in their performance should justify themselves by the confession of their crimes and by a public profession of penance—a preacher of this character could not be favorably heard by them. But what other inference could be drawn from this, except that they were audacious hypocrites, who were equally regardless of God and of man, more wicked than declared sinners, because they added falsehood to malice; and more incorrigible, because, whilst setting themselves forward as just men, they were very far from acknowledging that they were sinners? Hence Jesus Christ had but too much reason for addressing them in the following manner, continuing what he had been saying:

(*a*) "But what think you?" said he to them, in order to render them attentive, and because he wished to draw their condemnation from their own lips. "A certain man had two sons; and coming to the first, he said: Son, go work to-day in my vineyard. He answering, said: I will not; but afterwards being moved with repentance, he went. And coming to the other, the father said in like manner. He answering, said: I go, sir; and he went not. Which of the two

(*a*) St. Matthew, xxi. 28–32.

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but little. An habitual disposition to frame our language so as to redound to our own advantage, without regard to truth, is, even when we do speak the truth, defiling ourselves with the guilt of falsehood.

did the father's will? They say to him: The first (10);" not understanding as yet the drift of the Saviour's words. Thereupon "Jesus saith to them: Amen, I say to you, that the publicans (11) and the harlots shall go into the kingdom of God before you. For John came to you in the way of justice, and you did not believe him; but the publicans and harlots believed him: but you, seeing it, do not even afterwards repent, that you might believe him."

But, not content with having rejected the precursor of the Messiah, they had come to the resolution (and were on the point of carrying it out) to make away with the Messiah himself. The preceding parable was meant to reproach them with the first of these two crimes; the following is meant to set before their eyes all the horror of the second crime, and the fearful chastisements which it must necessarily entail upon them. The Saviour had hitherto addressed himself to the chief priests and scribes only, because it was they alone, generally speaking, who had been indocile to the preaching of John. But the multitude was also to be involved in the crime of his death. Hence it was that, directing his discourse to the whole of his auditory, (*a*) "he began to speak this parable: A certain householder planted a vineyard (12). [*He*] made a hedge round about it, and

(*a*) St. Luke, xx. 9, 11, 13–15; St. Matthew, xxi. 33, 34–40; St. Mark, xii. 6.

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(10) God, who knoweth our frame, and remembereth that we are dust (Psalms, c. iv.), easily forgives the first moment of resistance, when at the second moment, which is that of reflection, we acknowledge our fault, and return to our duty.

(11) An extraordinary profession of piety seems like saying to God that one is disposed to do all that he wishes: a scandalous profession of libertinism seems to say to him, on the contrary, that the individual has shaken off his yoke, and is resolved to obey him no longer. It is in this sense that the publicans are represented by the first of the two sons, and the Pharisees by the second. The first, from the moment when he repented, becomes better than the second, and the second was already worse than the first, if, at the time when he respectfully promised to obey, he was already disposed to do nothing of the kind.

(12) God is the householder; the synagogue is the vineyard. Several mystical meanings are given to the hedge, the press, and the tower. It is very probable that Jesus Christ only wished to convey that God had spared nothing which was necessary, in order that his vineyard should fructify, according to this expression of Isaias: *What could I do with my vineyard*, that I have not done to it? The outraged and massacred servants are the prophets down to John the Baptist, inclusive. Jesus Christ is the Son who is here stated to have been put to death outside of the vineyard,

dug in it a press, and built a tower. [*He*] let it out to husbandmen, and went abroad into a strange country for a long time. At the season when the time of the fruits drew nigh, he sent to the husbandmen a servant to receive of the husbandmen of the fruits of the vineyard; who, having laid hands upon him, beat him, and sent him away empty. Again he sent another servant, and they beat him also, and stoned him, and they wounded him in the head, and, treating him reproachfully, sent him away empty. And again he sent the third, and they wounded him also, and cast him out, and him they killed. Again he sent other servants, more than the former, of whom some they beat and others they killed. Then the lord of the vineyard said: What shall I do? I will send my beloved son; it may be (13), when they see him, they will reverence him. Therefore, having yet one son, most dear to him, he also sent him to them last of all, saying: They will reverence my son. But the husbandmen seeing the son, they thought within themselves, saying one to the other: This is the heir; come, let us kill him, that the inheritance may be ours. So, casting him out of the vineyard, they killed him. When, therefore, the lord of the vineyard shall come, what shall he do to these husbandmen? They say to him: He will bring these evil men to an evil end, and will let out his vineyard to other husbandmen, that they shall render him the fruit in due season."

Thus, without knowing it, they pronounced the sentence of their own condemnation. As they still did not perceive that the matter concerned themselves, they gave way to that natural sense of equity which is felt by all men when they have no interest in being unjust. But Jesus, taking up their decision, said: (*a*) "He will come and will destroy *those* husbandmen, and will give the vineyard to others." The manner in which he pronounced these words made

(*a*) St. Mark, xii. 9; St. Luke, xx. 16, 17; St. Matthew, xxi. 42–46.

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that is to say, outside the inclosure of the walls of Jerusalem, in order that this circumstance of his passion should be found to have been foretold like the others.

(13) This man said *it may be*, because a man is ignorant of what may occur to him. When God says so, it is not from ignorance: he merely expresses the possibility, founded on the free-will of man, who may or may not do so. See note 4, page 63, chap. iv. Part I.

them at last sensible that they were merely a confirmation of the sentence which they had pronounced against themselves, and speaking in the sudden fear with which they were seized, "God forbid! they hearing, said to him. But he looking on them, said: What is this, then, that is written? Have you never read in the Scriptures: The stone which the builders rejected (14), the same is become the head of the corner (15)? By the Lord has this been done (16), and it is wonderful in our eyes."

It is well understood, even if He had not expressly said so, that he was the corner-stone which, blinded by their malice, these ignorant builders rejected. "Therefore," he presently added, "I say unto you that the kingdom of God shall be taken from you (17), and shall be given to a nation yielding the fruits thereof. Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder (18). When the chief priests and Pharisees had heard his parables, they knew that he spoke of them, and seeking to lay hands on him, they feared the people, because they held him as a prophet."

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(14) These words are taken from the 117th Psalm. Even the Jews understood them as having reference to the Messiah; this is the reason why they can make no answer.

(15) Jesus is elsewhere styled the foundation-stone. He is also termed the key of the arch. He is, in point of fact, all that is signified by these different expressions. Here he is the corner-stone, because he joins two walls previously divided, making of the two but one single edifice, viz., he combines the two people, Jew and Gentile, so that they are but one and the same people.

(16) Rejected by men, this stone is placed by the hand of God. The heavenly Jerusalem shall be built almost entirely of the stones which are the refuse of the world—the disciples who follow their Master.

(17) Heaven and the Church are styled in Scripture the kingdom of God. It is taken in both these senses from the fall of the Synagogue; the Synagogue is no longer the true Church which gives children to God, and heaven is irrevocably closed against it.

(18) Those who strike against a large stone do not hurt the stone; they hurt themselves; if this stone falls from above on any one, it crushes him. The Jews, by their opposition to Jesus Christ, have not injured him, but themselves alone; for they have injured themselves in their spiritual welfare, since they have deserved to be no longer the people of God, and in their temporal welfare, by the frightful calamities which were the effect and the chastisement of their crime. Behold them already bruised by the stone; but on the last day, when Jesus Christ shall pronounce against them the sentence of eternal reprobation, then it is that the stone shall fall upon them with its whole weight, and crush them into powder

CHAPTER LIV.

PARABLE OF THE MARRIAGE FEAST.—OBLIGATION OF PAYING THE TRIBUTE.—THE RESURRECTION PROVED.—THE FIRST COMMANDMENT OF THE LAW IS, THE LOVE OF GOD AND OUR NEIGHBOR.—THE MESSIAH IS THE SON OF DAVID, AND YET HIS LORD.

THE actual dispositions of the rulers of the Jewish nation, the crime which they meditated and which they were on the point of perpetrating, and the vengeance which the Lord was subsequently to wreak upon them, constitute the principal part of what the reader has just perused. The sequel contains the history of what was to occur immediately after the Saviour's death. We here see his Gospel preached, and once more rejected by the Jews, whether in consequence of their ancient prejudices, or from an excessive attachment to the goods of the earth, from which those who obey his law must be entirely detached. Several of his ministers are cruelly put to death: others, called the Gentiles (who are sent in place of the first), throng in crowds to form for Jesus Christ a Church so numerous and so flourishing that it indemnifies him a hundred times over for the loss of the obdurate Synagogue. But, lest these new-comers might fancy that, by recognizing him for the Messiah, they had finally secured their salvation, he introduced, by way of episode, the parable of a man who had not the nuptial robe, in order to teach them that faith alone does not save, and that they might expect to be condemned with the incredulous, if they did not take care to preserve the innocence which they received in baptism, or if, after having lost it, they do not regain it by sincere repentance. (*a*) "Jesus spoke to them again in parables, saying: The kingdom of heaven is like to a man being a king (1), who made a marriage for his

(*a*) St. Matthew, xxii. 1–14.

(1) The parable of the great supper, which we have already seen, page 327, Part II., bears so close a resemblance to this, that some have thought, and with great probability, that it was the same parable spoken but once by the Saviour, and related by two evangelists, with the same circumstances, more or less varied. Without

son (2); and he sent his servants to call them that were invited to the marriage; and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner: my beeves and fatlings are killed. All things are ready: come ye to the wedding. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. When the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The wedding indeed is ready; but they that were invited were not worthy; go ye, therefore, into the highways, and as many as you shall find, invite to the wedding. His servants going out into the highways, gathered together all that they found, both bad and good, and the wedding was filled with guests. The king went in to see the guests; he saw there a man who had not on a wedding-garment; and he saith to him: Friend, how camest thou in hither, not having a wedding-garment? But he was silent (3). Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

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going into detail, we agree that these circumstances are not in reality essential; that in point of fact the substance is the same; that the sense of the two parables is also the same, inasmuch as, on both sides, it is evidently the Church formed of Gentiles after the obstinate refusal of the Jews to enter into it. However, it appears certain that Jesus Christ spoke them at different times and in different places, and it is highly probable that the two parables were marked, when he uttered them, by the same difference which we find them to have in the sacred writers.

(2) God is the king, Jesus Christ is the bridegroom, and the Church is his spouse. The servants are the preachers of the Gospel. The guests first invited are the Jew , as we have said; and the second are the Gentiles, who embrace the faith. They are the principal portion of the Church, which is the consort; but they only compose it collectively; and, taken separately, they do not constitute a necessary part, because there is not one amongst them which the Church may not lose without ceasing to be the Church. Witness the man who had not the nuptial garment, whose expulsion deprived the Church of none of her integrity.

(3) If he be silent, how can he justify himself? if his hands are tied, how can he resist? and if his feet are also tied, how can he escape by flight? This is said in order to make manifest the inevitable effect of God's judgments; for, in short, there can be only three ways of securing one's self—apology, resistance, or flight.

But (*a*) "then the Pharisees," who could not now prevail by force, had recourse to artifice: "going, [*they*] consulted amongst themselves how to ensnare him in his speech. And being upon the watch, they sent spies, who should feign themselves just." These emissaries were "some of the Pharisees, and their disciples with the Herodians." We have said that this was in order to ensnare him in his speech, "that they might deliver him up to the authority and power of the governor." Seeing in him but an ordinary man, they held out to him the only lure by which all men are caught, which is that of praise; and as they seemed to desire that he would speak to them frankly and freely, they affected to praise him more especially for his freedom and his candor. "Who coming, say to him: Master, we know that thou art a true speaker, and carest not for any man. For thou regardest not the person of men, but teachest the way of God in truth (4). Tell us, therefore, what dost thou think, is it lawful to give tribute to Cesar, or not?"

The question was as captious as it could possibly be; for he must either have answered yes or no, supposing that he wished to give any answer; and whatever way he answered, the snare appeared inevitable. If he authorized the tribute, besides that he could no longer give himself out to be the Messiah, who, according to the common belief, was to emancipate the nation from every species of slavery, they might also avail themselves of his reply in order to render him odious to the people, who held this tribute in horror. Or, if he denied the obligation of paying it, they would then denounce him at once to the governor, who would cause him to be punished as a rebel. The trick was, therefore, skilfully devised. But of what avail is subtlety against truth, and trickery against wisdom? (*b*) "Jesus, knowing their wickedness, said: Why do you tempt me, ye hypocrites? Shew me the coin of the tribute. They

(*a*) St. Matthew, xxii. 15; St. Luke, xx. 20; St. Mark, xii. 13.
(*b*) St. Matthew, xxii. 18–21.

(4) This testimony which they rendered to Jesus Christ was true, and, therefore, honorable to him. If given by well-meaning persons, it would have deserved acknowledgment and reward from the Saviour; but being thus spoken, it was as criminal as the blackest calumny could have been. We here see what a difference the intention makes in the same action.

offered him a penny. Jesus saith to them: Whose image and inscription is this? They say to him: Cesar's. Then he said to them: Render, therefore, to Cesar the things that are Cesar's; and to God, the things that are God's (5)."

This reply is unanswerable. For since the current coin of the country was stamped with Cesar's image, they therefore acknowledged Cesar for their sovereign, and were consequently bound to pay him tribute. To contest this would be acting in contradiction to themselves. On the other hand, if they had pretended that the domination of Cesar was a yoke imposed by force, and which they had a right to shake off at any time if they found themselves able, they themselves would thereby avow those rebellious principles which were really cherished in their hearts, and they would find themselves caught in a snare which they had laid for the Saviour. They remained, therefore, confused and silent, for (*a*) "they could not reprehend his word before the people," nor yet before the governor: "and hearing this, they wondered, and leaving him, went their ways."

It seems that after this victory they ventured not again to engage in dispute with him. Nevertheless, though the Pharisees were silenced, there were others who still had the temerity to address him. The intention of the latter, however, was not so perverse as that of the former. They were not seeking to ruin the Saviour, as it is easy to see by the question which they put to him. What, then, was their object? To puzzle him, who answered so adroitly the most subtle and most artful questions. There is every reason for thinking that such was their design; and their hope of succeeding therein was founded upon the difficulty of the problem which they had to propose to him. They deemed this problem unanswerable, and no man

(*a*) St. Luke, xx. 26; St. Matthew, xxii. 22.

(5) Since God is willing to make the tribute a matter of religion, Cesar, therefore, acts only in like manner towards God, when he makes the service of God an affair of State.

Cesar cannot say that God exacts too much from him, when he requires this return; for, after all, God is God, and Cesar is man.

We understand by Cesar all secular powers, and by the tribute all the duties which inferiors owe to them.

in their opinion, could find a clue to it. Thenceforward the acknowledged wisdom of him whom they were going to puzzle would only serve to accredit their system, and to increase their triumph. However, this was exceedingly frivolous as are all the reasonings of libertinism, for these people were declared free-thinkers, decided materialists; they were, in a word, (*a*) "Sadducees, who say there is no resurrection, who came to him that day, and asked him: Master, Moses wrote unto us, If any man's brother die having a wife, and he leave no children (6), his brother should take her to wife, and raise up issue to his brother. There were, therefore, seven brethren; and the first took a wife and died, leaving no issue. The second took her to wife, and he also died childless. The third, in like manner, took her; and so on to the seventh, and they left no children, and died. Last of all the woman also died. At the resurrection, therefore, when they shall rise again, whose wife of the seven shall she be? for all the seven had her to wife."

The difficulty was, in reality, the same for two as for seven; but the embarrassment arising from the seven husbands seemed to render the resurrection more ridiculous, and we know what strength ridicule gives to objections of this kind. (*b*) "Jesus answering, saith to them [*gravely*]: Do ye not, therefore, err, because ye know not the Scriptures, nor the power of God? For in the resurrection they shall neither marry nor be married, but shall be as the angels of God in heaven (7). The children of this world marry and are given in

(*a*) St. Matthew, xxii. 23, 24; St. Luke, xx. 28–32; St. Mark, xii. 23.
(*b*) St. Mark, xii. 24, 25; St. Matthew, xxii. 30; St. Luke, xx. 34–36.

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(6) See Deuteronomy, xxv. 5. Brothers alone are there spoken of; but we see by the example of Booz that, when there were no surviving brothers, this law obliged the next of kin to marry the widow of the man who died without children, and, upon his refusal, the next in rotation to him. Before God had made it an express law, this custom was already established in the family of the patriarchs, and appears to have obtained therein the force of law, as we are further informed by the history of the detestable children of Judas, Her and Onan.

(7) That is to say, that they shall be pure as they are, unless a person should prefer to say that they shall be virgins like them: it is only in this point of view that they are here compared to angels; for they shall have bodies, and the angels shall not have them. The angels have no sensible pleasures, and they shall have them. True it is that these bodies shall have spiritual qualities, agility, subtilty, incorrupt-

marriage; but they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married nor take wives. Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection."

This last expression contains a very profound meaning. The life received is similar to that of those who confer it. Mortal and corruptible parents confer a life mortal and corruptible like their own. God, the immediate author of the life which men shall receive by the resurrection, shall bestow an incorruptible and immortal life like unto his own. Wherefore they shall die no more, because, being children of the resurrection, they shall be the children of God. Thenceforth marriage is no longer to exist, for it was established to repair the work of death, and its fruitfulness is a substitute for immortality. The angels who are immortal do not marry; neither shall men marry, when they have become immortal like them, and that for a similar reason; such are the reasons which the Saviour here advances, when, taking advantage of this occasion, he refines the idea which we should entertain of future felicity. In what wanton images would not human corruption have revelled, if it had been abandoned, on this point, to itself! we may judge of this from the Paradise of Mahomet.

The resurrection remains still to be proved. Jesus proves it by Scripture, because it was by Scripture that the Sadducees had attacked it; and as these heretics recognized only the five books of Moses, he takes from Exodus the text wherewith he is going to oppose them. He therefore continues thus: (*a*) "Concerning the resurrection of the dead, have you not read in the books of Moses how in the bush God spoke to him, saying: I am the God of Abraham, the God of Isaac, and the God of Jacob? He is not the God of the

(*a*) St. Mark, ii. 26, 27; St. Luke, xx. 38–40; St. Matthew, xxii. 31, 32.

ibility, but all this shall not hinder them from being real bodies; and the perfect purity of the pleasures will not in any way prevent them from being truly sensible pleasures. We have no knowledge of these pleasures, and it would be impossible for us to imagine them; but our ignorance on this point should not prevent us from believing that after the resurrection there must be sensible pleasures for the elect, because it is universally admitted that the reprobate are to endure sensible pains.

dead (8), but of the living; for all live to him. You, therefore, do greatly err," he said to them once more. "And some of the scribes answering, said to him: Master, thou hast said well; and the multi

(8) Therefore, Abraham, Isaac, and Jacob exist; for God is not the God of nothing. It is in this that the whole force of this reasoning seems to lie; therefore they shall one day rise again. This second consequence, which is what Jesus Christ had to prove against the Sadducees, does not appear so necessarily connected with the principle as the first. For, inasmuch as God is the God of Abraham, of Isaac, and of Jacob, we may then conclude that these three patriarchs exist as souls, and that their souls have not been annihilated by death; but it does not follow that, when once separated from their bodies, they should one day be reunited to these bodies, since there was nothing to hinder God from making this separation eternal. The answer we give to this is, that the Saviour's reasoning was peremptory against the Sadducees, who did not acknowledge any spiritual substance, and who started from this assumption when they proceeded to deny the resurrection, because, according to them, the soul no longer existing, there was no longer any thing which could be united to the bodies, whence they concluded that the resurrection was a thing impossible. In this their reasoning was false; for, supposing that man was merely a pure machine, God could still raise up that fallen and broken machine, and restore it to its primitive state. The resurrection was not, therefore, impossible, even according to their own principle. However, Jesus Christ only applies himself to deprive them of this principle, because, once deprived of it, they had no other on which to ground the consequence which they drew from this erroneous assumption; and this is the reason why they remained silent. Yet, although speaking with metaphysical precision, the immortality of the soul and the resurrection of the body do not appear to depend necessarily one upon the other, still they did then so depend, according to the idea adopted by the entire world, and the second was inferred from the first. This was the manner of reasoning pursued at that time; and it is that of Saint Paul, who proves the resurrection by a series of reasoning which only appears to tend towards proving the immortality of the soul. He knew that, having once admitted this truth, people would not pause to cavil at the resurrection, which appeared to be a necessary consequence, or, at least, to be no longer open to any real objections. Therefore these frivolous objections were not started at that time, and they, indeed, are not more valid than the ridiculous problem of the Sadducees. How reanimate these withered bones? How collect ashes dispersed over all parts of the earth? And besides, if men eat one another, as the cannibals do, or if the substance of the dead passes into that of the living, through the dead bodies which served to fertilize the earth, how classify all those portions of bodies which are commingled one with another? Shall this body have too much, or that other body too little? These difficulties all revert to this reasoning: I, who am a weak, blind, impotent creature, could never get clear of the difficulties which such a state of things seems to present; so neither can God do it, though he is infinite in wisdom and in power. In restoring to us at the resurrection the same body which we shall have had, God will not restore to us all the matter which shall have constituted a part of this body during the whole course of our life; this truth, if we study it a little, will furnish an answer to all the difficulties which are raised against the possibility of the resurrection.

tudes hearing it, were in admiration with his doctrine, and after that they durst not ask him any more questions."

This seems to allude to the Sadducees, who could make him no reply; or, if we wish to understand it as having reference to the Pharisees, we must take it that they ceased for the moment to interrogate the Saviour, but that they resumed their cavilling very soon after. For these latter, (*a*) "hearing that he had silenced the Sadducees, came together; and one of them, a doctor of the law, that had heard them reasoning together, seeing that Jesus had answered them well, asked him: Master, which is the great commandment, the first commandment of all?" It is added that he put this question, "tempting him." Did they then suspect him of making light of the great precept of the love of God? and did they hope to find in his answer the means of calumniating him on this head? The approbation which the Son of God gave to this man prevents us from attributing to him such perverse intentions; and if it be said that he sought to tempt him, it would seem as if this meant to convey that he sought to test his wisdom; that is to say, there was more incredulity than malice in him. (*b*) "Jesus answered him: The first commandment of all is, Hear, O Israel! the Lord thy God is one God; and thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength (9). This is the greatest and the first commandment. And

(*a*) St. Matthew, xxii. 34–36; St. Mark, xii. 28.

(*b*) St. Mark, xii. 29–34; St. Matthew, xxii. 38–40.

Supposing that a man begins *to-day* to eat another man's body, and that he eats it, if it were possible, even to the very bones—supposing, then, that God should raise him up with the same body which he had *yesterday;* in this case the man shall be resuscitated with the same body which he had during his life, and in this body there will not be an atom of that other body, though the substance thereof shall have passed wholly and entirely into his.

(9) See what has been said with reference to the word of God and the love of our neighbor, in notes 12 and 13 of page 299 of this Part. It still remains to be explained why it is said that the commandment of the love of our neighbor is like to that of the love of God, although the latter be the first and the greatest of all. The question here is not concerning natural affection, which is always inferior, and very often contrary to the love of God. The only question raised here is with reference to the love of charity, by which an individual loves his neighbor in God, and for God. I love him because he is not only the work and the image of God, but the child of God;

the second is like to this: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these. On these two commandments dependeth the whole law and the prophets. The Scribe said to him: Well, Master, thou hast said in truth that there is one God, and there is no other besides him; that he should be loved with the whole heart, with the whole understanding, with the whole soul, and with the whole strength; and to love one's neighbor as one's self is a greater thing than all holocausts and sacrifices. Jesus, seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God."

After having satisfied all their demands, the Saviour wished to question them in his turn, and to display before their eyes one of those flashes of light, whose dazzling radiance manifested his divinity through the thick cloud of his humanity. (*a*) "The Pharisees being gathered together, Jesus asked them: What think you of Christ? Whose Son is he? They said to him: David's. Whereupon he answering, said, teaching in the temple: How do the Scribes say that Christ is the Son of David? For David himself saith, by the Holy Ghost, in the Book of Psalms: The Lord said to my Lord: Sit thou on my right hand, until I make thy enemies thy footstool. David, therefore, calleth him Lord; and whence is he then his Son (10)?

(*a*) St. Matthew, xxii. 41–46; St. Mark, xii. 35–37; St. Luke, xx. 42.

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because he is the brother of Jesus Christ—the living member of that adorable head—the son of his grief, and the fruit of his blood—called to share eternally with him his throne and his felicity. Now it is not easy to see that, whilst loving my neighbor from these motives, it is God and Jesus Christ that I love in his person. It is this which induced theologians to say that the virtue of charity, which makes us love God for God, is the same which makes us love our neighbor for God; and in the same way as the love of God is a theological, that is to say, a divine virtue, proposing God for its object, so likewise charity towards our neighbor is also a theological and divine virtue, inasmuch as it is God whom we love in our neighbor.

God has so much love for men, that he says to each of us: Love them on my account, and I shall make no difference, either as to merit or as to recompense, between the love which you shall entertain towards them and that which you shall entertain towards myself.

If God should say to us: Love them for their own sake, it seems that hatred might sometimes be just and reasonable; but God removes from this passion every reasonable and equitable pretext, when he says to us: Love them for my sake.

(10) He does not deny that he is the Son of David; but he declares that he is some-

And no man was able to answer him a word. Neither durst any man from that day forth ask him any more questions; and a great multitude heard him gladly."

CHAPTER LV.

TO HEAR THE DOCTORS OF THE LAW, NOT TO IMITATE THEM.—THE SCRIBES AND PHARISEES ARE CURSED.—THE WIDOW'S MITE.—THE RUIN OF THE TEMPLE FORETOLD.—QUESTION AS TO THE TIME OF THE RUIN OF JERUSALEM, AND OF THE END OF THE WORLD.

THE censors were to be censured in their turn. Jesus Christ, before leaving the earth, wished to make them thoroughly known to themselves and to others; to themselves for the purpose of converting them, supposing that at the sight of their own vices, laid bare before their eyes, they might yet be struck with remorse; and to others, supposing that these censors should not be converted, yet for the purpose of arresting the progress of seduction, by unmasking the seducers. But, inasmuch as these perverse men were still the ordinary interpreters of the Mosaic law—in order to preserve to them the authority which they should have on this account over the

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thing more. David certainly calls him God when he calls him his Lord—royal power acknowledging no other Lord than God. It is apparently for this reason that Jesus Christ only quotes this passage of the Psalm in proof of his divinity. All the other characters which served to prove his divinity are to be found concentrated in this Psalm: his generation from the bosom of his Father—a proof of his consubstantiality; his sitting at his right hand—a mark of equality; his existence anterior to all the stars—which expresses his eternity; his absolute empire over all kings and over all people—which belongs to the Divinity alone. We see here, moreover, his quality—of Eternal Priest, according to the order of Melchisedech—of supreme and universal Judge—of Conqueror of all his enemies, who lie crushed beneath his feet; lastly, his sufferings, by which it was said that he should enter into his glory. We should observe that the question here is of the Messiah alone. We must not seek here for mere types, for Jesus Christ formally excludes them all, and refuses beforehand all those who have since professed to discover them throughout all this Psalm. The modern Jews will no longer have it that the Messiah is the object of this divine Psalm. Their fathers, and especially those who lived in the time of Jesus Christ, never entertained a doubt on the subject.

minds of the people, the Saviour took the precaution to point out beforehand the distinction which should be made between actions and instructions, between the chair and him who sits therein (*a*) "Then Jesus spoke to the multitude and to his disciples, and said to them in his doctrine: The Scribes and the Pharisees have sitten on the chair of Moses. All things, therefore, whatsoever they shall say to you, observe and do; but according to their works do ye not, for they say and do not. They bind insupportable burdens and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do for to be seen of men. For they make phylacteries (1) broad, and enlarge their fringes. They love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi. Who devour the houses of widows under the pretence of long prayer. These shall receive greater judgment, but be not you," added the Divine Master, then directing his discourse to the disciples alone, "be not you called Rabbi; for one is your master, and all you are brethren. And call none your father upon earth; for one is your father who is in heaven; neither be ye called masters, for one is your master, Christ."

This does not mean to convey that the Saviour here prohibits those titles which have been always in use, without any one ever thinking of being scandalized at them. But he wishes that, whilst we recognize fathers and masters upon earth, we should at the same time elevate our thoughts to the Father, by excellence, from whom comes all paternity in heaven and on earth, and to the first of all

(*a*) St. Matthew, xxiii. 1–10; St. Mark, xi. 38.

(1) This is a Greek word. Here is the way that we find the phylacteries described in the Notes of Richard Simon on the New Testament: "The phylacteries are made in order to preserve four sentences extracted from the law. These sentences were written upon parchment, and inclosed in black calf-skin, in a little square form, and this little square is between two strings, to which it is attached. When the Jews say their prayers, they bind their head with these strings, so that the square which is in the middle falls right down upon the forehead, hanging a little over the bridge of the nose; these are the phylacteries of the head: they also fix similar ones to the bend of the left arm. The Pharisees, in order to appear persons of greater worth, affected to have the phylacteries broader and larger than the other Jews."

masters, from whom proceedeth all light and all knowledge. For masters here below are but faint images of him, incapable of instructing us by themselves, and can only do it in a salutary way when they faithfully repeat the things which they have learned from him. This part of the instruction regards the common people; but it also had for its main object to warn the disciples beforehand against pharisaical pride, which ambitiously seeks these honorary titles, and takes pleasure therein. This is the reason why the Saviour concludes the instruction by these words: (*a*) "He that is greatest among you shall be your servant; and whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted."

Then returning to the Pharisees, from whom he had been withdrawn by this brief digression, he went on to add fresh reproaches to those which he had already heaped upon them, and forms from the whole, as it were, a cloud of anathemas, wherewith he is going to crush them in these tremendous words: "Woe to you, Scribes and Pharisees, hypocrites; because you shut the kingdom of heaven against men. For you yourselves do not enter in, and those that are going in you suffer not to enter (2). Woe to you, Scribes and Pharisees, hypocrites; because you devour the houses of widows (3), praying long prayers. For this ye shall receive the greater judgment. Woe to you, Scribes and Pharisees, hypocrites; because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves (4). Woe to you, blind guides, who say: Whosoever shall swear by the temple, it is nothing; but he that shall swear by the

(*a*) St. Matthew, xxiii. 11–39.

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(2) See note 8, page 307, Part II.

(3) Why the widows more than any other women? Because they are usually more given to piety, and they are the mistresses of their own property. We see that the hypocrites have a fine opportunity here.

(4) It seems that the masters are more culpable than the disciples, and that a greater punishment is due to them. Yes, if the disciples do not become masters in their turn, which causes equality of malice in both parties, but very soon the disciples surpass the masters, because, in order to secure to themselves the merit of invention, they add additional dogmas to those which they have received, and they thus become worse than their masters.

gold of the temple is a debtor. Ye foolish and blind; for whether is it greater, the gold, or the temple which sanctifieth the gold (5)? And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift upon it, is a debtor. Ye blind; for whether is greater, the gift, or the altar that sanctifieth the gift? He, therefore, that sweareth by the altar, sweareth by it, and by all things that are upon it; whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it; and he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe to you, Scribes and Pharisees, hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law; judgment, and mercy, and faith. These things you ought to have done, and not leave those undone (6). Blind guides, you strain at a gnat and swallow a camel."

"Woe to you, Scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within you are full of extortion and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Woe to you, Scribes and Pharisees, hypocrites; because you are like the whited sepulchres (7), which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly, indeed, appear to men just; but within you are full of hypocrisy and iniquity."

"Woe to you, Scribes and Pharisees, hypocrites, who build the sepulchres of the prophets, and adorn the monuments of the just, and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore you are witnesses against yourselves (8), that you are the sons of them who killed the prophets. Fill ye up, then, the measure of

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(5) Many Pharisees belonged to the sacerdotal order; now amongst the oaths which were obligatory, some were profitable to the priests, and there were others from which they derived no advantage. This single difference constituted, according to the decisions of these worthy men, the whole difference between serious oaths and those which were of minor consequence.

(6) See page 305, Part II., and note 3, connected with the same passage.

(7) See page 305, Part II.

(8) See page 305, Part II.

your fathers. You serpents, generation of vipers, how will you escape the judgment of hell? Therefore behold, I send to you prophets, and wise men, and Scribes; and some of them you will put to death, and crucify, and some you will scourge in your synagogues, and persecute them from city to city: that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just (9), even unto the blood of Zacharias the son of Barachias (10), whom you killed between the temple and the altar. Amen, I say to you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldst not. Behold, your house shall be left to you desolate; for I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord."

After a discourse so long and so vehement, the Saviour, who condescended to feel fatigued, had need of some short repose. But his repose was not less useful than his labor. (*a*) "And Jesus, sitting over against the treasury, beheld how the people cast money into the treasury; many that were rich cast in much; there came a certain poor widow, and she cast in two mites, which make a farthing." A thing so trifling in appearance furnished the occasion for one of the most sublime instructions contained in the Gospel. "Calling his disciples together, he saith to them: Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury; for all they did cast in of their abundance, but she of her want cast in all she had, even her whole living." Men, whose wants are great, only value great things. God, who is in want of nothing, values only greatness of heart. In the offerings which we make to

(*a*) St. Mark, xii. 41–44.

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(9) See note 7, page 307, Part II.

(10) We find in Scripture one Zacharias killed between the temple and the altar, but he was the son of Joiada; we find another, the son of Barachias; but in his time, says Saint Jerome, the ruins of the temple were scarcely visible. The most common opinion is, that he who is referred to here is the first, whose father, Joiada, had also the name of Barachias.

him, he regards not the hand, but the heart; and if the heart be generous, the smallest gift acquires in his sight the value of a rich treasure. Let not, therefore, the rich man pride himself because of his great donations; they may be given without any high degree of merit, and with but small generosity; and let not the poor man think himself deprived of the merit of giving because he has little to give. In giving all that he has, he gives much more than he who, whilst he gives much, still reserves for himself more than he gives. The reason of this is explained by the Saviour: it costs but little to give from a person's superfluity; but to deprive himself of what is necessary can only proceed from unlimited generosity.

The Saviour, before he gave this instruction to his disciples, had foretold to the Jews the impending ruin of Jerusalem, and of the temple, for such is the meaning given to this expression which he had just used: "Behold, your house shall be left to you desolate." If we believe the majority of interpreters, this fearful prediction gave rise to the following conversation, which only served to confirm it, by repeating it in terms still more precise and more energetic: (*a*) "Jesus being come out of the temple, went away: and his disciples came to show him the buildings of the temple;" according to the interpretation which we have adopted, their intention was to make him revoke the sentence which he had pronounced against that superb edifice. They spoke of it, therefore, with this design: (*b*) "And some saying of the temple that it was adorned with goodly stones and gifts, one of his disciples saith to him: Master, behold what manner of stones, and what buildings are here! Jesus answering, said to him: Seest thou all these great buildings? Amen, I say to you, these things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down (11)."

(*a*) St. Matthew, xxiv. 1.
(*b*) St. Luke, xxi. 5, 6; St. Mark, xiii. 1, 2; St. Matthew, xxiv. 2.

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(11) This prediction contains nothing hyperbolical. The Romans had burned and levelled the temple, but the foundations were remaining. Julian the Apostate, having granted to the Jews permission to rebuild it, the latter commenced by uprooting the ancient foundations, in order to substitute new ones. The work was not com-

God, although not subject to change, alters, nevertheless, his decrees when men become perverse. This he did with regard to converted Nineveh, and he would have done the same towards the Jews, if they had sought to obtain their pardon by similar penance. But their anticipated obduracy rendered irrevocable the sentence which had just been pronounced against them. The positive manner in which the Saviour repeated it, made it intelligible to the apostles, who now only required to know the period of its execution.

They began to consider the means of obtaining this information, and in the mean time they continued their journey. They soon reached their destination, (*a*) "and as he sat on the Mount of Olivet, opposite the temple," the occasion was favorable for alluding to it. "The disciples came to him privately, and Peter, and James, and John, and Andrew asked him: Master, tell us when shall these things be, and what shall be the sign when all those things shall begin to be fulfilled? what shall be the sign of thy coming, and of the consummation of the world?"

This inquiry had two objects—the destruction of the temple and the end of the world, which was to be preceded by the coming of Jesus Christ, as he himself had so often foretold. The apostles, it seems, entertained the notion that these events were to happen about the same time. The cause of this error may have been, that Jesus Christ had associated them in the prediction which he made concerning them. However, he had only done so because of several features of resemblance which were found between the destruction of the Jewish nation and that of the universe, and because the first was to be the figure of the second. But we know that he did not wish the period of his last coming to be known, but only that it might

(*a*) St. Mark, xiii. 3, 4; St. Matthew, xxiv. 3; St. Luke, xxi. 7.

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pleted, when waving masses of fire issued from the earth, carrying off the remains of the foundations of the accursed temple, and consuming several of the workmen, which compelled the Jews to abandon the enterprise. Let us remark that Julian had permitted the Jews to rebuild the temple with the avowed object of falsifying the prediction of Jesus Christ, that it was these same Jews who had labored with their own hands to effect the entire accomplishment of the prophecy, and we shall then see what men can do when opposed to God.

be foreseen when it began to approach. We may almost say the same of the ruin of Jerusalem and the destruction of the Synagogue, the precise time of which he never made known, although he clearly insinuated that the time was not far distant. He does not, therefore, undeceive his disciples; and having rather in view to instruct his Church than to satisfy their curiosity, he goes on to inform them by what marks men may recognize the approach of these two great events. We have already said that they are sometimes represented by characters which are common to both, sometimes distinguished by others which are peculiar to each. An attentive reader will find it easy to distinguish between them, and will at once remark that the first part of the prophecy applies almost exclusively to the ruin of Jerusalem, and the second to the last coming of Jesus Christ, who thus commences to speak of it, in answer to the question which the disciples had just put to him.

CHAPTER LVI.

FORERUNNING SIGNS.—SIGN OF THE SON OF MAN.—THE LAST TRUMPET.—THE ELECT GATHERED TOGETHER.—VIGILANCE ALWAYS NECESSARY.—ONE TAKEN, ANOTHER LEFT.

(*a*) "TAKE heed, lest any man seduce you: for many will come in my name, saying: I am Christ (1); and the time is at hand. They will seduce many; go ye not, therefore, after them."

(*b*) "When you shall hear of wars and seditions, be not terrified. These things must first come to pass, but the end is not yet present-

(*a*) St. Mark, xiii. 5, 6; St. Matthew, xxiv. 5; St. Luke, xxi. 8.

(*b*) St. Luke, xxi. 9–11; St. Matt. xxiv. 8; St. Luke, xxi. 12–15; St. Mark, xiii. 9–11.

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(1) *Even now there are become many Antichrists*, said the apostle Saint John, ep. 1, chap. 2; in point of fact, there appeared several false Messiahs, from the death of Jesus Christ till the destruction of Jerusalem. There shall appear many more before the end of the world besides him who is called the Antichrist, by excellence; this mark is common to both events.

ly. Then he said to them: Nation shall rise against nation, and kingdom against kingdom. There shall be great earthquakes in divers places, and pestilences and famines, and terrors from heaven, and there shall be great signs (2). Now all these things are the beginning of sorrows; but before all these things (3) they will lay their hands on you; and persecute you, delivering you up to the synagogues and into prisons. Look to yourselves, for they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them. Lay it up, therefore, in your hearts, when they shall lead you and deliver you up, not to meditate before how you shall answer; but whatsoever shall be given ye in that hour speak ye. For I shall give you a mouth and wisdom which all your enemies shall not be able to resist and gainsay (4); for it is not you that speak, but the Holy Ghost (5)."

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(2) History attests that all those scourges preceded the ruin of Jerusalem. In the Acts of the Apostles, chap. xi., mention is made of the famine which was spread over the entire world during the time of the Emperor Claudius. After famine comes plague, says a Greek proverb. Eusebius speaks of three Asiatic cities which were levelled by an earthquake, and Josephus, of prodigies and heavenly signs, such as had never before appeared. After the death of Nero, the whole Roman empire was a prey to the wars which were excited by the different princes who successively disputed the empire. It is well known that these scourges made much more terrible ravages in Judea than in the rest of the world. These scourges, in their turn, are but the feeble image of those which shall desolate the universe previous to its dissolution. The past is a guarantee for the future, and what has been certifies for that which is yet to come.

(3) What follows is a repetition of the prediction which Jesus Christ made to his apostles, and of the instructions which he gave them immediately after he had chosen them. See what may require explanation at page 181, *et seq.*, Part I., and the notes thereto appended.

(4) This will only render them the more furious; for, when you strip passion of all the appearances under which it endeavored to disguise itself, it no longer affects any thing, because it has no longer any thing to lose, and it then seems to say: I still wished to appear just and reasonable to a certain extent; but, since your answers no longer leave me this resource, I throw off the mask, and manifest myself openly for what I am—iniquity and fury. Nevertheless, confess, O ye confessors! and fear not to increase the rage of these tigers thirsting for your blood. What matter should your bodies be butchered and hacked to pieces; but it is a matter of paramount importance *that iniquity should have its mouth closed,* and that truth should triumph.

(5) We have several of these answers in the acts of the martyrs, and it is easy to recognize therein the Spirit of strength and truth, by whom they were suggested.

But what shall affect them more than all, and what they must, nevertheless, expect, is, adds the Saviour, that (*a*) "you shall be betrayed by your parents and brethren, and kinsmen and friends, and some of you will they put to death. And the brother shall betray his brother unto death, and the father his son. And the children shall rise up against the parents, and shall work their death, and you shall be hated by all men for my name's sake. Then shall many be scandalized, and shall betray one another, and shall hate one another (6). And many false prophets shall rise, and shall seduce many, and because iniquity hath abounded (7), the charity of many shall grow cold; but he that shall persevere to the end he shall be saved. But a hair of your head shall not perish (8). In your patience you shall possess your souls (9). This Gospel of the kingdom shall be preached to the whole world (10), for a testimony to all nations; and then shall the consummation come."

(*a*) St. Luke, xxi. 16, 17 ; St. Mark, xiii. 12–14 ; St. Matthew, xiv. 10.

After so authentic a promise of divine inspiration, may we not in some measure regard them as a second Revelation ?

(6) Those who shall have fallen will deliver up those who shall remain faithful, and will hate them even unto death. This is the hatred of renegades, always more envenomed and more implacable than that of the persecuting infidel.

(7) Iniquity here signifies persecution, because this persecution shall be very furious ; the fear of being exposed to it shall be the cause why many of your brethren will not venture to exercise charity towards you. It is in the same sense, that is to say, with reference to charity towards our neighbors, that we usually say that charity hath waxed cold.

(8) A great source of confidence for men when attacked by a host of enemies, and abandoned by their brethren. God has numbered all the hairs of their head, and not one of them shall be taken without his permission. Here is the reason why it is said that not one of them shall be lost ; and this text serves also to prove the resurrection.

(9) You shall possess your souls ; that is to say, you shall preserve and save them. Sufferings shall save those only who suffer with patience ; they damn the impatient and the unresigned.

Notwithstanding this, however, sufferings are very desirable in order to attain salvation, inasmuch as adversity has but one single temptation, which is that of impatience, whereas prosperity has temptations of every kind. It is even easier to reason one's self out of impatience, because patiently to suffer adversity is no additional pain to the human mind ; whereas, to conduct one's self with moderation in prosperity is always some subtraction from pleasure. Thus we see that patience in adversity is not so rare a virtue as is moderation in prosperity.

(10) We see by this passage that they are in error who consider this prophecy

(*a*) "When you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand (11). When, therefore, you shall see the abomination of desolation which was spoken of by Daniel the Prophet, standing in the holy place (12) (he that readeth let him understand), then they that are in Judea let them flee to the mountains; and those who are in the midst thereof depart out, and those who are in the countries not enter into it. Let him that is on the house-top not go down into the house, nor enter therein to take any thing out of the house; and he that is in the field let him not go back to take his coat, for these are the days of vengeance, that all things may be fulfilled that are written. But woe to them that are with child, and give suck in those days! for there shall be great distress in the land, and wrath upon this people. They shall fall by the edge of the sword, and shall be led away captive into all nations. Jerusalem shall be trodden down by the Gentiles, till the times of the nations be fulfilled."

Jesus would have stopped there, if he had only alluded to Jeru-

(*a*) St. Luke, xxi. 20–24 ; St. Matthew, xxiv. 15 ; St. Mark, xiii. 14–16.

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as merely regarding the end of the world, and by no means applicable to the ruin of Jerusalem. Other texts will convince us that the opinion of those who understand the text as exclusively regarding the ruin of Jerusalem, and by no means relating to the end of the world, is equally untenable.

(11) The Gospel was already published over all parts of the known world when Jerusalem was destroyed. Your faith, wrote Saint Paul to the Romans, is celebrated over the whole world. Before the end of the world it shall be preached everywhere without exception. This characteristic is also applicable to both events, imperfectly to the first, but perfectly to the latter.

(12) According to Saint Mark, *where it ought not*—that is to say, in the temple, as Daniel said in the very words (Dan. ix. 27). People are divided in opinion as to what is here termed the abomination of desolation. 1st. Inasmuch as it is given for a certain sign of the impending ruin of Jerusalem, it could not be any of those things which had already occurred when Jesus Christ spoke, nor any of those occurrences which took place after the ruin of Jerusalem and of the temple. Several explanations, which it would be useless to report, are already refuted by this single observation. 2d. History furnishes us with nothing to which this prophecy is more applicable than what was perpetrated in the temple when seized upon by the faction who assumed the name of Zealots. These monsters profaned it by so many crimes and abominations, that Titus, who could not listen to the recital of them without being horrified, took God to witness that he was in no wise the cause thereof. He even had remonstrances conveyed to them more than once, entreating them to put an end to such fearful excesses.

salem and the Jewish people. All that was to happen to them is clearly foretold: the city is destroyed, the people dispersed, and led captive through all the kingdoms of the earth; and victorious nations trample under foot the scattered ruins of the holy city. It is here, therefore, that reality succeeds to figures, and the wreck of heaven and of earth to the destruction of a single nation. Jesus, who passes imperceptibly from one to the other, commences the prediction of that dreadful catastrophe, by these words, which have a remarkable connection with the foregoing: (*a*) "Pray that your flight be not in the winter, or on the Sabbath; for [*he presently added*] in those days shall be such tribulations as were not from the beginning of the creation which God created, until now, neither shall be. And unless the Lord had shortened the days, no flesh should be saved; but for the sake of the elect, he hath shortened the days. Then, if any man shall say to you: Lo, here is Christ; lo, he is here: do not believe. For there shall arise false Christs and false prophets, and they shall show great signs and wonders (13), insomuch as to deceive (if possible) even the elect. Take you heed, therefore: behold, I have foretold you all things. If, therefore, they shall say to you: Behold, he is in the desert; go ye not out: Behold, he is in the closet; believe it not (14): for, as lightning cometh out of the

(*a*) St. Matthew, xxiv. 20–24, 26–28; St. Mark, xiii. 19–23.

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(13) The world, converted by true miracles, shall be almost entirely perverted by pretended miracles. There is no means more efficacious in ensnaring the credulity of men. However, those who will give credit to false miracles shall be inexcusable, because, although it be not always an easy matter, it is never impossible to discern between the two. Theology sets forth ample demonstrations on this subject. We shall confine ourselves to observing here that every work wrought by way of confirmation of a doctrine opposed to Scripture, or condemned by the Church—such a work, however miraculous it may appear, is evidently a false miracle, refuted by other miracles incomparably more numerous, more certain, and more wonderful. Such are all those which have been wrought for the purpose of establishing the truth of Scripture and the authority of the Church.

(14) They shall be free to allow themselves to be seduced; however, it is certain, and of infallible certainty, that they will not allow themselves to be seduced; which signifies that liberty has not been taken away from them by the decree which has elected them, and that, nevertheless, this decree cannot fail to be carried into execution. All the faithful are bound to believe both one and the other of these truths. It is the province of Theologians to explain how they harmonize with each other.

east, and appeareth even in the west, so shall also the coming of the Son of man be (15). Wheresoever the body shall be, there shall the eagles also be gathered together (16).

(*a*) "And immediately after the tribulation of those days, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations, by reason of the confusion of the roaring of the sea, and of the waves: men withering away for fear (17), and expectation of what shall come upon the whole world. The sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven; and the powers of heaven shall be moved (18)."

(*b*) "Then shall appear the sign of the Son of man in heaven (19); then shall all tribes of the earth mourn (20), and they shall see the

(*a*) St. Matthew, xxiv. 29; St. Luke, xxi. 25, 26.

(*b*) St. Matthew, xxiv. 30, 31; St. Mark, xiii. 27.

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(15) The second coming of Jesus Christ shall be so visible, that the fact of our not seeing it is sufficient evidence to assure us that it has not as yet occurred. It shall resemble those huge flashes of lightning which, issuing from the depth of a dark night, dazzle all eyes by their splendor, and illumine, in an instant, an entire hemisphere.

(16) Several allegorical meanings have been given to this text. The most probable is that which makes it signify the ardent desire of pious souls for the adorable body of Jesus Christ—whether for the purpose of remaining in his presence, or of being nourished with his vivifying flesh. The literal sense refers to the lightning. Jesus Christ, like lightning, shall manifest himself by himself. It suffices to have eyes in order to recognize him. No reasoning shall be necessary for that purpose Sense and instinct shall bring all men to his feet, in the same way as instinct alone gathers birds of prey round the carcass. Job had said, xxxix. 30: "Wheresoever the carcass shall be, the eagle is." Jesus Christ merely repeats these words. The Greek word of Saint Matthew, which the Vulgate renders by that of *corpus*, properly signifies a dead body.

(17) We may form an idea of the terror which shall be caused by this horrible convulsion of the universe, by the fear which is struck into the hearts of most men by a thunder-peal, which is an occurrence so common, so brief, and so seldom followed by any fatal effect. *Who shall not fear thee, O King of nations!*—Jerem. x. 7.

(18) People dispute, and shall dispute until the end of the world, upon the manner in which these stars shall fall and the heavenly virtues (called elsewhere the pillars of the universe) shall be shaken; when the time comes, we shall see clearly what Jesus Christ meant when he said: The stars shall fall from heaven; and the powers of heaven shall be moved.

(19) Interpreters have also entertained different opinions as to what might be this sign of the Son of man. The Church fixes the meaning thereof, when she says: This sign of the cross shall appear in the heavens when the Lord shall come to judge.

(20) The Jews, to whom the cross was a *scandal*; the Gentiles, who treated it as

Son of man coming in the clouds of heaven (21), with much power and majesty. And he shall send his angels with a trumpet and a great voice; and they shall gather together his elect from the four winds, from the farthest part of the heavens to the utmost bounds of them."

The remembrance of his elect, whom he again names, induces him to soften down, all of a sudden, these terrible images. He wishes that what should make the wicked wither away with grief and fear, should be to them a subject of joy, and a source of confidence. In reality, these signs, which shall announce to the first the unforeseen appearance of the avenger of their crimes, shall be to the others the infallible sign of the advent of him who is to reward their virtues. It is, therefore, to them that he addresses these consoling words, in the person of his apostles, who represented them all: (*a*) "But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And he spoke to them a similitude: See the fig-tree, when the branch thereof is now tender, and the leaves are come forth, and all the trees when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all these things be fulfilled (22). Heaven and earth shall pass away, but my word shall not pass away."

Jesus again reverts to the question concerning the precise time of the events which he had just announced, an inquiry which he does not choose to answer, as shown by these words: (*b*) "But of the day or hour no man knoweth, neither the angels in heaven, nor the Son (23), but the Father."

(*a*) St. Luke, xxi. 28–35; St. Mark, xiii. 28. (*b*) St. Mark, xiii. 32.

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folly. They shall then see that it is the most shining testimony, both of the power and the wisdom of God (I. Cor. i. 24). Hence remorse, confusion, and despair.

(21) Behold one of those marks which clearly point out the last judgment. This part of the prophecy should never have been accomplished, if the whole prophecy had had exclusively for its object the ruin of Jerusalem.

(22) The present generation, by applying it to the ruin of Jerusalem; mankind, by applying it to the end of the world.

(23) The Arians have abused this expression, so as to turn it into an argument

There is a very close analogy between the end of the world and the end of each particular man. Terrible phenomena shall announce the proximity of the first, as grievous sickness shall give warning that the second is not far off. But still, God does not wish that we should know the day nor the hour thereof. This ignorance is necessary, in order to preserve a certain physical and political order, which is only sustained by the hope of a long existence. Would the husbandman take the trouble of sowing his field, if it were revealed to him that he should not live until the harvest? Thus the entire world would fall into a universal languor, at least for a century before its end, if we knew exactly when that is to be. But the principal reason for which God leaves men in ignorance of the end of all things, is in order that they, living ever in expectation of it, may be always ready for the moment when it shall arrive. The warning is for all times, and for all men, because all are mortal, and that the end of

against the divinity of the Son. It might have been said in answer to them, that it was not absolutely impossible that the Son, considering in him human nature alone, might be ignorant of the day of judgment; so that ignorance would be no argument against his divinity.

But the Catholic Church does not acknowledge in the Son, even considered as man, ignorance of any matter whatever which has been, which is, or which shall be. In what sense, therefore, could it be said that the day of judgment was unknown to him? It is this which constitutes the difficulty of this text, and gives rise to so many explanations of its meaning. Here are the two which appear to be the most generally received. According to the first, the Son was not cognizant of the day of judgment in such a way that he could reasonably communicate the knowledge thereof; and with reference to his disciples, who sought to learn it from him, it was as though he knew it not. Thus, a confessor, when questioned upon a matter which he only knows under the seal of confession, can answer, without violating truth, that he is not aware of it. The second explanation is more abstruse. The Son, considered even according to his divine nature, attributes to the Father alone, by *appropriation*, the knowledge of the end of the world, in the same way as creation is attributed to him alone; undoubtedly because the creation of the world and its destruction are regarded as belonging to the same power. They apply in reference to this subject these words of Jesus Christ to his disciples: It is not for you to know the times or moments *which the Father hath put in his power* (Acts i.). It is also in the same sense that he has said upon another occasion: To sit on my right hand or my left is not mine to give you, but to them for whom it is prepared; which signifies that the right of disposing thereof is appropriated to the Father, although it belongs equally to the three divine persons.

Every prophecy which foretells the time of the end of the world is false, and he who makes it is a false prophet. This evidently follows from the passage which we have just explained, let it be taken in whatever sense it may.

life is, to all those who die, the end of the world. Let each one, therefore, apply to himself what the Saviour seems to address to those only who shall see the latter days,when he continues in these words: (*a*) "Take heed, watch, and pray (24); for ye know not when the time is. Take heed to yourselves [*said he again*], lest perhaps your hearts be overcharged with surfeiting and drunkenness,and the cares of this life (25), and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the earth. Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man. As the days of Noe, so shall also the coming of the Son of man be. For, as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, and they knew not till the flood came, and took them all away, so also shall the coming of the Son of man be (26)."

But discrimination shall follow these times of confusion. For (*b*) "then two shall be in the field; one shall be taken, and one shall

(*a*) St. Mark, xiii. 33; St. Luke, xxi. 34–36; St. Matthew, xxiv. 37–39.
(*b*) St. Matthew, xxiv. 40–44.

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(24) Watch, as if your salvation depended upon yourself alone; pray, because your salvation depends still more on God. Prayer attracts grace: vigilance causes grace not to be received in vain. To watch without praying would be Pelagian presumption; to pray without watching would be a species of quietism; to unite both together is to have both faith and works.

(25) Passions and the business of the world—general causes of man's reprobation. The passions engender sin, and the bustle of business nullifies many projects of conversion. We know that we have need of conversion, we desire it; subdued passions can no longer oppose an obstacle to this conversion, but the matters of business which have succeeded the passions never leave time for it. It will come about we say; we hope for it, and we are deceived; death has been beforehand with it, and too often occurs before the affair of salvation is even commenced. True it is, that we may have transacted an infinite number of other affairs, all useless then, whilst the one thing needful has been neglected. O ye wise of the world! what think you, then, of your wisdom? *Non insensati*, Sap. V. The wise of time are the fools of eternity.

(26) It is difficult to understand such a security in the midst of the tragic events which Jesus Christ has just described. Saint Jerome thinks that between these events and the arrival of the judge there will be a time of peace, during which men, becoming reassured, will return to their former occupations.

be left (27). Two women shall be grinding at the mill: one shall be taken, and one shall be left. Watch ye, therefore; because ye know not what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch and would not suffer his house to be broken open. Wherefore be you also ready, because at what hour you know not, the Son of man will come."

CHAPTER LVII.

SEQUEL.—GOOD AND BAD SERVANTS.—WISE AND FOOLISH VIRGINS.—TALENTS.—JUDGMENT OF JESUS CHRIST.

Now the question is, in what does this vigilance consist, and what dispositions should it establish within us? The Saviour is going to give us this information by these familiar comparisons: (*a*) "Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? Blessed is the servant whom, when his lord shall come, he shall find so doing! Amen, I say to you, he shall place him over all his goods. But if that evil servant shall say in his heart: My lord is long a coming; and shall begin to strike his fellow-servants, and shall eat and drink

(*a*) St. Matthew, xxiv. 45–51; St. Mark, xiii. 34–37.

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(27) In all conditions there are elect and reprobate, which shows that we should always entertain both fear and hope.

Such a courtier is a saint, such a man who dwells in solitude is a great sinner; therefore neither do the difficulties of salvation amount to impossibilities, nor are the facilities of salvation assurances that we shall obtain it.

One single just man in a profession shall suffice to condemn all those who, in the same profession, have not known how to preserve justice.

This testimony shall be the more irreproachable, inasmuch as the just man shall be just only because he has fulfilled all the duties of his profession, and that the better he has fulfilled them, the more perfect shall be his justice.

with drunkards (1), the lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not; and shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth. Even as a man who, going into a far country, left his house, and gave authority to his servants over every work, and commanded the porter to watch. Watch ye, therefore; for you know not when the lord of the house cometh, at even, or at midnight, or at the cock's crowing, or at morning; lest, coming on a sudden, he find you sleeping. And what I say to you I say to all: Watch."

But those who shall be taken by surprise shall not be taken short on one account alone, viz., for having utterly neglected to prepare for the coming of their master; but also if they have begun their preparation too late. In the same way, the weeping and gnashing of teeth shall not be the lot of the bad servant alone; they shall also be the lot of the useless servant. It is plain that these differences give weight to the preceding examples; and the reader will not regard as merely a repetition what Jesus is going to say. Let no one be astonished at his dwelling longer on this subject than he has upon any other. Since it behooves us to act so as not to be surprised by death, we are bound, therefore, to look to a matter which is to decide our eternal salvation; and on what other subject should the Saviour so earnestly warn us to be careful?

(*a*) "Then shall the kingdom of heaven (2) be like to ten virgins,

(*a*) St. Matthew, xxv. 1–46.

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(1) Those who say: Let us enjoy life, death is yet afar off, are described here feature by feature.

(2) The kingdom of heaven is the Church taken in its full extent—that is to say, as being the society of all the faithful, whether just or sinners. The bridegroom is Jesus Christ; the bride is the predestined and triumphant Church; the ten virgins are the whole body of the faithful; the wise virgins are the just; and the sinners are represented by the foolish virgins. The lamps signify faith; and the oil signifies good works. The sleep whilst awaiting the bridegroom is forgetfulness of death, which arises from the fact of our believing it always distant. We may remark that this species of sleep comes also over the just; but these, when they are surprised, are not deceived, because they expect to be so surprised. The unexpected arrival of the bridegroom is the moment of death and of judgment which immediately follows. Faith, accompanied by works, enters with him into the nuptial hall: faith, without works, is irrevocably

who, taking their lamps, went out to meet the bridegroom and the bride (3). Five of them were foolish, and five wise. But the five foolish having taken their lamps, did not take oil with them; but the wise took oil in their vessels with the lamps. The bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold, the bridegroom cometh; go ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered: Lest perhaps there be not enough for us and for you (4), go ye rather to them that sell, and buy for yourselves (5). Whilst they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut: at last came also the other virgins, saying: Lord, Lord, open to us. But he answering, said: Amen, I say to you, I

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excluded therefrom. This truth is, as it were, the moral of the whole parable, and the principal instruction which it is meant to convey. There are other incidental instructions which we may remark as we go along. The return of the foolish virgins, the door which they find closed, their supplicating the bridegroom to open it for them, and the answer which they receive from him, should all be considered as mere accompaniments to the parable, and having no application; for assuredly the reprobate, after their judgment and their condemnation, shall not come to the gate of paradise to beseech the Lord to open it for them.

(3) Reprobates, although truly virgins. The reason is because there are proud virgins, there are virgins *who hate*, virgins who slander—angels from the purity of their bodies—demons in the malignity of their heart—justly called foolish, according to Saint Chrysostom, because, whilst victorious over a more powerful enemy, they allow themselves to be vanquished by another much more feeble. It is the gnat, the lion's conqueror, perishing in the spider's web.

(4) The just shall fear lest their own justice may be found insufficient; *and if the just man shall scarcely be saved, where shall the ungodly and sinner appear?*—(I. Peter, iv. 18.)

(5) In God's judgment the merits of the one shall not supply the deficiency of others. This is the meaning of this answer of the wise virgins, and not as Protestants say, that the intercession of saints is a nullity, and has no effect. This intercession is a satisfaction for the temporal pains due to sin in this world and in the other: it is also efficacious by way of impetration in obtaining graces which may be available for the salvation and sanctification of those to whom they are granted; but as to merit, properly speaking, this intercession procures it directly for no one. Now, there was here no question as to grace, because the time for co-operation therewith was past, nor as to the temporal pains of a life which was then ended, nor yet as to those of the other life, as it is universally agreed that after the last judgment there shall no longer be a purgatory.

know you not. Watch ye, therefore, because you know not the day nor the hour."

Here follows the example of the useless servant, which the Saviour, after having enjoined constant vigilance, adds to the preceding, continuing his discourse thus: "Even as a man going into a far country, called his servants, and delivered to them his goods (6). To one he gave five talents, to another two, and to another one; to every one according to his proper ability, and immediately he took his journey. He that had received five talents went his way and traded with the same, and gained other five. And in like manner, he that had received the two gained other two. But he that had received the one, going his way, digged into the earth, and hid his lord's money. After a long time the lord of those servants came, and reckoned with them. He that had received the five talents, coming, brought other five talents, saying: Lord, thou deliveredst to me five talents; behold, I have gained other five over and above. His lord said to him: Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me; behold, I have gained other two. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. But he that had received the one talent came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed; and being afraid, I went and hid thy talent in the earth. Behold, here thou hast that which was thine. His lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed. Thou oughtest, therefore, to have committed my money to the banker's and at my coming I should have received my own with usury. Take ye away, therefore, the talent from him, and give it to him that

(6) For an explanation of this parable, we refer the reader to that on the ten talents (Part II. chapter l. page 386), which so closely resembles this, that several interpreters take it to be the same parable, reported with some accidental circumstances.

hath ten talents. For to every one that hath shall be given, and he shall abound; but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth (7)."

The parables are ended, but not so the judgment. Jesus Christ dismisses figures, and, instead of a mortal bridegroom or a temporal master, he is going to exhibit to us the immortal king of ages in all the lustre of his glory, pronouncing sentences of eternal life or death. If he attaches either one or the other to the practice or to the omission of a single virtue, he does so in order to inform us, on the one hand, how efficacious this one virtue is in obtaining all those which are necessary to salvation; and, on the other hand, in order that we may not be ignorant of the severity of his judgments. For, if eternal chastisements are prepared for those who shall not have done good, what may those expect who shall have done evil? Let us hearken to him, for again it is he who is about to speak:

"And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty. All nations shall be gathered together before him (8), and he shall separate them one from another (9), as the shepherd separateth the sheep from the goats. He shall set the sheep on his right hand, but

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(7) In the parable of the ten talents the slothful servant is at the same time deprived of the reward, and stripped of what had been confided to him. Here we have superadded the weeping and the gnashing of teeth. This is in order to teach us that sloth shall not only be excluded from the reward of labor, but shall also be punished as a crime. There is no medium between heaven and hell. He who is not deserving of the first merits the second.

(8) This word, *shall be gathered together*, decides against Origen, that judgment shall take place in a particular and determined spot. It is generally thought that this shall be in the valley of Jehosaphat. This belief has some foundation in Scripture. What some add is not so certain, although it be not without probability, that Jesus Christ shall appear upon the Mount of Olives, the same mountain from whence he, carried upon a cloud, ascended into heaven, and where two angels announced to the disciples that he should one day return again.

(9) He shall make this separation by the ministry of the angels; for it is said elsewhere: The Son of man shall send *his angels*, and *they shall gather* out of his kingdom all scandals, and them that work iniquity, and shall cast them into the furnace of fire (Saint Matthew, xiii. 41, 42).

the goats on his left: then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom (10) prepared for you from the foundation of the world. For I was hungry, and you gave me to eat (11); I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink (12)? and when did we see thee a stranger, and took thee in?

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(10) The Greek word signifies *inherit* the kingdom. Now, if it be possessed by the title of inheritance, Protestants add, it is not, therefore, conferred as the reward of works. We are surprised that they should venture to dispute the merit of works whilst reading this passage, wherein Jesus Christ assigns no other cause for the recompense bestowed upon his elect. Catholics, who do not exclude the right of inheritance, answer that the saints shall possess heaven both as an inheritance and as a reward. True, it shall only be given to the children of God; but this quality, which God confers gratuitously, is preserved by good works only, and is only lost by bad works. Those who shall do the first shall inherit heaven, because they shall be found worthy of such inheritance. Those who have done evil have rendered themselves unworthy of it, and shall, therefore, be disinherited.

Heaven is due only to the just. Justice cannot be merited by works, since it is a matter of faith that justification always precedes merit; therefore, to speak precisely, the foundation of celestial glory cannot be deserved; we can only merit an increase thereof. A silver pound can never be made out of nothing; but, should this pound be given gratuitously, the receiver may turn it to such account as to make ten pounds of it. We see here, at the same time, both grace and merit: grace in the first pound which is given —merit in the nine others which are added thereto. There is, however, this difference, that in the first instance grace is pure, and without any mixture of merit; whereas, in the others merit always depends on grace, not only because it is its first foundation, but also because, without the actual assistance of grace, man is incapable of making it available. Thus it is that God perfects his own gifts whilst crowning our merits.

(11) Who are so well entitled to this great kingdom as the benefactors of its mighty king?

(12) We cannot reasonably think that the just, when in heaven, can be ignorant that the good which they have done toward the poor, who were the brothers and the members of Jesus Christ, was done to Jesus Christ himself. They cannot, even at present, be ignorant of this fact, since Jesus Christ has so openly declared it. Knowing it so well both before and after their death they cannot be supposed to forget it at the day of judgment. Yet they seem to be ignorant of this truth, since it seems to excite their surprise. We may answer that they will not put the question which Jesus Christ here puts in their mouth, but that the Saviour avails himself of the occasion, in order to inform the world of this truth, and to render it more evident, by the turn which he gives it. Hence this account, which in every other respect must be taken to

or naked, and covered thee? or when did we see thee sick or in prison, and came to thee? The king answering, shall say to them: Amen, I say to you, as long as you did it to one of these my least brethren (13), you did it to me."

"Then he shall say to them also that shall be on his left hand: Depart from me, you cursed (14), into everlasting fire, which was prepared for the devil and his angels (15). For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you did not visit me (16). Then shall they also answer him, saying: Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them: Amen, I say to you, as long as you did it not to one of these least ones, neither did you do it to me. And these shall go into everlasting punishment; but the just into life everlasting (17)." Thus shall be

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the letter, may be viewed as a parable in this single point. Or else, if the just do put this question, it will be on their part an exclamation of astonishment and of admiration, inasmuch as the truth, which they previously recognized, shall never have appeared to them so striking as when they shall behold, in all the lustre of his power and majesty, him whom faith had taught them to recognize under the rags of the poor.

(13) Alms-giving exercised towards a poor person, for the sake of Jesus Christ, is more meritorious than if it were exercised towards Christ himself, inasmuch as such an act superadds to the merit of giving alms to Jesus Christ that of recognizing him in the poor.

(14) Ye cursed, simply, and not ye cursed of *my Father*, as he had previously said: Ye blessed of my Father. The blessing of the just is from God; the malediction of the wicked comes from themselves alone: *Destruction is thy own, O Israel: thy help is only in me.*

(15) Hell was, therefore, made for them, and not for man. But man, if we may venture to say so, makes himself for hell, by rendering himself the slave of him who is its prince, and by imitating those who dwell therein. It is not said with reference to the eternal fire as with reference to the heavenly kingdom, that it was prepared from the beginning of the world. Sin preceded hell. God only created the latter when he was, as it were, forced to do it by the rebellion of the angels.

(16) Here is established the obligation of assisting the needy when we do not even meet with them, who do not present themselves openly before our eyes, and whom we are bound to seek out. Those who are ashamed to beg are included in this number as well as the sick and prisoners. The visit may sometimes be a matter of perfection only, but the assistance is always a matter of precept.

(17) Into an eternity, properly speaking; for in the enunciation of a sentence which only admits simple and precise terms, every word should be taken literally.

accomplished this saying of the Saviour with respect to the former: "Blessed are the merciful, for they shall obtain mercy!"—(Matt. v.) And with regard to the latter, that other saying of his apostle: "For judgment without mercy" is reserved "to him that hath not done mercy."—(James, ii. 11.)

This concerning the end of the world was the last prophecy which Jesus made before the people, and charity was the last injunction which he laid upon them. With this he terminated his public preaching; and after having thoroughly acquitted himself of his duty as a teacher, he applied himself exclusively, whilst preparing for death, to fulfil that of Redeemer.

The expression being the same for the eternity of life and the eternity of punishment, it would be utterly inconsistent to understand the first as expressive of an eternity, properly speaking, and the second as indicative of an eternity, improperly speaking, viz., a very lengthened but still limited duration.

Origen denied the eternity of hell. He was one of the most brilliant writers whom Christianity has ever produced, and this error which he undertook to establish was of all others the most flattering and the most important. Nevertheless, this error, which appeared so likely to be disseminated, and to last longer than any other, has been adopted but by few, and was of short duration. So thoroughly have mankind been always convinced that the revelation is so evident here as to leave no room for cavilling, and that nothing is certain in Scripture, if this point be not clearly established therein.

If there were no hell, God would not be infinitely just; and if God were not infinitely just, he would be no longer God.

If hell were not eternal, it would be because sin did not deserve an infinite punishment; but if sin did not deserve an infinite punishment, a mediator of infinite dignity would not be necessary in order to expiate it.

There is a God; therefore there is a hell. A God became man; therefore hell is eternal.

These are, indeed, incomprehensible mysteries; but let us consider well the mutual dependence which they have upon each other, and what additional probability each part acquires by the just proportion it bears to the whole. A fiction has never yet been so well concerted; and independently of the victorious proofs which establish this series of truths—a religion which presents simultaneously an infinite offence in sin—an infinite duration in the punishment—an infinite dignity in the mediator—that religion, I say, instead of shocking our reason by the immense depth of its mysteries, rather inclines us to believe, because of the wonderful harmony which blends all these mysteries together.

CHAPTER LVIII.

CONSPIRACY AGAINST JESUS.—JUDAS MAKING HIS CONTRACT.—PASCHAL SUPPER.—WASHING OF THE FEET.—TREASON FORETOLD.

(*a*) "Now the feast of unleavened bread, which is called the pasch, was at hand; the feast was after two days. And it came to pass when Jesus had ended all these words, he said to his disciples: You know that after two days (1) shall be the pasch, and the Son of man

(*a*) St. Luke, xxii. 1–46 ; St. Mark, xiv. 1 ; St. Matthew, xxvi. 1, 3, 5, 15, 16.

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(1) This was on a Tuesday, whence it follows that the passover must have fallen on the Thursday evening and it was then, in reality, that Jesus celebrated this feast. But one great difficulty here is, that Saint John says clearly that the passover of the Jews was not to be made until the Friday evening. Among the several answers which have been given to this difficulty, we select those which have appeared the most satisfactory. According to some interpreters, the Galileans eat the passover one day before the Jews of Judea proper, and of Jerusalem. The reason of this was, that the paschal lamb, before it was eaten, should be immolated by the priests. Now, as the priests could not serve all in a single day, it became necessary to take two days for the purpose. In like manner, several days have been given for the performance of the Christian paschal solemnity, because Easter Sunday, which is properly the day for it, would not suffice. According to others, the Jews, after their return from the captivity of Babylon, had made a regulation, that when the passover fell upon a Thursday evening, it was lawful to transfer it to the Friday. The reason of this toleration is, that the day of the passover, commencing with the evening when it was celebrated, was to be a festival day. Now this day being followed by Saturday, which occurred every time the passover fell upon a Thursday evening, occasioned two consecutive days of rest, which became a very troublesome observance, on account of the extreme strictness with which this rest was observed. However, as this custom was merely tolerated, those who did not wish to observe it were not obliged to do so, and the Saviour was of this class ; but it must be said that the majority of the nation availed themselves of it without any scruple.

Here is a third explanation. Jesus Christ and all the Jews eat the passover on the Thursday evening, which was the beginning of the fourteenth day of the moon. It is well known that the days, amongst the Hebrews, commenced in the evening at sunset. The solemnity commenced only at the close of the fourteenth, which coincided with the commencement of the fifteenth. This is conformable to these words of Leviticus, chap. xxiii., *the fifteenth day of the same month is the solemnity of the unleavened bread*, which words plainly signify that between the eating of the paschal lamb, which was fixed for the fourteenth, and the solemnity appointed to take place on the fifteenth, there intervened one day which belonged to no festival. Then the Jews were, moreover, obliged

shall be delivered up to be crucified." We have already said that the chief priests and the scribes were seeking how they might put Jesus to death. "Then (2) were gathered together the chief priests and the ancients of the people into the palace of the high priest, who was called Caiphas, and they consulted together that by subtilty they might apprehend Jesus, and put him to death. But they feared the people, [*therefore*] they said: Not on the festival-day, lest there should be a tumult among the people. And Satan entered into Judas, who was named Iscariot (3), one of the twelve, and he went and discoursed with the chief priests and the magistrates how he might

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by the law to offer various sacrifices of the immolation of the paschal lamb, and it was a matter of custom, and even of obligation, to eat the flesh of the immolated victims. The circumstance of time caused this act to be also styled the eating of the passover. This explanation smooths away every difficulty, and answers every objection. For although the paschal lamb was eaten on Thursday evening, which was the commencement of the fourteenth day, Saint John might have said at that time : *Before the festival day of the pasch*, because the festival, properly speaking, should only commence on the next day, the fifteenth. He might also say that the Jews did not wish to enter into the judgment-hall of Pilate, for fear of contracting legal impurity, which would have hindered them from eating the passover, because, although they had already eaten the paschal lamb, they would still have to eat the victims which were immolated at the commencement of the solemnity, and they very naturally called this eating the passover. We cannot here go further into this explanation, which is to be found, with the proofs which establish it, and the answer to the objections, in a treatise by a Spanish Theologian named Louis Léon, of the order of Saint Augustine. This little work deserves to be read. It has been translated into French by Père Daniel, and published in the works of that father, tome 3, page 449.

(2) *Then*, to wit, the next day, which was Wednesday. It was on account of this consultation, at which they took decisive measures for putting the Saviour to death, that it was formerly the custom to fast on Wednesday. Some interpreters confound this consultation with that which was held four days earlier, and which we have reported page 373, Part II. It appears that there were two consultations ; it was resolved, at the first, that the just man should be put to death ; at the second consultation, which is that here alluded to, the only subject for deliberation was the manner in which they should proceed, in order to carry the prior resolution into effect.

(3) That is to say, that Judas then gave full and entire consent to the design which Satan had suggested to him of delivering up the Saviour. Thus did Satan enter into the traitor, in order to possess, not his body, but his soul—two very different sorts of possession. The possession of the body is by no means free, either in itself or in its effects ; wherefore it is nowise criminal in either of these respects. The possession of the soul is criminal in itself ; for the devil possesses the soul of those only who are willing to admit him. It is also criminal in its effects, because, although Satan acquires great sway over the soul which he possesses, his dominion does not go so far as doing violence to the will.

betray him to them. He said to them: What will you give me, and I will deliver him unto you? Who hearing it were glad, and they appointed him thirty pieces of silver (4). And he promised; and from thenceforth he sought opportunity to betray him, in the absence of the multitude."

The remainder of the day, which was Wednesday, was spent in waiting for this opportunity. (*a*) "And on the first day of the Azymes, on which it was necessary that the pasch should be killed, the disciples came to Jesus, saying: Whither wilt thou that we go and prepare for thee to eat the pasch? He sendeth two of his disciples, Peter and John, saying: Go and prepare for us the pasch, that we may eat. But they said: Where wilt thou that we prepare? He said to them: Go ye into the city; there shall meet you a man carrying a pitcher of water. Follow him into the house where he entereth in, and whithersoever he shall go in, say to the master of the house, the Master saith: My time is near at hand (5); I will keep the pasch at thy house with my disciples; where is my refectory, where I may eat the pasch with my disciples? And he will show you a large dining-room, furnished. There prepare ye for us. His disciples went their way, and came into the city, and they found as he had told them (6), and they prepared the pasch. And when

(*a*) St. Matthew, xxvi. 17, 18; St. Luke, xxii. 7–11, 14–18; St. Mark, xiv. 12–17.

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(4) We read in Exodus, chap. xxi., that if any one wilfully caused the death of a free person, he was punished with death. If it was the death of a slave he had occasioned, he paid thirty shekels of silver, the same price for which the king of angels and of men consents to be sold. We make this remark for grateful hearts, who do not wish to be ignorant of any circumstance of the opprobrium which the Man-God has endured for their salvation.

(5) The time of my death. Jesus Christ wishes to convey to him by these words, that he desires to give him this evidence of his affection; for it was a very signal proof thereof to give his house the preference, for the purpose of celebrating there his last passover, which was only to precede his death by a single day. It appears that this man was one of his disciples, since Jesus Christ makes them say to him simply: *The Master saith to thee.* To enter into a disquisition as to why he is not named would be superfluous. What would it avail us to know the reason why? Jesus speaks of his passion as *his time*, because it was principally for this passion that he came into the world; and also because it was the time wherein he resolved to die, his death being a perfectly free act as well in itself as in the time, the place, and the manner thereof.

(6) Prophecy and power are alike visible on this occasion. The reader may re-

evening was come, he cometh with the twelve. And when the hour was come, he sat down, and the twelve apostles with him, and he said to them: With desire I have desired to eat this pasch with you, before I suffer (7). For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God (8). And having taken the chalice, he gave thanks, and said: Take and divide it among you. For I say to you, that I will not drink of the fruit of the vine till the kingdom of God come" (9).

If we should consider the wine in the same light as the passover, since the latter was as yet only the eating of the paschal lamb, we must believe that the wine of which the Saviour here spoke was not as yet that which he had changed into his blood. When the Jews celebrated the passover, the father of the family, or he who presided at the feast, blessed the first and the last cup. He drank of it the first, and then presented it to all the guests, who drank of it, each according to his rank. One of the evangelists, who mentions expressly the two chalices, places immediately after the first the words which have just been read, and it is only the second chalice which was distributed after the repast, that he speaks of as the chalice of the Lord's blood. Nevertheless, two evangelists place these same words after the consecrated chalice. Perhaps, also, the two sacred authors, who speak only of the second chalice, take advantage of this opportunity, which was the only one they had, in order to record these words, which were far too interesting to be omitted.

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member with reference to this subject, what we have said of the meeting the ass and the foal, Part II., page 397, note 11.

(7) Because in this passover he was to communicate himself wholly and entirely to men by means of the divine Eucharist. A great desire of receiving him therein is the best manner in which we can acknowledge the great desire which the Saviour had to give himself to us.

(8) We find in the mysteries of the new law the reality of what was only shadowed forth and prefigured by the old law. Both the mysteries and the figures shall be perfectly accomplished and wholly unveiled in heaven. The dawn follows the night, and ushers in the clear light of day.

(9) Heaven and the Church are called indiscriminately the kingdom of God. We should here understand the expression as referring to heaven, because Saint Matthew, when recording the same discourse, makes the Saviour say: I will not drink from henceforth of the fruit of the vine, until that day when I shall drink it with you new in *the kingdom of my Father*. Now, what is termed in Scripture the kingdom of the Father, is always Heaven, and never the Church.

Now reality is going to succeed figures, and to the eating of the paschal lamb the eating of the flesh of the Man-God; a mystery equally beyond our conceptions and our hopes. Here the power and the love of a God are displayed in their infinity, plainly showing that he alone could be the author of this mystery, in whom every thing is infinite, and who is infinite in every thing. But a prodigy of humiliation was to precede this prodigy of power; and, in order to place his body in a condition to be present on every altar, it was ordained that Jesus should begin by annihilating this same body at the feet of his disciples. We are now about to consider him in this humiliating posture, after having explained the order in which these actions were all performed, on that evening so full of mysteries and of wonders.

The first of these acts was the eating of the paschal lamb, in which Jesus Christ, always a punctual observer of the law, fulfilled all the prescribed formalities. He ate it, therefore, in a standing posture; and if it be alleged that he then sat or reclined, inasmuch as the Gospel represents him to us in either of these two positions, that would be to confound the first repast with the second. The latter was served up immediately after the eating of the paschal lamb, when that alone was not sufficient to appease the hunger of all those who had partaken of it. And this was the case here, since Jesus Christ had with him his twelve apostles; then followed the repast in which the guests were not limited in the choice of meats, with the exception of the unleavened bread, nor were they bound to any ceremony. This repast, the only one which the evangelists properly call the Supper, or the Lord's Supper, was finished as they expressly state, when the Saviour, having risen from the table, washed the feet of his disciples, after which he resumed his seat, for the purpose of instituting the adorable Eucharist.

(*a*) "Jesus knowing that his hour was come, that he should pass out of this world to his Father (10), having loved his own who were

(*a*) St. John xiii. 1–20.

(10) This departure deprived the earth of his visible presence only; for the Word, who is everywhere present in his immensity, has never ceased to fill the earth, and his humanity has remained really present thereon in the adorable Eucharist.

in the world, he loved them to the end (11); and when supper was done," as we have just related, "(the devil having now put into the heart (12) of Judas Iscariot, the son of Simon, to betray him) (13), knowing that the Father had (14) given him all things into his hands, and that he came from God, and goeth to God: He riseth from supper, and layeth aside his garments, and having taken a tow-

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(11) His disciples: all his elect who were in existence are included in this number, viz., all those whom he left in the world, a land of misery, of woe, and of crime, which increased his tender compassion for them. He loved them until the end of his life. This is the signification of the word *in finem*. Others understand by this expression that he loved them *to excess*. Nothing is more true; and his love never appeared so excessive as in his last moments, wherein he made himself their victim, after having made himself their food. However, the literal sense only expresses the constancy of his love, which, far from being susceptible of change or alteration, appeared always on the increase.

(12) The instigation of the devil is mentioned, and even more than once, in order that we may know how, having been the principal instigator of the Saviour's death, he has deserved, as we have elsewhere remarked, to be deprived of the empire of death. God might also have had another design. He foresaw that people would one day assert that the treachery of Judas is not less the work of God than the conversion of Saint Paul. (Protestants have made this assertion.) This blasphemy is, therefore, refuted by anticipation, and Satan is not more opposed to God than these new evangelists are opposed to the Gospel.

(13) The knowledge which he had of the treachery and of the traitor did not hinder him from washing his feet, and giving him his flesh to eat. The evangelist alludes to it in this place only, for the purpose of making us observe this prodigy of love and of humility. If it were not for this reason, his allusion to it here would be misplaced.

(14) Jesus knew that the work of the redemption had been confided to him by the Father, and that he alone who had commenced it should himself finish it. As the time was becoming short, since he was on the point of returning to the bosom of God from whence he had gone forth, he did three things which he could no longer defer, and which he judged necessary for the establishment and preservation of his Church. He gave an example of the most profound humility; he instituted the sacrament and the perpetual sacrifice of his body and of his blood; lastly, he finished his instructions to us in the person of his apostles, by the admirable discourse which he addressed to them after supper. This is the most common explanation of these words: they are also explained in the following manner: Jesus, although knowing that he had received from the Father the plenitude of divinity and of power, did not disdain to humble himself at the feet of his apostles, and to wash them with his own hands. This sense is very fine; whilst recalling to mind the infinite greatness of him who humbles himself, it paints, with a single stroke, the depth of his humiliations.

If the great who imitate him in this point are sensible of their greatness, they should also remember that he who has given them the example is infinitely higher above them than they themselves are above the poor whom they serve.

el, he girded himself." After these preparations, to which these words are so applicable: He *emptied himself, taking the form of a servant*—"after that he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh, therefore, to Simon Peter (15). And Peter saith to him: Lord, dost thou wash my feet? Jesus answered, and said to him: What I do thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me (16). Simon Peter saith to him: Lord, not only my feet, but also my hands and my head (17). Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly (18). And you are clean, but not all; for he knew who he was that would betray him, therefore he said: You are not all clean."

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(15) Saying, as the evangelist does, He cometh, *therefore*, to Simon Peter, after having said he began to wash the feet of his disciples, gives us to understand that Jesus did not begin with Saint Peter. Notwithstanding, some interpreters will have it that he did, and that for the sole reason of Peter's being the chief of the apostles, as if a question of rank and pre-eminence could enter into an action wherein the Master placed himself last of all.

(16) You shall not participate in the sacrament of my body, because you shall not have received the symbol of purity which I require from those who participate in it; or otherwise you shall be eternally separated from me, because you have disobeyed the orders which I give you to let me perform the lowly service which I wish to render to you. We may choose between these two explanations. If the first be the true explanation, Saint Peter did not at first comprehend the meaning; but still he understood that some sort of separation between himself and his dear Master was threatened here if he should persist in his refusal. This was sufficient for this disciple, whose love was so ardent, in order to restore him to the most perfect obedience.

"The ardor and zeal of devotion, even when accompanied by exterior marks of humility, are merely illusions, when not regulated by obedience to the Church and to our superiors."

(17) It is love which speaks. Peter, startled at the sight of his Master prostrate at his feet for the purpose of washing them, is, notwithstanding, less amazed at seegin him there, than he is alarmed by the dread of being separated from him.

(18) The feet always become dirty, especially when men walk barefooted, as is commonly thought to have been the case with the apostles. Not so with the rest of the body; when it is very clean, it remains so at least for some time. The most upright individuals always contract, in their commerce with the world, some slight stains which are like the dust that adheres to the feet. Confession is not the only means to purify us therefrom, but it is the best.

Jesus was perhaps still at the feet of the traitor, when he gave him this first warning, so calculated to touch a heart less callous than his was. The apostles, who knew not to whom he addressed it, might at least have comprehended the lesson by which he inculcated to them a purity more perfect than that which confines itself to exemption from gross faults. This is what Peter knew not before. But to this first instruction, which was directed equally to all, the Saviour added a second, which might apply more especially to him whom he had established the chief of his brethren, although it was common to all. "Then, after he had washed their feet, and taken his garments, having sat down, he said to them: Know you what I have done to you? You call me Master and Lord, and you say well, for so I am. If I, then, being Lord and Master, having washed your feet, you also ought to wash one another's feet; for I have given you an example, that as I have done to you, so you do also. Amen, amen, I say to you, The servant is not greater than his lord, neither is the apostle greater than he that sent him. If you know these things, you shall be blessed if you do them."

This happiness was not enjoyed by all. Wherefore, continues the Saviour: "I speak not of you all; I know whom I have chosen," and if he who is to betray me is found amongst the number, I have not admitted him without knowing what he is; "but that the Scripture may be fulfilled: He that eateth bread with me, shall lift up his heel against me. At present I tell you, before it come to pass, that when it shall come to pass you may believe that I am He."

Thus the Saviour was, as it were, divided between two objects which constituted alternately the subject of his discourse. He labored to excite remorse in the heart of Judas, and he exhorted his disciples to render to each other the duties of a charity, both humble and considerate. In order to smooth to them the practice thereof, he adds, that very far from lowering themselves in the sight of men by humbling themselves to one another, the honor which they have of being his apostles, will make them as respected as himself. This exposition alone can connect the preceding words with these, which come immediately after: "Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me."

CHAPTER LIX.

INSTITUTION OF THE EUCHARIST.—JESUS IS TROUBLED.—WOE TO THE TRAITOR.—JESUS MAKES HIM KNOWN TO JOHN.—WITHDRAWAL OF JUDAS.—DISPUTE OF THE APOSTLES UPON PRIORITY.—PRESUMPTION OF PETER.—HIS DENIAL FORETOLD.—STATE OF WARFARE ABOUT TO COMMENCE FOR THE DISCIPLES.

THE moment was come when Jesus Christ was at last to institute the sacrament of his body and blood, and to replace the ancient sacrifices by that which, in its unity, should supply the place of them all, and, by its excellence, infinitely surpass them in merit and in value. (*a*) "And whilst they were at supper, Jesus took bread, gave thanks, and blessed, and broke, and gave to his disciples, and said: "Take ye, and eat; this (1) is my body (2), which is given for

(*a*) St. Matthew, xxvi. 26–29; St. Luke, xxii. 19, 20; St. Mark, xiv. 23.

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(1) If, as Luther said, the substance of bread remained in the Eucharist, Jesus Christ could not have said: *This is my body*, but this (which is bread) contains my body; or, my body is united to this; or else, here is my body.

(2) If Jesus Christ meant to say that the Eucharist is not merely the figure of his body, but that it contains the reality, he could not have expressed himself more clearly, seeing that for fifteen centuries the Christian world understood the phrase as importing reality and not figure.

If Jesus Christ meant to say that the Eucharist is only the figure of his body, he could not have expressed himself more obscurely, since for so many ages the entire world understood the phrase as expressing his real presence.

When we say, for fifteen centuries, we are not unaware that, in the eleventh century, Beranger denied the real presence, but he was the first to do so: he had very few disciples; scarcely one remained after his death, and in a short time not a single disciple of his was in existence. He was a restless and fickle man, whose entire life was spent in abjuring what he had taught, and in teaching over again what he had abjured.

Luther frankly avows that he for a long time was itching to attack the dogma of the real presence; but that he could not venture on such a step, having before him those unmistakable words: *This is my body.*

Calvin denied the real presence, and took his stand by the figurative sense. However the stamp of reality, so visible in these words of the Saviour, has driven him to assert that, although the body of Jesus Christ be not really present in the Eucharist, yet it is, nevertheless, really and in substance received therein. Thus, whilst seeking to escape from the mystery, he falls into a palpable contradiction.

you. Do this for a commemoration of me. In like manner taking the chalice also, after he had supped, he gave thanks, and gave to them, saying: Drink ye all of this (3): for this is my blood, of the New Testament, which shall be shed (4) for you [*and*] for many (5) unto the remission of sins. And they all drank of it. Amen, I say to you," added the Saviour, supposing that he twice made use of this expression, "I say to you, I will not drink from henceforth of the fruit of this vine, until that day when I shall drink it new with you in the kingdom of the Father."

According to one of the sacred writers, Jesus, immediately after he had pronounced the words which changed the wine into blood, added these: (*a*) "But yet behold, the hand of him that betrayeth me is with me on the table." These last words, connected, as they are, with the preceding discourse, seem to decide, contrary to the opinion of many, that Judas was then present, and that he received communion with the other disciples. Jesus Christ could not have

(*a*) St. Luke, xxii. 21.

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(3) That is to say, drink ye all of this chalice, because there was but one single chalice that was to pass from hand to hand. This expression comprises a precept for priests to communicate under both kinds every time that they consecrate, and this precept admits of no exception. Protestants allege that this expression establishes a universal and indispensable obligation of communicating under both kinds. Yet they themselves do not follow this construction, since they have decided in their Synods that communion may be given under one kind, viz., that bread may be given to those who cannot drink wine, which is surely equivalent to deciding that, according to the institution of Jesus Christ, both kinds are not essential to communion.

The legitimacy of communion under one kind is founded on the doctrine of concomitancy.

(4) We read in the Greek, *which is shed*, which is the cause why many interpreters explain the expression as referring to the mystical effusion then made. The author of the Vulgate took it as referring to the effusion thereof, which was to occur upon the cross; and for this reason he has translated it, *which shall be shed*. We say in the words of the consecration, *which shall be shed*, showing that the Church also understands the expression as referring to the effusion on the cross. Jesus Christ might have referred to the same effusion, and yet say, *which is shed*, since an event so near might be regarded as present.

(5) One of the evangelists inserts only *for you*; two others insert *for many*. The Church unites both in the words of consecration. *For many* signifies in this place *for all*, according to the Scriptural mode of expression. Supposing that Jesus Christ had said *for you*, he would not have thereby excluded the reprobate sinner, for, according to the opinion which is most followed, Judas was one of the company present.

shown him more clearly the blackness of his treachery, than in setting it before his eyes at the very moment when he gave him such a pledge of his incomprehensible charity. By profaning that sacrament, the traitor put the finishing stroke to his iniquity.

Jesus, who thus informed his Church that the public sinner must not be excluded from the participation of the sacraments, was pleased to experience within himself a natural horror for a crime, the woeful effects of which he had already resolved to undergo. Wherefore, (*a*) "when he had said these things, he was troubled in spirit, and he testified, and said: Amen, amen, I say to you, one of you that eateth with me shall betray me. The disciples, therefore, looked one upon another, doubting of whom he spoke; and being very much troubled, began every one to say: Is it I (6), Lord? But he answering, said: One of the twelve, who dippeth with me (7) his hand in the dish. And the Son of man, indeed, goeth, as it is written of him (8): but woe to that man by whom the Son of man shall be betrayed! It were better for him if that man had not been born (9)."

(*a*) St. John, xiii. 21, 22; St. Mark, xiv. 18, 20, 21; St. Matthew, xxvi. 22, 23.

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(6) This humble inquiry shows us that they had already profited by the teaching of the Saviour. A novice in virtue would have said at first: It is not I; I could never be capable of so foul a deed. A saint knows better than men commonly do, that he is within a hair's breadth of being a great sinner and a wicked man.

Their humility makes them fearful that they themselves might be the traitors; their charity hinders them from suspecting others. Those who, in similar circumstances, would have suspected others, and have entertained no apprehension for themselves, would, therefore, have been wanting in humility and in charity.

(7) That is to say, he who eats at the same table as I and with me, in a word, he who is my messmate, for it is not true that Judas actually put his hand on the dish, nor that Jesus Christ had pointed him out by this expression.

(8) With regard to the Son of man, nothing further shall result from this treachery than the fulfilment of the Scriptures, which have foretold the circumstances of his death.

(9) If annihilation be a lesser evil than reprobation, redemption is, therefore, a greater benefit than creation, therefore Jesus Christ is God; for if he were merely a pure creature, there would exist a creature to whom man would be more indebted than to the Creator.

This proof is not of a nature to produce faith in those who have not faith; but it is very capable of confirming those who already have faith, and who are aware how exceedingly jealous God is of our heart.

(*a*) "Judas, that betrayed him," apprehensive lest his silence should excite suspicion, would speak as well as the others. He said, therefore, in his turn: "Is it I, Rabbi? He saith to him: Thou hast said it." The answer was given so secretly, that it was understood by Judas alone. "Wherefore they began to inquire among themselves which of them it was that should do this thing. Now, there was leaning on Jesus's bosom (10) one of his disciples, whom Jesus loved. Simon Peter, therefore, beckoned to him (11), and said to him: Who is it of whom he speaketh? He, therefore, leaning on the breast of Jesus (12), saith to him: Lord, who is it? Jesus answered: He it is to whom I shall reach bread dipped; and when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon."

This was not now the Eucharistic bread, which had been entirely consumed; it was a last mark of the tenderness which his Master gave him, by presenting this savory bread. Perhaps the act excited further remorse in the heart of that perfidious man; but Judas stifled it, and made a fixed and irrevocable resolution to consummate the crime he had already projected. It is on this account that it is said that, "after the morsel, Satan entered into him. Jesus said to him: That which thou dost, do quickly." He thus gave him to under-

(*a*) St. Matthew, xxvi. 25; St. Luke, xxii. 23; St. John, xiii. 13–30.

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(10) We know that the ancients, when they took their meals, reclined on couches. These couches had each three seats; the seat in the middle was the most honorable. Those who occupied the seats reclined with the head towards the table, and the feet turned outwards; they leaned upon the right or left side, and the arm which was at liberty was made use of to take the food and convey it to the mouth. He who occupied the middle of the couch had necessarily his countenance turned towards one of those who reclined upon the same couch with him, and his back was turned towards the other occupant. If the person in the middle were the father of the family, the place occupied by the individual towards whom the father of the family had his face turned was called the bosom of the father of the family; it was the place of favor, and was that which Saint John occupied. Alluding to this custom, it is said that Lazarus reposed in the bosom of Abraham.

(11) It appears that Saint Peter reclined on the other side of the couch; it was easy for him, by raising himself a little, to make this sign to Saint John, without catching the eye of Jesus Christ, whose face was turned towards the well-beloved disciple.

(12) It was then that Saint John leaned his head upon the sacred breast of Jesus Christ. We are not aware how long he kept it there; but we know how highly honorable was such an intimacy, were it only to have lasted for an instant.

stand that he neither dreaded the betrayal nor the betrayer. Judas well understood it, but "now no man at the table knew to what purpose he said this unto him (13). For some thought, because Judas had the purse (14), that Jesus had said to him: Buy those things which we have need of for the festival day; or, that he should give something to the poor. He, therefore, having received the morsel, went out immediately; and it was night."

He went at once to execute his fearful project, and his departure may be regarded as the prelude of the mournful scene which was to close with the death of the Holy of Holies. Jesus only viewed it at this moment under the aspect of the infinite glory which it was to procure for his Father and himself. Far, therefore, from being grieved, (*a*) "when [*Judas*], therefore, was gone out, Jesus said," in a transport of joy: "Now is the Son of man glorified, and God is glorified in him (15). If God be glorified in him, God also will glorify him in himself, and immediately he will glorify him. And a hymn being said, they went out into Mount Olivet."

(*a*) St. John, xiii. 31, 32; St. Matthew, xxvi. 30.

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(13) Even Saint John did not understand it. He was not ignorant who the traitor was; but he knew not that Judas was so near consummating his treachery, and that the words of the Saviour pointed thereto.

The first cause of the secrecy which Jesus Christ kept with regard to him, was, as we have said, for the purpose of saving his reputation; the second was, that he might not obstruct the work of the redemption, which was to commence by the treachery of Judas. If the apostles got information of what he was plotting, what would they not have done in order to counteract it? And who knows whether Peter's sword would have remained in the scabbard? This latter reason has induced some to think that Jesus Christ, when he revealed it to Saint John, forbade him to tell the others.

(14) Jesus Christ might have intrusted him with this administration, although knowing that Judas would abuse it. Not so with men who cannot, as God, extract good from evil, and much greater good than the foreseen and permitted evil.

(15) The text gives *in eo*, that is to say, literally, *in him* (P. De Ligny translates *par lui—by him*). Those who thus translate explain their version by saying that the divinity personally united to the Son of man, but hitherto not entirely manifested, is about to be manifested by the prodigies which shall accompany his death, resurrection, and ascension, which shall so quickly succeed each other. This explanation is tantamount to this: it is now that God, concealed in the Son of man, is going to be manifested and recognized. We (Père De Ligny) translate *par lui*, as do the greater number of interpreters: we thus have this sense, which appears simpler and more natural: God, who shall be glorified by the Son of man, is going to glorify him also in his turn.

The disciples were to have part in this glory. Their Master had promised it to them, and he never had to reproach them with incredulity on this head. But each of them sought to be first in this glory, and it hardly ever happened that he spoke to them on the subject without awakening in their hearts this jealousy of each other. Therefore, as it appears on this occasion, (*a*) "there was also a strife amongst them, which of them should seem to be the greater. And he said to them: The kings of the Gentiles lord it over them; and they that have power over them are called beneficent. But you are not so; but he that is the greater among you, let him become as the younger, and he that is the leader, as he that serveth. For which is the greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth (16)."

Thus men should only hold command for the purpose of serving, and if it be allowable to desire authority, this desire can only be entertained with a view to the advantage which may accrue to those over whom the authority is exercised. After this lesson which Jesus had already given to his apostles, and which he merely repeats here, he proposes to them a glory much more solid than all those frivolous distinctions which they, in their blind ambition, sought. For, reminding them of all they had done for him, and for which he in his goodness condescended to give them credit, although they were indebted to that same goodness for being enabled to do it, "he said to them: You are they who have continued with me in my temptations; and I dispose to you, as my Father hath disposed to me, a kingdom; that you may eat and drink at my table, in my kingdom; and may sit upon thrones, judging the twelve tribes of Israel."

Then, suffering himself to be softened by the thought that he was about to quit them (*b*) "little children," he said to them with a kindness truly paternal, "yet a little while I am with you: you

(*a*) St. Luke, xxii. 24–33. (*b*) St. John, xiii. 33–36.

(16) He proves his doctrine by his own uniform practice. They are, in consequence of his demeanor towards them, like a company seated at table, and he like the servant in attendance. Therefore they are like the master, and he like the servant, although, in point of fact, they are the servants and he is their master. See Part II., page 381, *et seq.*

shall seek me, and as I said to the Jews: Whither I go you cannot come; so I say to you now." Hear, then, my last wishes; for, in quitting you, "a new commandment (17) I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another."

Nothing seems impossible to love, and, therefore, the most fervent of all the disciples considered as at least dubious the truth of this expression of Jesus: "Whither I go you cannot go;" and it was in this frame of mind that "Simon Peter saith to him: Lord, whither goest thou? Jesus answered: Whither I go, thou canst not follow me now; but thou shalt follow hereafter."

He was to follow him, indeed, in his sufferings and in his glory, but the time for doing so was yet far distant. It was, therefore, with a view to console him that Jesus revealed to him this glorious futurity. But as he wished, at the same time, to humble his presumption, when "Peter saith to him, Lord, why cannot I follow thee now? I will lay down my life for thee; the Lord said: Simon, Simon, behold Satan hath desired (18) to have you, that he

(17) The commandment to love our neighbor as ourselves is as old as the world. We are bound to do so by the law of nature; and even the Pagans were acquainted with it. We find it expressed by Cicero as formally as it is in the Gospel. Much less were the Jews ignorant of it, as appears from the approbation testified by the doctor of the law when the Saviour told him that the precept of loving our neighbor as ourselves is like to the precept of loving God. It is not, therefore, in this sense that this precept is here called a new commandment. Other meanings have been ascribed to it, the most natural of which is the following: Jesus Christ prescribes to his apostles a love still more tender and more generous than that which all men are bound to have for each other—a love truly fraternal, grounded upon the particular quality of Christian, which gives unto them all God for a father, and Jesus Christ for a brother. This is the reason why the Saviour adds that the world should know by this remark that they professed to belong to him. This love was visible when the Church commenced, when *the multitude of believers had but one heart and one soul*, and it was still in full force during the first centuries, when the Pagans, enraptured with admiration, exclaimed, as Tertullian reports: *See how the Christians love one another.* If this charity has now waxed very cold, it is not yet utterly extinguished. While there are found individuals so charitable as to give away all their wealth to the poor, and apostolical men who are prodigal of their sweat and blood for the salvation of their brethren, we cannot doubt but that Jesus Christ has still upon earth disciples and imitators of his tender and inexhaustible charity.

(18) As he had asked permission to tempt Job. Satan has no power over us except inasmuch as God grants it to him.

may sift you as wheat (19); but I have prayed for you (20), that thy faith fail not (21); and thou being once converted, confirm thy brethren (22)."

Knowing that they would need to be thus confirmed, (*a*) "Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee."

Peter could not bear that his Master should confound him with the crowd, from which, however, he was only to distinguish himself by a more shameful and a more criminal cowardice. (*b*) "Answering [*therefore*], he said to him: Although all shall be scandalized in thee, I will never be scandalized; I am ready to go with thee, both into prison and into death. I will lay down my life for thee. Jesus answered him: Wilt thou lay down thy life for me? Amen, amen, I say to thee, Peter, the cock shall not crow this day (23) till thou thrice deniest that thou knowest me. Amen, I say to thee, to-day,

(*a*) St. Matthew, xxvi. 31,32.

(*b*) St. Matthew, xxvi. 33 ; St. Luke, xxii. 33, 34 ; St. John, xiii. 37, 38 ; St. Mark, xiv. 30.

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(19) That is to say, to tempt you violently; as the grain which is winnowed or sifted is shaken and tossed about.

(20) We can only resist by means of grace, and grace is given to us only because Jesus Christ, who has purchased it for us by the effusion of his blood, asks and obtains it for us.

(21) Peter's faith never failed, but he failed in courage to confess it.

(22) These words give room for believing that Peter, whose conversion followed so soon after his fall, exerted himself immediately to bring back the scattered disciples, and to strengthen their tottering faith. All antiquity has admitted that these words are not only addressed to Saint Peter, but also to his successors, to whom it has been given to constitute after him the foundation-stone which contributes to give to the Church that immovable firmness against which it is said that the gates of hell shall never prevail.

(23) According to one evangelist, the Saviour said : The cock shall not crow this day till thou thrice deniest that thou knowest me. According to another evangelist, he said : Before the cock crow *twice* thou shalt deny me thrice. We have combined in the text these two expressions, without being able to decide which of the two the Saviour really used. The cock crowed the first time after the first denial of Saint Peter. Two other denials having followed it, the cock crowed again the second and third time. Thus when it is said, The cock shall not crow this day till thou thrice deniest that thou knowest me, means that the cock shall not finish his nightly crowing until thou thrice deniest that thou knowest me.

even in this night, before the cock crow twice, thou shalt deny me thrice." A man can only become thoroughly acquainted with himself by being put to the proof. Peter, who thought that he loved his Master more than his life, although, in point of fact, he loved his life more than he did his Master, (*a*) "spoke the more vehemently: Although I should die together with thee, I will not deny thee. In like manner also said they all," whether it was that the same presumption urged them to speak thus, or whether they were ashamed to show themselves less resolute than their chief.

The past inspired them with this hope for the future; but that future which they hoped to find like unto the past, was to be of a far different aspect. Jesus, though always exposed to the malignity of the Pharisees, had hitherto retained the love and veneration of the people. The disciples, who had suffered but little from the personal hatred which the Pharisees entertained towards their Master, had reaped in abundance the fruits of the admiration and gratitude so eminently due to him, and which the multitude so willingly rendered. Such was the past, but how very different was the future to be. The people, duped by their magistrates and by their teachers, were to enter into a league with them against the Saviour: the conspiracy was to be general; and after having shown favor to the disciples, because of the Master, they were now going, on his account, to persecute them to the very utmost. It was this alarming change, and the different treatment they were about to receive, that Jesus Christ wished to set before their eyes when he said to them: (*b*) "When I sent you without purse and scrip, and shoes, did you want any thing? But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written must yet be fulfilled in me: And with the wicked was he reckoned (24). For the things

(*a*) St. Mark, xiv. 31; St. Matthew, xxvi. 35. (*b*) St. Luke, xxii. 35–38.

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(24) Jesus Christ, as we have said, was about to be treated like a malefactor, and the world, by whom he was to be so treated, would, consequently, persecute his disciples, as the accomplices of his crimes. This is what the Saviour means when he declares that the moment is come wherein this prophecy is to be accomplished, *and with*

concerning me have an end. And they said: Lord, behold here are two swords; and he said to them: It is enough (25)."

He did not countermand the order which he had previously given them of going without provisions, and of dwelling in the world like sheep in the midst of wolves. But he gave them notice that, after having been regarded as the disciples of the Messiah, they were henceforth to be treated as the accomplices of a malefactor; that the world was about to declare against them that irreconcileable war which should only end with their life, and that hostilities were just on the point of commencing; that they, therefore, stood in need of courage, but that they should not depend too much upon that courage which they evinced by words, inasmuch as it had not as yet been put to the trial. The sword of which he had spoken was only indicative of that state of warfare on which they were going to enter. Peter, who understood it literally, provided himself in reality with a sword. Jesus did not hinder him from so doing, because the use which this impetuous disciple was to make of his weapon was destined to furnish the Saviour with an occasion of further displaying his meekness and his power at the moment of his capture; and he postponed till another opportunity the information that it is not allowable for private individuals to oppose force to public authority, even when it makes a tyrannical use of its rights.

The apostles were troubled at what they had just heard, and it was natural that they should be so. Jesus Christ was on the point of quitting them, without any possibility of their following him. One of their number was to betray him, and even their chief was to

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the wicked was He reckoned. Such is the common explanation; and what most favors this interpretation is, that Saint Mark, after having mentioned that Jesus Christ was crucified between two thieves, immediately quotes this prophecy: *And with the wicked He was reputed.* Some interpreters have explained it in a different manner; according to the latter, Jesus Christ wished his disciples to have swords, because he foresaw that Saint Peter would make use of his sword for the purpose of wounding one of those who came to arrest his Master, and that this violence towards men charged with the execution of an order from the magistrates would be set down as an act of revolt, which would give occasion for arraigning Jesus Christ as the leader of a seditious band. Thus the prophecy which says, *And with the wicked He shall be reputed,* which was accomplished by the crucifixion between two robbers, had also its fulfilment in this circumstance.

(25) That is to say, two swords are enough for the purpose which I have in view.

deny him. The pastor was to be soon struck down, and the sheep left to themselves, were to wander to and fro, hunted and despised. Weak as they were, we may conceive what sadness and what terror must have filled their souls at the sight of a futurity so near and so terrible. This charitable pastor, more affected by their state than by the evils with which he was menaced, appears to forget himself in order to occupy himself with the care of consoling his beloved disciples. It is with this design that he is going to address to them this admirable discourse of which we have already spoken, in which we may say that his beautiful soul unfolds itself entirely before their eyes—his wisdom and his charity having never appeared with greater lustre. Taking occasion, therefore, from the trouble in which they were, he begins, in order to compose their minds, to speak to them in these terms.

CHAPTER LX.

DISCOURSE AFTER THE SUPPER.—THE DISCIPLES ENCOURAGED AND CONSOLED.—WHO SEETH THE FATHER SEETH THE SON.—THE SPIRIT OF TRUTH PROMISED.

(*a*)"LET not your heart be troubled" at what you have just heard. My promises should dispel your fears. For, as "you believe in God, believe also in me (1)." I am going, as I have said to you, and I have hitherto told Peter only that one day he shall follow me whither I go. Yet this should not alarm you: neither he nor any other could exclude you from that happy abode. "In my Father's house (2) there are many mansions. If not, I would have told you

(*a*) St. John, xiv. 1–31.

(1) Have in me the same faith and the same confidence which you have in God. This text is one of those which prove the Saviour's divinity.

(2) Although these words do not formally express the inequality of the places founded upon inequality of merit, nevertheless the Catholic Church has always recognized it here; and we now-a-days make use of these words, in order to prove it; Jovinian himself, who thought that the saints in heaven are all equal in glory, admitted that inequality was expressed in this text. His only resource was to apply the text to the Church

that I go to prepare a place for you," and let this proof of my love prevent you from suspecting that I could entertain the design of deceiving you. Do not, therefore, hesitate to believe it, even when you shall see me no more, and rest assured that, "if I shall go and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be (3). And whither I go you know, and the way you know."

He was going to his Father, and it is through him alone that any one is enabled to go there after him. He had told them this so often, and in so many ways, that they could not be in utter ignorance of the fact. But, either because they did not then remember it, or because they had but a very imperfect idea of the way and the end thereof, "Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way? Jesus saith to him: I am the way, and the truth, and the life (4). No man cometh to the Father but by me; if you had known me, you would, without doubt, have known my Father also. From henceforth you shall know him, and you have seen him."

They had seen him, and, notwithstanding, they had yet to know him. That confused knowledge which makes people say indiscriminately, that they know and that they do not know, is sufficient excuse for the apparent contradiction which is found in these modes of speech. They had, therefore, seen the Man-God; they had been witnesses of his deeds; they had heard the words which issued from his adorable lips. Both one and the other emanated from the divinity which dwelt within him, and would have unveiled him to eyes more spiritual than theirs, to eyes sufficiently clear-sighted to

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militant and to the different degrees of its hierarchy. Other heretics, such as the Pelagians, make a difference between the mansion and the kingdom. The latter being more excellent, according to them, is destined for those who receive baptism; and the mansion is the dwelling of those children who die without having been baptized, as if the mansion were not in the kingdom; and as if it did not sometimes imply more to be in the mansion than to be in the kingdom; besides, Jesus Christ speaks here to the apostles, who were surely not to be classed with children who have died without baptism.

(3) He shall return at the moment of their death to conduct their souls thither, and at the day of the last judgment, to lead them there, both body and soul.

(4) I am the way which you should follow, the truth which you shall believe, and the life which is to resuscitate you to a life eternal and eternally happy.

discover through the Saviour's humanity, which was merely the instrument of the wonders which he wrought—the divinity which was their source. To see the Son with this perfect vision, would be to see the Father as clearly; and, in this sense, they had seen the Father as well as the Son, inasmuch as the divine nature, which they had only caught a glimpse of in the Son, is the same in the Son as in the Father. Thus it is easy to perceive both what they had and what they still required. In a little time, according to the promise which the Saviour here makes to them, they should require nothing, because the Holy Ghost was then to descend upon them with the plenitude of his light. Impatient to see the effect of this promise, "Philip said to Jesus: Lord, show us the Father, and it is enough for us. Jesus saith to him," in the sense which has just been explained: "So long a time have I been with you, and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, Show us the Father? Do you not believe that I am in the Father and the Father in me? The words that I speak to you I speak not of myself. But the Father that abideth in me he doth the works. Believe you not that I am in the Father and the Father in me? Otherwise believe for the very works' sake."

His works were, in point of fact, the incontestable proof of the truth of all his words; but it seems that this proof became more sensible to them if they did themselves, by virtue of Jesus Christ, the same things which He had done. And, in giving to whomsoever he wished the power of working miracles, did he not discover his divinity still more clearly than even by those which he himself wrought? It is in this sense that he adds: "Amen, amen, I say to you, he that believeth in me, the works that I do he shall also do, and greater than these shall he do (5), because I go to the Father, and whatsoever you shall ask the Father in my name, that will I do, that the Father may be glorified in the Son (6). If you shall ask me any thing in my name, that will I do."

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(5) The shadow of Saint Peter cured the sick—a miracle which Jesus Christ never wrought, except by word, or at least by the touch of his sacred garments. But the miracles of the disciples all redound to the glory of the Master, because they were wrought in his name and by his power.

(6) We must pray to the Father through the Son, and to the Son through himself,

He is, therefore, as powerful, or rather He has the same power, as the Father, since those very same things which are asked from the Father may also be asked from him. What indicates still more clearly this unity of power is, that he does not here say that he shall pray the Father, and that he shall obtain from him for them all that they can desire, but that he himself will confer it upon them. These words, while proving his omnipotence, expressed at the same time the greatness of his love. For what more affecting evidence thereof could he give to them than by offering himself, as he did, to accomplish all their desires, and by rendering them the depositaries of that supreme power which nothing can resist in heaven or on earth? A promise so magnificent could not fail to excite in them some sentiments of gratitude and love. And it is likely that Jesus, who avails himself of every opportunity in order to instruct them, took occasion therefrom to inform them how that love, which they owed him by so just a title, should not stop at sentiment, but must also be manifested by deeds, inasmuch as he added immediately, and without any apparent connection: "If you love me, keep my commandments."

Still this wondrous gift could not indemnify them for his loss: it was necessary for that purpose that Jesus should give them another self in his stead. Having, as God, the power to send him, he may also, as man, pray for his coming; and he promises to do so when he says: "I will ask the Father, and he shall give you (7) another

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so that all is through him, and nothing but through him. Such is the belief and the practice of the Church, who never petitions for any thing, but in the name and through the merits of our Lord Jesus Christ. A motive this, of the most profound humility—by myself I am unworthy of any thing. A motive of the most perfect confidence—through Jesus Christ I can obtain all; confidence and humility, two dispositions, which should always accompany prayer.

It would be abusing this doctrine, if we suffered it to weaken the confidence which we have in the intercession of the saints. We are only the more humble for believing that the saints are more agreeable than we to Jesus Christ, and we have not the less confidence in Jesus Christ, because we still believe that it is only through Him that the saints pray, and that their prayers are heard. We should be Calvinists or Iconoclasts, did we say *we withdraw ourselves from Jesus Christ when we pray to his members, which are also ours, his children, who are also our brothers, and his saints, who are our first-fruits, to pray with us and for us to our common Master, in the name of our common Mediator.*—Bossuet's Exposition of Catholic Doctrine.

(7) It is he who obtains him for us by his merits. No one had merited that the Son

Paraclete (8), that he may abide with you forever (9). The Spirit of truth whom the world cannot receive (10), because it seeth him not, nor knoweth him. But you shall know him, because he shall abide with you, and shall be in you."

Between the promise and the accomplishment little more than fifty days was to elapse. The term, therefore, was not far distant, and their patience was not to have too long a trial. However, the Saviour did not wish to leave them under the impression that they should, during all that time, have to mourn his absence; and, by an impulse of that paternal tenderness which induced him to call them his little children, he further said, announcing to them the near approach of his resurrection: "I will not leave you orphans; I will come to you. Yet a little while and the world seeth me no more;

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should be sent; but the Son has merited the sending, or the mission of the Holy Ghost. We have just seen that Jesus Christ could say positively, *I will send*, without saying, *I will ask*, as he had said before, Whatsoever you shall ask the Father, *I will ask* him, and he shall give you; whereas he says absolutely, Whatsoever you shall ask the Father in my name, *that will I do*. It is thus that he speaks, sometimes as God, sometimes as man, in order to testify the existence of both natures.

(8) We read in the text, *another Paraclete:* Jesus Christ is, therefore, our Paraclete, since he saith that the Holy Ghost is another. The Greek word from whence this is derived has three significations in the New Testament: it means to console, to exhort, and to perform the office of Advocate. In these three senses it applies to Jesus Christ, and in the first two significations it applies also to the Holy Ghost, to whom the name of Advocate cannot be applicable, inasmuch as it only belongs to Jesus Christ, on account of his humanity, by which he is become mediator between God and man. God, as God, cannot be called our Advocate: for before whom could he plead our cause? *P. De Ligny translates the word into French by "Consolateur." He adds to this note that he translates thus, with the majority of commentators:* On a traduit par *Consolateur* avec la plupart des interprètes.

The Holy Ghost was to console the apostles for the absence of Jesus Christ. He was also to be their consoler, in the midst of the toils which they had to undergo, and the persecutions of which they were to bear the brunt.

(9) The apostles were going to be deprived of the pleasure of living with Jesus Christ, but the consoling Spirit was never to abandon them. When he promised that the Holy Ghost should dwell eternally in their souls, Jesus Christ promised to them that they should never lose grace, but there is reason to think that they did not then understand this promise.

(10) Truth is here set forth, in opposition to vanity and falsehood, which renders it utterly incompatible with the world, which is essentially vain and false.

You will say that the world might possibly receive the Holy Ghost, but then it would cease to be what is called the world, in the Gospel.

but you see me, because I live and you shall live (11). In that day you shall know that I am in my Father, and you in me, and I in you (12)." And because in one sense this concerns us no less than the disciples, to whom Jesus then addressed his discourse, let us remark the condition to which he attaches his favors: "He," said he, "that hath my commandments, and keepeth them, he it is that loveth me (13). And he that loveth me shall be

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(11) Death was soon to withdraw him forever from the eyes of the world, but not from the eyes of his disciples, to whom he was to show himself immediately after his resurrection. We may believe that he said in this sense, I live, for a death so brief might really be called a sleep only, as the Saviour terms it himself, speaking of the death of Jairus's daughter, and of the death of Lazarus, whom he was going to restore to life. What he adds, *You shall live,* is understood to refer to the assurance he gives his disciples, that the rage of his persecutors shall not extend to them, in pursuance of the prohibition which he would lay upon them, when at the moment of his capture, he said unto them, "*If, therefore, ye seek me, let these go their way.*"

(12) They saw after his resurrection that his Father was in him, because his divinity was rendered so manifest to them, that there was not one of them, nay, not even the incredulous disciple, who did not confess that he was his Lord and his God. Now, to see his divinity so clearly, was to see just as plainly that the divine nature was common to him with his Father, and, consequently, that he is in his Father, and that his Father is in him, as he says himself elsewhere. They shall know, moreover, that they are in him and that he is in them, because, having participated in flesh and blood by his incarnation, he has made himself to be of the same nature with them. Besides, being their head, and they his members, they are animated by the same spirit, and live by the same supernatural life as he, which the reader shall see more fully explained in the similitude of the vine and its branches. These truths were not utterly unknown to them before the Saviour's Passion ; but they began to comprehend them better after his resurrection, the lustre of his resuscitated body having commenced to shed a new light on their minds. The new instruction then given by their Divine Master contributed also to this end ; for, after they had seen with their eyes their Lord and their God, they learned from his lips that he who was their Lord and their God, was, at the same time, their brother, and his Father their Father.

(13) *Man knoweth not whether he is worthy of love or of hatred.* He does not know, therefore, whether he loves, for were he assured that he loves, he would also be equally assured that he is beloved. He is not, therefore, assured that he keeps the commandments ; for, after this expression of Jesus Christ, he could no longer doubt, if he kept the commandments, whether he loves God, or whether he is loved by him. However, man should believe himself as equally assured that he loves God, as he can be that he keeps his commandments. Some Christians are uneasy because they do not feel a sensible love ; others compose themselves into a state of confidence, because they have a sensible affection for God. These are mistaken, both of them, since in Jesus Christ's judgment this love is decided by the commandments being kept or not kept.

loved of my Father, and I will love him, and will manifest myself to him (14)."

"Judas, not the Iscariot," but he who was otherwise called Thaddeus, the brother of James, and cousin of the Lord, "saith to him: Lord, how is it that thou wilt manifest thyself to us, and not to the world?" The reason is, because they loved him, whereas the world hated him. For such is the sense comprised in these words, which Jesus again repeated: "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him (15). He that loveth me not keepeth not my words." But if he have not love for me, neither hath he any love for my Father, and he should no longer expect to be loved either by Him or by Me. For "the word which you have heard is not mine, but the Father's who sent me."

All this contains a profound meaning, which the apostles were not as yet capable of penetrating. Jesus, who spoke it, however, that it might be understood, promised them that they should yet understand it, in the following words: "These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things (16), and bring all things to your mind whatsoever I shall have said to you (17)."

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(14) In order to love God, we must know him. God makes himself more fully known to those who love him. Greater knowledge produces greater love, which, in its turn, is rewarded by a fresh increase of knowledge. The tree springs from the seed thereof, and both one and the other, by their mutual reproduction, increase and multiply almost infinitely.

(15) God is everywhere, but he has three special dwellings: heaven, where he shows himself unveiled; the temples, wherein he receives our homage; and the souls of the just, wherein he continually operates by grace. The latter may well be termed his temples: "*Ye are the temples of the living God*," said Saint Paul. Well might they sometimes be called heaven also, on account of the wondrous light which God vouchsafes to shed upon them. Saint Paul leaves it doubtful whether it was not during one of these interior illuminations that he was carried in spirit to the third heaven, and there "*heard sacred words, which it is not granted to man to utter.*"—II. Cor. xii. 4.

(16) Jesus Christ might confer the Holy Ghost upon the apostles at the same time that he instructed them; he did not choose to do so, in order that they might learn that exterior preaching produces no effect except by the interior action of the Holy Ghost, and that they might not be tempted to attribute to their preaching the fruits which it was soon to produce.

(17) See page 236, Part I.

Being so near his departure from them, he once more bids them farewell in these terms: "Peace I leave with you; my peace I give unto you." It is thought that this was very nearly the usual form of farewell amongst the Jews. It was only a civil expression with them; but, on the part of the Saviour, it was a real present. He actually gave what they could merely wish; and the peace which he gave was much more genuine and precious than that which they wished each other. It is on this account that he adds: Not as the world giveth do I give unto you."

But the apostles were not then in a condition to relish the sweetness of that peace. The idea of the separation—which separation these words forcibly recalled to their mind—caused them at this moment a sadness and trouble which the Saviour condescended to soothe by these words: "Let not your heart be troubled, nor let it be afraid. You have heard that I said to you, I go away, and I come unto you." The assurance of my return should enable you to bear my absence. You would even desire it if you were more enlightened than you are, and if you had for me the love which you ought to have. Yes, "if you loved me, you would indeed be glad, because I go to the Father; for the Father is greater than I (18)," and he calls me to himself solely for the purpose of associating me in his dominion, and sharing with me his power. If he wishes that I should reach it by the way of sufferings and opprobrium, far from being scandalized thereat, remember ye that "now I have told ye before it come to pass, that when it shall come to pass, you may believe. I will not now speak many things to you; for the prince of this world cometh, and in me he hath not any thing (19). But that

(18) Jesus Christ spoke thus because of his humanity, according to the common explanation, which is quite sufficient to silence Arians. The ancient fathers, and especially the Greek fathers, thought that the Saviour might have also said this with reference to his divinity, on account of a certain superiority, which we fancy to ourselves, according to our own conceptions, in him who is the principle, over him who proceeds from him, in him who engenders, over him who is engendered, in the Father, over the Son. This was, as we see, without prejudice to the equality and identity of nature, so that heresy could derive no advantage from this explanation; but heresy might make a bad use of it, and it is always safe to confine ourselves to the former.

(19) It is sin which has given to the devil the empire of death; he therefore had no right over him who never sinned, who could only die voluntarily and of his own free-will.

the world may know that I love the Father, and as the Father hath given me the commandment, so do I: Arise let us go hence (20)."

CHAPTER LXI.

SEQUEL OF THE DISCOURSE.—JESUS CHRIST IS THE TRUE VINE.—WE ARE TO PERSEVERE IN CHARITY.—PERSECUTIONS FORETOLD.—TESTIMONY OF THE HOLY GHOST.

It is not easy to say very exactly in what place Jesus Christ spoke, and from whence he then departed. Many think that he was still in the supper chamber, where he had eaten the paschal lamb, and that it was from it he now went forth. Others think that he did not leave it at this moment; and although he had said, "Arise, let us go hence," that he remained there, notwithstanding, until he had concluded the long discourse which he had commenced, and a great part of which was yet unspoken: this supposition is very improbable. As for us, confining ourselves to the letter, we have already stated that, immediately after the supper, they all joined in the canticle of thanksgiving, and that they immediately set out, taking the way towards Mount Olivet. We must, therefore, infer that the discourse was pronounced upon the way, partly while walking on, and partly whilst stopping, either upon the road itself, or under some shelter which they met. We shall find no difficulty here if we remember that they walked outside of the city, and during night—that is to say, in a time and in a place where the Saviour could not

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(20) There is a colon in the text after these words: "*But that the world may know that I love the Father; and as the Father hath given me commandment, so do I.*" This colon in the place where it is renders the phrase imperfect, and has caused some to think that there was a deficiency here; but by changing this punctuation, and joining what precedes to these latter words, "*arise, let us go hence,*" we have this natural sense, so conformable to the Saviour's mode of thinking and of speaking: "*But that the world may know that I love the Father; and as the Father hath given me commandment, so do I arise: let us go hence,*" in order to proceed to that death to which he sends me. However, we would not have taken this liberty, had we not been authorized to do so by the example of skilful interpreters.—(*Père De Ligny.*)

be interrupted by the throng of passers-by. Wherefore, after having stopped a while, he arose with his disciples, and resumed his journey and his discourse.

Nothing had greater interest for them than the new mystery which he was about to disclose to them. It is that of the union, and, if we may dare to use the expression, of the incorporation of all the faithful with the Man-God, by which he makes himself their head, and they become his members, constituting but one body with him, animated by the same spirit, and living by the same life. Thus is formed the entire Christ, composed of the head and members, as branches, attached to the trunk, springing from the same root, and nourished by the same sap, form with it but one and the same tree, for such is the comparison which the Saviour makes, pursuing thus his discourse:

"I am the true vine, and my Father is the husbandman (1). Every branch in me that beareth not fruit, he will take away (2); and every one that beareth fruit, he will purge it (3), that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you (4). Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine, you the branches. He that abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing (5). If any one remain-

(1) Jesus Christ is also the husbandman, but he speaks of this with reference to his Father only, because it was proper that, in the parable, the vine-dresser should be distinguished from the vine. He calls himself the *true* vine, in order to signify that the union of the vine with the branches is still but an imperfect figure of the union of Jesus Christ with his members, and of the admirable manner in which he communicates to them life and fecundity.

(2) It shall be separated, in this life, from my mystic body, by heresy or by excommunication; or, if it still remain attached by faith, it shall be separated in the other life at least by reprobation.

(3) He will prune them. If the branch were sensitive, what would it not say against the hand who prunes it without mercy? But if it were rational, could it complain of those salutary wounds which procure for it glory and fruitfulness, and which preserve it from the fire to which it had been justly condemned on account of its sterility?

(4) We have in the text, *by reason of the word which I have spoken to you.* This is the evangelical word, the preaching of which produced faith which was followed by justification.

(5) This expression, and we might, indeed, say the whole of this parable, gives a mortal blow to Pelagianism; it was the fundamental dogma of that heresy that grace

eth not in me, he shall be cast forth as a branch, and shall wither. They shall gather him up, and cast him into the fire, and he burn eth (6). If you remain in me, and my words remain in you, you shall ask whatever you will, and it shall be done to you. In this is my Father glorified, that you bring forth very much fruit, and become my disciples."

This parable could not have a more suitable place than that wherein Jesus Christ proposed it. His disciples, who were upon the point of being deprived of his sensible presence, might easily forget him, and detach themselves from him. It was, therefore, necessary that they should be aware how closely it concerned their own interest to remain always united to him by faith and charity. This is the import of the parable, in which, besides several incidental truths, we find associated all the motives capable of inducing the apostles to rivet as closely as they can the bonds which unite them to their Divine Master—to wit, that of honor; it concerns them to avoid the shame of sterility, and to procure for themselves the glory of a happy fecundity: that of fear; if they detach themselves from this mystic vine, or if they deserve to be cut off therefrom, fire shall be their inevitable lot and their eternal punishment: that of self-interest; for the Saviour, being sensible of their attachment, makes them depositaries of his power and arbiters of his graces; all they require is, to

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is not necessary in order to perform good actions, and that at most it only facilitates the performance thereof. No, says Jesus Christ, without me, that is to say, without my grace, you can absolutely do nothing; and, in point of fact, it is not in order to fructify more easily or more abundantly that the sapling is attached to the vine—it is simply in order that it may fructify; without this union it would be equally impossible for it to bear fruit, either more or less.

This expression, *you can do nothing*, does not exclude all actions, but only such as are conducive to salvation. It would be an abuse of the expression to conclude therefrom that all the acts of the unfaithful are sins. Between sins and actions meriting eternal life there exists a medium, viz., actions morally good, but which, in the order of salvation, have neither value nor merit. Saint Paul said well, that all that he could do without charity would profit him nothing, but he does not say that it would be hurtful to him.

(6) In the text it is in the present, *and he burneth* (P. De Ligny translates the phrase into the future of the French verb "bruler," *et il brulera*); this is in order to signify the incredible activity of this devouring fire, which burns in an instant all that it touches. We also find its infinite duration expressed here by this present, always to come and always present, *and he burneth.*

desire and to ask, and their wishes shall be instantly accomplished; lastly, that of gratitude; God shall be glorified by the fruits of justice and holiness which they shall produce, as the fruits whereby a tree is crowned are at the same time the glory of the tree and of him who cultivates it. This is only a figurative repetition of what the Saviour had said to them long before, viz., that seeing their good works, men would refer the glory thereof to their heavenly Father, as the author of all the good which might be in them.

The Saviour again reverts to what he had already said to them, in order to impress it still more deeply upon their minds. He repeats to them, therefore, that they must always remain united to him, by the observance of his commandments, and inasmuch as all the commandments are comprised in charity, which comprises the love of God and of our neighbor: "As the Father hath loved me," he said to them, "I also (7) have loved you. Abide in my love. If you keep my commandments, you shall abide in my love, as I also have kept my Father's commandments (8), and do abide in his love (9). These things I have spoken to you (10), that my joy may be in you, and your joy may be filled; this is my commandment: That you love one another as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends (11).

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(7) That is to say, gratuitously and without there being on your part any preceding merit which bound me to it: it is thus that the Father loved the Saviour's holy humanity, when, in advance of all merit, he chose it to be united to the Word by unity of person. Jesus Christ speaks here as man, and the comparison which he draws between his love for his disciples and the love which his Father has for him, should be understood as indicative of similar gratuitousness, and not of love equal in its degrees and effects.

(8) *By making himself obedient unto death, even unto the death of the cross.* He undoubtedly received the commandment to do so, since where there is no commandment there is no obedience.

(9) The love of the Father was for the Son an inalienable good which he could never lose; nevertheless, the Son has done more in order to preserve it, than he requires from us in order that we may retain his love. The condition is similar, and it is less rigorous: who would dare to complain of it?

(10) That joy of complacency which a good father feels when he sees his children docile to his salutary advice. You yourselves rejoice to know that I rejoice in you, and this holy joy, which shall be henceforward the fruit of your docility, shall one day receive from your perseverance its plenitude and its perfection.

(11) Such has been my love for you—such is that which you ought to have for one another. This conclusion is here understood; Saint John elsewhere expresses it for-

You are my friends if you do the things that I command you. I will not now call you servants, for the servant knoweth not what his lord doth; but I have called you friends, because all things (12) whatsoever I have heard from my Father, I have made known (13) to you. You have not chosen me; but I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain; that whatsoever you shall ask of the Father in my name, he may give it you. These things I command you, that you love one another."

What induces him to repeat it to them here is, that union of hearts is absolutely necessary for those who are to concur in the success of a great enterprise; but this unanimity, which facilitates the means, is not alone sufficient to surmount all difficulties. Patience is also necessary, and none ever required it more than the apostles, destined as they were to encounter the fury of the entire world. Jesus Christ recommends this virtue to them, or rather he exhorts them to it by the most affecting of all motives, viz., his own example, which he proposes to them in these terms: "If the world hate you, know ye that it hated me before you. If you had been of the world, the world would love its own (14); but because you are not of the world, but I have chosen you out of the world, therefore the world

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mally, when he says (I. Ep. iii.): *We have known the charity of God, because he hath laid down his life for us; and we ought to lay down our lives for the brethren.*

The charity of Jesus Christ went still further. He has not given his life for his friends only, but saith Saint Paul (Rom. v.), *God commendeth his charity towards us; because when as yet we were sinners, according to the time, Christ died for us.* We have already seen under what circumstances it becomes a matter of obligation, or when it is merely a matter of perfection, to give our life for our neighbor. See note 7, page 182, Part I.

(12) We issue orders to servants without being bound to disclose to them our motives; but we tell our secrets to our friends.

(13) *All* only refers here to those things which concern religion and salvation. Jesus Christ had not already communicated all those things, since he soon after says to the apostles: *I have yet many things to say to you, but you cannot bear them now.* But he had communicated a part of them, and he will shortly communicate the rest. Thus, *I have made known to you,* signifies in this place, *I have commenced, and I shall soon finish making known to you,* either by myself, or by the Holy Ghost whom I shall send you, all that my Father hath told me.

(14) Not that people do not often hate each other in this world, but the world ever sympathizes with the corrupt morals of those who belong to it; whereas it has a natural and eternal antipathy to the pure morality of virtuous people.

hateth you. Remember my word that I said to you: the servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake (15) because they know not him that sent me (16)."

And this ignorance does not excuse them, because it is voluntary. "If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin." They do not comprehend the enormity thereof, because they think they hate me only; but "he that hateth me, hateth my Father also (17)." I say again: "If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father. But that the word may be fulfilled which is written in their law: They hated me without cause."

But their hatred shall not prevail against the truth which it made them disown; for "when the Paraclete cometh, whom I will send you from the Father (18), the Spirit of truth, who proceedeth from

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(15) Not only shall you be persecuted like me, but you shall be persecuted on my account. The first is a source of consolation for your pains, the second is a subject of joy and of triumph in the midst of the greatest contumely. *They indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus* (Acts v.). *But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things* (I. Pet. iv. 15).

(16) They know one God, the Creator of Heaven and of Earth, but they do not know him only as the Father of Jesus Christ, since they disown his Son; nor as the Author of Christ's mission, since they reject his Envoy. They do not know God, since they do not recognize him; that is to say, since they do not acknowledge his power in the miracles of Jesus Christ, or his sanctity in the doctrine of Jesus Christ.

(17) Nothing is more rare than direct hatred towards God, nothing is more common than indirect hatred. We hate God indirectly, as legislator and as judge, when we hate the law which he imposes upon us, and his justice which punishes the transgression of that law. Hatred of the religion which he has revealed, of the Church which he has founded, of the ministers whom he has established, is, of all indirect hatred, that which approaches nearest to direct hatred.

(18) All the works which God produces exteriorly are equally the work of the three divine persons. However, it often happens that we attribute them, by appropriation, to one of the three. Thus, Creation is attributed to the Father, Redemption to the Son, and Sanctification to the Holy Ghost. We say, with reference to one of the persons, that this person is sent, when the divine work is one of those operations which are appropriated to him; which, however, is said only with reference to the persons who *proceed*. Thus, the Son is sent by the Father from whom he proceeds, and the

the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning" (19).

(*a*) "These things" which you shall have to suffer with me, and for me, "have I spoken to you, that you may not be scandalized." You must, therefore, be prepared to bear it. "They will put you out of the synagogues. Yea, the hour cometh, that whosoever kill-

(*a*) St. John, xvi. 1–15.

Holy Ghost is sent by the Father and by the Son; but the Father from whom the two other persons proceed, and who proceeds from no one, is never said to be sent. But if the Son said of himself, the spirit of the Lord is upon me,* * he hath *sent* me to evangelize the poor, it should only be understood with reference to the Saviour's humanity, according to which he might in reality have been sent by the Holy Ghost; for if we merely consider in him the divinity, as he is the principle of the Holy Ghost who proceeds from him, it is he who sends the Holy Ghost, as he says expressly in this passage, and it is no longer permissible to say that the Holy Ghost sent him.

This expression, *whom I will send you*, has always been made use of to prove that the Holy Ghost proceeds *from the Son*. And as it is said, immediately after, *who proceedeth from the Father*, we have in this single text the refutation of two heresies, viz., of that which made the Holy Ghost proceed from the Son and not from the Father, and of that which made him proceed from the Father and not from the Son. It is well known that the second is the heresy of the Greeks: the first is but little known. Saint Basil has opposed it in Eunomius, as may be seen *lib. II. contra Eunomium, in fine.*

(19) St. Augustin says that the testimony rendered by the apostles is the testimony of the Holy Ghost, which is here spoken of. That is true, but it is not all. Indeed, the Holy Ghost directed and inspired the apostles in the testimony which they rendered to Jesus, according to this expression: *It is not you who speak; it is the spirit of your Father who speaketh in you.* And in this sense the testimony of the apostles is also that of the Holy Ghost. But this divine Spirit hath also rendered his particular testimony utterly independent of that of the apostles: this occurred when he descended upon them in the form of fiery tongues, and communicated to them the gift of language. He repeated this testimony every time he descended in a visible manner upon the newly baptized Christians, and communicated to them the same gift. Such is the divine testimony which was rendered by the Holy Ghost. The testimony of the apostles, inasmuch as they were inspired by the same spirit, was also divine. But it was, at the same time, human testimony, founded upon that which they had *heard* with their ears, *seen* with their eyes, and *touched* with their hands, as Saint John expresses himself (I. Ep. i.). And it is in this sense that Jesus Christ thus speaks of it, when he says: You shall give testimony, *because you are with me from the beginning.* The first testimony was necessary in order to oblige men to believe divine truths; the second was accommodated to the nature of man, and to his manner of proceeding in the verification of facts, viz., proof by witness. The combination of both leaves no species of testimony wanting to Jesus Christ.

eth you will think that he doth a service to God (20). And these things will they do to you, because they have not known the Father nor me. But these things I have told you, that when the hour shall come, you may remember that I told you of them.

"But I told you not these things from the beginning (21), because I was with you," and that, supported by my presence, you had no need of being cautioned; besides, that the first effects of this hatred must fall upon me alone. "Now I go to him that sent me, and none of you asketh me, Whither goest thou?" I know that this is not from indifference. "But because I have spoken these things to you, sorrow hath [*so*] filled your heart," that you have not strength to speak. "But I tell you the truth." However advantageous my presence may be to you, "it is expedient to you that I go (22); for if I go not, the Paraclete will not come to you; but if I go, I will send him to you (23). And when he is come, he will con-

(20) Christian and Catholic magistrates and princes have believed that they rendered a service to God by persecuting, as impious men, those who opposed the Christian and Catholic faith, and in this they were not deceived. On the other hand, infidel or heretic rulers have imagined that they served God when persecuting those who professed or defended the Christian or Catholic faith, and in believing so they were grievously mistaken. It is not so much the pain endured as the cause for which it is endured, which constitutes the difference between the martyr and the obdurate fanatic. In like manner, it is not the pain inflicted but the cause for which it is inflicted, which makes the difference between the impious persecutor and the zealous defender. God is so just that he will take ignorance as some excuse for the enemies of his religion, and even for the murderers of his prophets: *Forgive them, for they know not what they do.* He is so patient that he spares even those who dare to say that the defence of his cause concerns only himself, and that princes (though his vicegerents on earth) have no right to interfere on his behalf.

(21) Jesus Christ had already foretold more than once to his disciples the persecutions which they should have to encounter. What he here tells them for the first time is that they shall be persecuted and put to death because they shall be regarded as impious and enemies of God; which scornful imputation and unmerited punishment must of course be very distressing to these virtuous men. It is to this latter circumstance that we may refer these words: *I told you not these things from the beginning.*

(22) The apostles could only be indemnified for the loss of a God by the coming of a God. Therefore the Holy Ghost is God, says Saint Chrysostom, who drew this conclusion against Macedonius.

(23) It might, indeed, have occurred that the Holy Ghost should come, and that Jesus Christ should send him, although Jesus Christ did not quit the earth; but this would not have been in accordance with the order of the divine decrees. According to this order, each of the persons was to appear in his turn in the work of the divine re-

vince (24) the world of sin, and of justice, and of judgment"—that is to say (if we may venture to interpret such mysterious words), when the Paraclete comes, he shall convince the world that it is sinful (25), that I am just, or rather, that I am justice itself, and that on the day of the last judgment, I, who am to be its judge, because I am the conqueror and the judge of its prince—I shall display before its eyes the overwhelming contrast of its crimes with my innocence, and of my justice with its iniquity. Thus the world shall know at last what it is, what I am, and what it has to expect.

The Holy Ghost will, therefore, convince the world "of sin," adds the Saviour, reverting to what he had already said, "because they believed not in me; of justice, because I go to the Father, and you shall see me no longer (26); and of judgment, because the prince of this world is already judged (27)."

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demption and of the sanctification of men. The Father had commenced it by sending his only Son, and by uniting him to human nature through the incarnation. The incarnate Word had enlightened the world by his doctrine, and redeemed it by his death; it was necessary that he should disappear, and that he should leave, if we may venture so to speak, the world unoccupied, so that the Holy Ghost might exhibit himself therein in his quality of man's sanctifier, and as the consummator of the work of the Father and the Son. We also deduce from hence the divinity of the Holy Ghost, for there was no one but a God who could perfect the work of God.

(24) To convince, signifies to give proof sufficiently conclusive not to leave any reasonable ground of objection. This does not hinder people from being still incredulous, but it renders them inexcusable.

The most conclusive of all proof which the apostles gave, were the miracles which the Holy Ghost operated through their ministry.

(25) All men are sinners, and cease to be so only by faith in Jesus Christ. Wherefore those who do not believe in Him, remain necessarily and irremediably sinful.

(26) Jesus Christ, by quitting the earth and ascending into heaven by his own power, has shown that he was more than man, and very far from being, as the world had considered him, merely a sinful man, and guilty to the extent of deserving extreme punishment.

(27) The prince of this world is the devil. Dispossessed of the temples wherein he was adored; reduced to silence in the places where he had delivered his oracles, or to the forced confession of Jesus Christ's divinity by the mouth of demoniacs from whose bodies he was expelled—this spirit of darkness was manifestly vanquished, and, consequently, judged and condemned. Therefore the world, his worshipper and his slave, could no longer avoid being judged and condemned in its turn.

These three truths, proved by the apostles, that is to say, by the Holy Ghost, who inspired the preaching of the apostles, and who was the author of their miracles, proved also those truths which Jesus Christ has just proposed, taken in the sense that we have given to them.

By these last words the Saviour entered into mysteries which were as yet beyond the reach of the disciples. This it is which makes him then say to them: "I have yet many things to say to you (28), but you cannot bear them now. But," he adds, in order to increase in them the desire of the coming of the Holy Ghost, by inspiring them with the desire of being thoroughly instructed in all which it behooved them to know—"but when he, the Spirit of truth, is come, he will teach you all truth; for he shall not speak of himself; but what things soever he shall hear he shall speak (29), and the things that are to come he shall show you (30). He shall glorify me, because he shall receive of mine, and shall show it to you (31)."

It is true that all which he has comes from the Father; but "all things whatsoever the Father hath are mine: therefore I said that he shall receive of mine, and shall show it to you."

These words are easily understood if the Son be the principle of the Holy Ghost; but if he were not, they would be unintelligible. The procession of the divine persons is, therefore, clearly known, and we may say that the Saviour here completes the revelation thereof.

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(28) See note 13, page 480, Part II.

(29) The Holy Ghost spoke only what he heard from the Son, as the Son only does what he sees the Father do: figures of speech which signify that the Holy Ghost receives knowledge from the Son as the Son receives power from the Father.

(30) The gift of prophecy is promised by these words. The apostles had it, and they were not the only individuals who had it, since Saint Paul distinguishes different classes of apostles, of prophets, of doctors, &c. The apostles combined within themselves all these qualities which are found divided amongst others.

(31) The Holy Ghost received from the Son all divine knowledge with the divine essence. But he has not communicated it all to the apostles, human nature being incapable of receiving such a communication; and it is with reference to the portion which he communicates to them that the Saviour said: *He shall receive of mine, and shall show it to you*, which is tantamount to this: He shall receive from me what he shall announce to you.

CHAPTER LXII.

THE END OF THE DISCOURSE.—JOY PROMISED AFTER SORROW.—JESUS PRAYS FOR HIMSELF AND FOR HIS DISCIPLES.

Consoled in their sufferings by the visit and by the gifts of the Holy Ghost, the disciples shall also be finally consoled by their reunion with their beloved Master. The expectation thereof was not to be of very long duration; it was only to last during this life, so short in itself, and which is merely a moment, if we compare it with eternity. It is apparently in this sense that Jesus further said to them: (*a*) "A little while, and now you shall not see me; and again a little while, and you shall see me; because I go to the Father."

The first of these two periods is that which was to elapse before his ascension. The second period was from the ascension of the Saviour till the death of the apostles—that day when he was to receive them with open arms, and carry up unto his very throne their souls, then victorious over hell and the world. What he adds concerning his return to the Father refers to two things. Inasmuch as he was soon to ascend thither, his disciples must then lose sight of him; but inasmuch as he went thither for the purpose of preparing a place for them, his departure was to them a guarantee for his return, and the cause of their affliction became the foundation of their hope. All this had been announced, but not developed; and if it had for the disciples the certainty of oracles, it had also their obscurity, at least for the majority amongst them. "Then some of his disciples said one to another: What is this that he saith to us? A little while and you shall not see me; and again a little while and you shall see me; and because I go to the Father. They said, therefore: What is this that he saith? We know not what he speaketh."

"Jesus knew that they had a mind to ask him, and he said to

(*a*) St. John, xvi. 16–33.

them: Of this do you inquire among yourselves, because I said: A little while and you shall not see me; and again a little while and you shall see me. Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy."

Without fixing the duration of these two periods, Jesus makes them understand that the time of his absence shall be one of affliction to them, which affliction shall be followed by joy at his return. Their condition in this respect is very different from that of the lovers of the world, who commence with joy and end with sorrow. Let the Saviour's disciples, therefore, leave the lovers of the world to revel in their short and frivolous joys, and, instead of regarding them with envy, let them consider that the evils of the present life are like unto the labor by which they bring forth a second life, which is to be one of infinite joy and endless happiness, as the Saviour makes manifest by this comparison, which should serve as a consolation to all just souls laboring under sorrow or affliction: "A woman, when she is in labor, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more her anguish, for joy that a man is born into the world. So also you now, indeed, have sorrow: but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. And in that day you shall not ask me any thing (1)."

But when once they are separated from a master so beneficent and so powerful, to whom shall they have recourse in their necessities? The Saviour is about to relieve them from this last anxiety. There is a means of obtaining more favors in his absence than they did obtain during the time that he dwelt amongst them. This means, hitherto unknown, was at last to be manifested to the world. Jesus, who had already indicated it, makes it thoroughly known by these words: "Amen, amen, I say to you, if you ask the Father any

(1) If we refer this expression to what has been previously said, it will signify, *you shall ask me no further questions.* If we connect it with what immediately follows, it will mean, *you shall make no further prayer to me.* The majority of interpreters follow the first of these explanations. Those who see God face to face, no longer desire any information. It is true that they have no longer any wants to expose; but if they can no longer pray for themselves, they may still pray, and do incessantly pray, for us.

thing in my name, he will give it to you." Accustomed to address your prayers to me alone, "hitherto you have not asked any thing in my name. Ask, and you shall receive, that your joy may be full," by the entire accomplishment of your desires.

Jesus at last terminates this long instruction with the renewed promise of a clearer manifestation of the divine secrets: "These things, said he, I have spoken to you in proverbs: the hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father," either by myself or by the Spirit whom I shall send to you. "In that day you shall ask in my name; and I say not to you that I will ask the Father for you (2);" even were it possible that I did not do so, you would still be heard; "for the Father himself loveth you, because you have loved me (3), and have believed that I came out from God. I came forth from the Father, and am come into the world; again, I leave the world, and I go to the Father (4)."

The Saviour had often before spoken as clearly as he has just done, and, notwithstanding, he had not been understood. But whether the repetition of the same things had rendered them more intelligible, or whether he had accompanied his last words with an extraordinary light, which supplied the defect of capacity in his hearers, "His disciples say to him: Behold, now thou speakest plain-

(2) Jesus Christ, in heaven, is *always living* to make intercession for us (Heb. vii.). However, the Church never says to him, as to the saints, *pray for us*, but have mercy on us. The reason is, says the Abbé Rupert, because the intercession of Jesus Christ is not like that of the saints, an humble and suppliant prayer, but a representation of our wants and of his rights made by Him who, although he made himself like to us, is not the less equal to God.

(3) The love which God has for us necessarily precedes that which we have for God. We never could love him if he did not first love us. But our love makes him love us still more. Perhaps it might be more desirable to say that the first love which God entertained towards us was merely beneficence, and that our love causes the love of complacency to succeed to this beneficence, in the heart of God; and it is with reference to this second love that it is said: *My Father loveth you because you have loved me.*

(4) The Word was in the world before he left the bosom of the Father; and he did not quit his Father's bosom when he appeared to leave it, in order to come into the world. Always and everywhere present by his immensity, he merely manifested himself where he had not been visible. The Man-God has not quitted the world, though he left it to return to his Father; always present upon earth under the eucharistic species, he merely ceased to be visible where he had before been visible.

ly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee: by this we believe that thou comest forth from God. Jesus answered them: Do you now believe?" I know that you do; but such is still the feebleness of your faith, that "behold the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." And, in order to keep before their eyes the principal object of his discourse, he closed with these words: "These things I have spoken to you, that in me you may have peace," from the certainty that nothing shall occur, either to you or to me, which shall not eventually turn out to my advantage and to yours. "In the world you shall have distress; but have confidence, I have overcome the world (5)."

(*a*) "These things Jesus spoke, and lifting up his eyes to heaven, he said: Father, the hour is come; glorify thy Son, that thy Son may glorify thee, as (6) thou hast given him power over all flesh (7),

(*a*) St. John, xvii. 1–26.

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(5) The world was not entirely disarmed by the victory which Jesus Christ achieved over it; but it is so weakened thereby, that it can conquer those only who do not choose to defend themselves.

What strength the world still retains has been left to it only in order to signalize the courage of its conquerors, and its weakness is the reproach of those who become its slaves.

(6) *As* relates to this expression, *Glorify thy son;* it expresses the measure of the glory for which Jesus Christ asks. This glory must be proportioned to the power which his Father has communicated to him. Now this power being extended over all flesh, that is to say, unlimited, it is fitting that the glory which accompanies it should also be unlimited, because *Christ Jesus humbled himself, becoming obedient unto death, even unto the death of the Cross; God also hath exalted him, and hath given him a name which is above all names, that at the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father* (Philip. ii.).

(7) We find in the text, *all flesh,* an expression by which interpreters have always understood, *all men.* It is subsequently said, *that he may give eternal life to all whom thou hast given him.* He gives, therefore, eternal life to all flesh—that is to say, to all men, which shows that he does not here speak of eternal life consummated, but only of eternal life commenced, or as Saint Cyril explains it, of the root and origin of eternal life, viz., the knowledge of one true God, and of Jesus Christ in the quality of Messiah, as the Saviour himself is about to inform us. Such is the eternal life which he

that he may give eternal life to all whom thou hast given him. Now this is eternal life: That they may know thee the only true God, and Jesus Christ, whom thou hast sent (8). I have glorified thee on earth; I have finished the work which thou gavest me to do; and now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee (9)."

After having prayed for himself, he is now going to pray for his disciples. The greater length of the discourse, and the exquisite tenderness of the expressions, would almost make us believe that he takes a greater interest in their happiness than in his own. It is, therefore, exclusively for them that he thus continues to address his Father: "I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou hast given them; and they have kept thy word. Now, they have known that all things which thou hast given me are from thee; because the words thou gavest me I have given to them: they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. I pray for them; I

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has given to all men—that is to say, which he has offered to them, so that on his side nothing has been wanting which was necessary in order that all men might obtain it.

(8) Eternal life, that is to say, faith, which is the root thereof, has for fundamental dogmas the existence of one only God, and the mission of Jesus Christ as Saviour of the world. The second dogma was to be proposed to the Jews, who already believed the first, and both were to be proposed to the Gentiles, who were ignorant of both. To recognize the Father as the only true God is not excluding from the divinity they who constitute one and the same God with the Father. The Son and the Holy Ghost are not, therefore, excluded by this text; and the Arians, who sought to avail themselves of it, could turn it to no account.

If Jesus Christ is the ambassador of God, we should, therefore, have faith in all his words, and believe that he is God, if he has elsewhere said that he is God. Wherefore all that could be concluded from this text is, that the divinity of Jesus Christ is neither proved nor contradicted by it, and we are not the less bound to believe it, supposing that it is proved by other texts.

The Ancient Fathers have proved the divinity by this same text. They translate it thus: *This is eternal life, that they may know thee, and Jesus Christ, whom thou hast sent, as the only true God.* There is nothing objectionable in this interpretation; and when Saint Athanasius employed it against Arius the latter knew not how to answer.

(9) Before the creation of the world, *the Word was with God*, where he possessed the glory which belongeth to the only Son of the Father. He asks that his humanity may be associated in this glory, and that the uncreated Word may be recognized in the splendor of the Word incarnate.

pray not for the world (10), but for them whom thou hadst given me, because they are thine. He said this, speaking as man; but he speaks as God when he adds: "All my things are thine, and thine are mine: I am glorified in them (11)."

Let us not be surprised at seeing him urge so many motives in order to induce his Father to love them and to take them under his protection; they are about to be deprived of his presence, and of the sensible support which they had found therein. "Now I," said he, "am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name (12), whom thou hast given me, that they may be one (13) as we also are. While I was with them, I kept them in thy name. Those whom thou gavest me have I kept; and none of them is lost, but the son of perdition (14), that the Scripture may be fulfilled (15). And now I come to thee,

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(10) Jesus Christ does not here pray for the incredulous and perverse world, but for his disciples who had faith and justice. Thus it is that he asks for them what it is suitable to ask for just and faithful men, viz., perseverance in faith and justice, and the consummation of charity. Upon the cross he shall ask for the wicked and for the impious what should first be asked for this class of men, viz., the pardon of their sins, the first effect of which is the justification of sinners.

(11) The glory which he had hitherto derived from them was so inconsiderable, one would almost venture to say that it was scarcely worth speaking of. In the same way he has just been praising them for having believed in his word, although their faith was so unsettled, and for having practised the duties which he inculcated, although their virtue was so imperfect that he had been obliged often to reproach them with the weakness of both their faith and their virtue. This conduct is just like that of a tender and enlightened mother who points out their faults to her children, in order that they may correct them, and entertains their father with an account of those praiseworthy and virtuous qualities which may make him love them.

(12) That is to say, for the glory of thy name. P. De Ligny translates into French, *à cause de votre nom*, because of thy name. The note states that others translate, *par la vertu de votre nom*, or by virtue of thy name; and that we may choose between both meanings.

(13) In order that they may be one and the same thing by union of heart, as we are one and the same thing by unity of nature.

If they have charity, they shall have all the virtues; and if they shall remain perfectly united, they are assured of all success. And, indeed, Jesus Christ seems to sum up in charity all that he asks for them from his Father.

(14) An individual may have been given by the Father to Jesus Christ and nevertheless be lost.

(15) It was necessary that he should be lost since his loss was foretold in Scripture,

and these things I speak in the world, that they may have my joy filled in themselves (16). I have given them thy word, and the world hath hated them (17), because they are not of the world, as I am not of the world. I do not ask that thou take them away out of the world, but that thou preserve them from evil (18). They are not of the world, as I also am not of the world. Sanctify them in truth. Thy word is truth (19). As thou hast sent me into the world, I also have sent them into the world (20). For them I do sanctify myself (21), that they also may be sanctified in truth.

"And not for them only do I pray, but for those also who, through their word, shall believe in me; that they also may be one, as thou, Father, in me, and I in thee, that they also may be one in us (22),

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but his loss had been foretold only because he was to perish by the free and voluntary determination of his own heart.

(16) The joy which I shall have at seeing them preserved and sanctified; or otherwise that joy which they shall feel when they first experience in my absence the same effects from your protection as when I was present with them. We may choose between these two explanations.

(17) A further reason why God should love them; as the enemy of God and of Jesus Christ hates them.

(18) God does much for virtuous people, whom he delivers by death from the dangers and persecutions of the world. He does more for them whom he leaves therein with grace to surmount those difficulties: the first class constitute the just, the second are the heroes of religion.

(19) This word is the evangelical law; Jesus Christ asks that his disciples may perfectly accomplish it: it alone produces true and perfect sanctity.

(20) Jesus Christ is the ambassador of God, the apostles were the ambassadors of Jesus Christ; the latter, in the name of God and of Jesus Christ, have sent their disciples, who, in their turn, have sent others. The persons employed are different, but the source of the mission is always the same, and the last bishop who shall be consecrated in the Catholic Church shall have his mission from God as truly as Jesus Christ had his.

The apostles sent into the world should be saints: first, in order to preserve themselves from the corruption of the world; second, in order to sanctify the world by their example, without which preaching seldom produces a salutary effect. Each of them should be enabled to say: *Be ye imitators of me, as I am of Jesus Christ.*

(21) The sanctity of Jesus Christ is the source and the model of ours. Although as God he was essentially holy, and although he was necessarily so as man personally united to the Word, he still might not sanctify himself in the rigorous sense of this term, which signifies to render one's self holy, but to produce acts of sanctity in the sight of men who were to be sanctified by his merits and example.

(22) By means of Jesus Christ, who is *one* with God, and who has made himself *one* with us, there is formed of God, of Jesus Christ, and of us, so intimate a union,

that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them (23), that they may be one, as we also are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast also loved me (24). Father, I will, that where I am, they also whom thou hast given me may be with me, that they may see my glory, which thou hast given me; because thou hast loved me before the foundation of the world. Just Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have made known thy name to them, and will make it known; that the love wherewith thou hast loved me may be in them, and I in them (25)."

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that the term union scarcely suffices to express it, so that the term "*Unity*" seems to be more properly applicable. The mystery shall be unveiled in Heaven; the union of the faithful is its image upon earth. Although the eye doth not perceive either God, who is the soul and centre of it, or Jesus Christ, who is the connecting link, yet both one and the other manifest themselves by the effects in which we recognize the author of the law of charity, as we recognize the Creator by the works of creation. It is on this account that the Saviour adds *that the world may believe that thou hast sent me.* The world, in point of fact, has recognized him by this mark, and many an infidel, who had withstood the proof of miracles, could no longer resist that of charity.

(23) By this glory some understand the divine affiliation, others the apostolical mission, and others still the participation of the body and blood of Jesus Christ. Some think that the Saviour here means the gift by anticipation of eternal glory. We may as well observe in this place that we have omitted to explain several expressions in the Saviour's prayer, which are taken in different senses by the Fathers and Catholic interpreters. All these senses are good; none of them is so manifestly the literal sense as to exclude the other. To report them all would be merely multiplying commentaries, and then it is scarcely possible but that some one of these commentaries should present itself to those who read with attention this admirable prayer, and it is natural that each individual should be more affected by what occurs to his own mind, than by what might otherwise be suggested to him.

(24) God loves us with the same love with which he has loved Jesus Christ. It is properly Jesus Christ whom he loves in us, and the love which he has for us is only an extension of that which he has for Jesus Christ.

(25) This love *is in them,* because the love of the Father is no other than the Holy Ghost, who is really given to those whom God loves with that special love by which they are made his children. It is this which made Saint Paul say: *The charity of God is poured forth in our hearts by the Holy Ghost who is given to us* (Rom. v.).

CHAPTER LXIII.

GARDEN OF OLIVES.—KISS OF JUDAS.—SOLDIERS STRUCK DOWN.—MALCHUS.—JESUS IS APPREHENDED AND CONDUCTED TO ANNAS AND CAIPHAS.—THE BLOW.—FALSE WITNESSES.—CONFESSION OF JESUS CHRIST.

(*a*) "WHEN Jesus had said these things," having nothing more to do in this world but to suffer and to die, "he went forth with his disciples over the brook Cedron. He went, according to his custom, to the Mount of Olives; and his disciples also followed him. Then Jesus came with them into a country place which is called Gethsemani, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples." Very far from avoiding the traitor, he advanced to meet him; and as the moment of the combat drew nigh, (*b*) "He said to his disciples: Sit you here, till I go yonder and pray; pray [*ye also*], lest ye enter into temptation. And [*leaving the others behind*] he taketh Peter, and James, and John with him, and he began to grow sorrowful (1), and to be sad. And he saith to them: My soul is sorrowful even unto death (2); stay you here, and watch with me. And going a little

(*a*) St. John, xviii. 1, 2; St. Luke, xxii. 39; St. Matthew, xxvi. 36.

(*b*) St. Matthew, xxvi. 36–38, 39; St. Luke, xxii. 40–44; St. Mark, xiv. 33, 34–36.

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(1) He began to feel sorrow and also fear. He might experience both these sentiments, because he was man; but because he was the Man-God, he felt them only at the moment and in the degree that he wished, and these feelings ceased when he commanded them to depart from him. If this be weakness, we may term it the weakness of a God; and the power of mastering his passions when at this height, evinced greater strength than if he were utterly devoid of passions.

This is properly *the passion* of the Saviour's soul. Man had sinned in his body and in his soul. Fear and sorrow are not sins; these two feelings are no imperfections in him who was *one tempted in all things like as we are, without sin* (Heb. iv. 15).

Neither is it beneath the Man-God to feel the bitterness of sorrow, any more than it was to endure pain when scourged and crucified, since in reality both one and the other is grief, and it is still the soul which feels.

(2) My soul is sorrowful, and it will be so until the moment of my death; or else

Christ's Agony.

further, he was withdrawn away from them a stone's cast; and kneeling down, he prayed, saying: Father, if thou wilt, remove this chalice from me. But yet not my will, but thine be done. And being in agony, he prayed the longer; and he saith: (*a*) Abba, Father, all things are possible to thee; remove the chalice from me, but not what I will, but what thou wilt (3). And his sweat became as drops of blood trickling down upon the ground (4)."

(*a*) St. Mark, xiv. 36.

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my sorrow is like to that which is felt at the moment of death; or else again, I am so sorrowful as to be almost dying with sorrow. The last of these three explanations is the most natural and most generally followed.

It is very difficult to reconcile this sorrow with the intuitive vision of God. Was he sorrowful without any mixture of joy, or did he experience the two opposite extremes of joy and sorrow? Some interpreters advance the first proposition; others, the second; neither appears impossible. God, by his omnipotence, might have separated the effect from the cause—that is to say, that whilst preserving the intuitive vision in the Saviour's soul, he might hinder this vision from producing the joy which is the natural effect thereof. On the other hand, we know by experience that two different causes may produce at the same time, in the same person, great sorrow and great joy; and it is in this way that we commonly conceive the state to which Jesus Christ was reduced during his agony.

(3) Provided we have that entire resignation to the will of God, we may be sensible of our woes, lament them, ask God to deliver us from them, and in the heavy affliction of nature seek for solace in the company of virtuous friends. All that is not incompatible with patience, nor even with the most perfect patience, since Jesus Christ has done it.

There is a mode of suffering which is apparently more courageous. Jesus Christ has chosen this in preference to it because this is more humiliating, and he wished to lower himself—more painful, and he wished to suffer—more proportioned to our weakness, and he wished to instruct us. We may exhort each other to suffer in this way, and in doing so we do not exhort our friends to suffer with joy, because joy in suffering is a miracle which God operates or does not operate according to his good pleasure. We may desire to possess this joy in suffering, supposing that it should please God to produce it in us; and we must know how to do without it, if God withholds it from us.

He sometimes produces this joy in the saints, in order to make patience more easy to them, and sometimes he does not produce it, in order that he may leave them the whole merit of patience. Saint Paul said (II. Cor. vii.), *I exceedingly abound with joy in all our tribulation.* He had said previously, speaking of what he had to suffer in Asia: *We would not have you ignorant, brethren, of our tribulation, which came to us in Asia; we were pressed out of measure above our strength, so that we were weary even of life* (II. Cor. i.).

(4) Sweat is an effect of fear; this is not the only example which we know of fear being so great as to be followed by a sweat of blood. We could not therefore decide whether this sweat was or was not miraculous, unless we reckoned it a miracle of charity in the Man-God to have reduced himself for us to such a terrible extremity.

Then, as if the support of the divinity had been utterly withdrawn from the humanity, (*a*) "There appeared to him an angel from heaven, strengthening him (5). And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow (6). He said to Peter: Simon, sleepest thou? couldst thou not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak (7). Going away again, he prayed, saying the same words: My Father, if this chalice may not pass away, but I must drink it, thy will be done; and when he returned, he found them again asleep; for their eyes were heavy, and they knew not what to answer him. Leaving them, he went again, and he prayed the third time, saying the self same word. Then he cometh to his disciples, and saith to them: Sleep ye now, and take your rest. Behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray me."

(*a*) St. Luke, xxii. 43–45; St. Mark, xiv. 37–39, 40; St. Matthew, xxvi. 40–42, 44–46.

(5) We are not informed what species of comfort he received from the angel. We may conclude that this celestial messenger strengthened his body, by restoring to him the vigor which the agony and the sweat of blood had caused him to lose. Apparently he also strengthened his mind, by representing to him the principal motives which should induce him to suffer, such as the restoration of his Father's glory, and the redemption and salvation of men. The visit of the angel is also one of the circumstances from which we infer that the human nature in Jesus Christ was then abandoned to all its sensibility.

(6) If the conduct of Jesus Christ teaches us that it is not forbidden to those who suffer to seek human consolation, that of the apostles shows plainly the little reliance we should place upon them.

When men fail to console us, let us return, like Jesus Christ, to God, who permits men to fail in affording us consolation, only in order to recall us more effectually to himself, as the sole refuge and the only consolation of the afflicted.

(7) Those who deem themselves secure of victory because they are determined, as the apostles were, to fight courageously, appear to be ignorant of two truths, one of which results from experience, and the other is a matter of faith. The first is, that there is a wide difference between the will and the deed, and that the most courageous resolutions when the enemy is out of sight, disappear at his approach. Such is the meaning here conveyed by the weakness of the flesh opposed to the willingness of the spirit. The second truth, which is a matter of faith, is, that if the good-will comes from grace, the execution should also proceed from the same source, pursuant to this expression of Saint Paul: *It is God who worketh in you, both to will, and to accomplish* (Philip. ii.). We must, therefore, pray, in order that we may obtain the second grace, without which the first remains inactive.

(*a*) "As he spoke, behold a multitude, and he that was called Judas, one of the twelve, went before them: having received a band of soldiers, and servants from the chief priests and the Pharisees, [*he*] cometh thither with lanterns, and torches, and weapons, and staves. And he that betrayed him had given them a sign, saying: Whosoever I shall kiss (8), that is he; lay hold of him, and lead him away carefully. When he was come, immediately going up to Jesus, he saith: Hail, Rabbi, and he kissed him."

The Lamb of God did not refuse this kiss, which was more cruel than all the insults endured by him in his passion: instead of treating the wretch as his perfidy deserved, he was more affected by the loss of Judas than by his crime; and seeking rather to save than to confound him, (*b*) "Jesus said to him: Friend, whereto art thou come? Judas, dost thou betray the Son of man with a kiss?"

These sweet words would have softened a tiger, and converted any ordinary villain; but a perverted apostle could not be otherwise than the most wicked and the most hardened of all sinners. This man, instead of casting himself at the feet of so good a master, returned to his gang, and perhaps it was at this moment that he received payment for his treachery.

They could no longer refuse it to him, since he had fully performed his promise. However, the Saviour was not yet taken; it was not fitting that he should be captured by surprise, and he was only to be so arrested, because he wished it. (*c*) "Therefore, knowing all things that should come upon him, he went forth and said to them: Whom seek ye? They answered him: Jesus of Nazareth.

(*a*) St. Matthew, xxvi. 47; St. Luke, xxii. 47; St John, xviii. 3; St. Mark, xiv. 43–45.

(*b*) St. Matthew, xxvi. 50; St. Luke, xxii. 48.

(*c*) St. John, xviii. 4.

(8) He had appointed this signal in order that Jesus Christ might not perceive that it was meant as such. It was a custom amongst the Jews to kiss each other when they met; to fail in doing so was a mark of indifference, and perhaps of contempt. We have seen the reproach which Jesus Christ made to Simon the Pharisee for having given him no kiss (St. Luke, vii.).

The primitive Christians still observed this custom, as we learn from the Epistles of the apostolic writers; amongst us it is only observed by women. This custom is praiseworthy so long as it is confined to persons of the same sex; otherwise it is an abuse the indecency of which can never be justified by custom.

Jesus saith to them: I am he. As soon, therefore, as he had said to them: I am he; they went backward, and fell to the ground." He who had cast them down, permitted them to arise immediately. "Again, therefore, he asked them: Whom seek ye? and they said: Jesus of Nazareth. Jesus answered: I have told you that I am he. If, therefore, you seek me, let these go their way," he added, pointing to his disciples, "that the word might be fulfilled which he said: Of them whom thou hast given me I have not lost any one (9)."

All that Jesus had determined to do previous to his apprehension was now accomplished. He had made his enemies feel, by a single word, that, alone and unarmed, he was stronger than a troop of armed men. He had permitted them to do to his person what they never could have done without his permission, and by forbidding them to touch those who had been given to him, he had showed the bounds which his Almighty hand had marked out for their fury. (*a*) "Then they came up, and held him (10)."

"They that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword? Then Simon Peter, having a sword, drew it," without waiting for the answer, and struck the servant of the high priest, and cut off his right ear. The name

(*a*) St. Matthew xxvi. 50, 52, 54; St. Luke xxii. 49–51; St. John xviii. 10, 11.

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(9) This expression, which has been read, page 491, Part II., is understood with reference to eternal life; the application which Saint John here makes of it informs us that the Saviour wished also to insinuate that none of his disciples should lose their life during his passion. The prophecy was accomplished in two ways, and what is remarkable—the exception of Judas took place in two senses—he alone lost the life of the soul and the life of the body. What is guarded by God is, they say, well guarded. The combined fury of Jews and Romans could not make the disciples lose a hair from their heads, and he who had ranged himself on the side which appeared the strongest perished miserably.

God allows the wicked to prevail to a certain point; but he strikes in his turn, and his blows are so terrible that they make the stricken oppressor an object of compassion even to the victims of his oppression.

(10) It is surprising that the miracle which had thrown them prostrate on the ground did not make them enter into themselves. Miracles do not convert people who are governed by passion; they only serve to render them more furious: so much for the masters. As to the servants, some of them do not think at all; others only consider the interest which they have in gratifying the passions of those who employ them.

of the servant was Malchus. But Jesus said: Suffer ye thus far (11); and when he had touched his ear he healed him (12). He [*then*] said to Peter: Put up thy sword into thy scabbard; for all that take the sword shall perish with the sword (13). The chalice which my Father hath given me, shall I not drink it? Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels (14)? How then shall the Scriptures be fulfilled, that so it must be done?"

If the two miracles which Jesus Christ had just performed were not sufficient to disarm the hatred which pursued him, they served at least as proof that it lay with himself alone either to encounter the effects thereof, or to guard himself against them. But, in order thoroughly to convince his enemies, he wished to make them understand that if they then succeeded in rendering themselves masters of his person, it was solely because he wished it. For, so long as he wished to avoid them, they had never been able to succeed, although he was in the midst of them, and we may say in their very hands.

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(11) (P. De Ligny translates into French thus: *tenez vous en là;* which signifies, "*remain where you are.*" He appends the following note): We have adopted the common explanation. The Latin words, *Sinite usque huc,* appear to signify more naturally, *laissez venir jusq'ici,* let him (or them) come hither, whether the Saviour alludes to those who came to arrest him, or whether he speaks of Malchus, whom he wished to approach him in order that he might cure him by his touch. What makes this latter interpretation highly probable are these words which follow immediately in Saint Luke: *And when he had touched his ear he healed him.*

(12) A miracle of clemency succeeds one of terror. If they are neither frightened by one nor affected by the other, will not the Lord have a right to say to them: *What is there that I ought to do more to my vineyard that I have not done to it?*—(Isaias v.)

(13) Shall perish, that is to say, shall deserve to perish. Jesus quotes the law, and alludes apparently to that saying from Genesis, c. x.: *Whosoever shall shed man's blood, his blood shall be shed.*

(14) He had not obtained the request that the chalice of his passion should pass away from him: how could he obtain the twelve legions of angels in order to secure himself against it? Our reply is as follows: Jesus freely consented to redeem mankind. The Eternal Father commanded him, in consequence, to suffer death upon the cross—the only price which he would receive for our ransom. Jesus persisting in the wish to save men, could not, therefore, be exempted from drinking the chalice, and this is the reason why he did not obtain his request in the Garden of Olives. But he could have revoked this consent; and if he had done so, his Father would immediately have armed in his defence the entire host of heaven.

Therefore (*a*) "he said to the chief priests, and magistrates of the temple, and the ancients, that were come unto him: Are you come out as it were against a thief, with swords and staves to apprehend me? I was daily with you in the temple teaching, and you did not lay hands on me; but this is your hour (15), and the power of darkness (16). Now all this was done, that the Scriptures of the prophets might be fulfilled: then the disciples all leaving him, fled. A certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him; but he, casting off the linen cloth, fled from them naked."

(*b*) "Then the band, and the tribune, and the servants of the Jews took Jesus and bound him. They led him away to Annas first; for he was father-in-law to Caiphas, who was the high priest of that year. Now, Caiphas was he who had given the counsel to the Jews that it was expedient that one man should die for the people (17). Annas," satisfied with this mark of his son-in-law's respect, "sent him bound to Caiphas the high priest (18). They led him to Caiphas the high priest, where the Scribes and the ancients were assembled."

(*a*) St. Luke, xxii. 52, 53; St. Mark, xiv. 48, 49, 51, 52; St. Matt. xxvi. 56.

(*b*) St. John, xviii. 12–14–24; St. Matthew, xxvi. 57.

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(15) The world has its hour, and God his eternity.

(16) It is worthy of remark that, on an occasion when it was difficult to retain self-possession, Jesus displays neither passion nor weakness. He speaks to all, to Judas, to Peter, to the priests, and to their satellites, and he says to each what is suitable for them; he instructs and gives orders until the moment when he says to his enemies words equivalent to these: Take me now; I restrain you no farther. What strength there is in this moderation!

(17) The seizing of this young man gives reason for thinking that they had the design of arresting the Saviour's disciples, if he had left it in their power.

(18) These words, *Annas sent him bound to Caiphas*, are found in Saint John, immediately after he has related the first denial of Saint Peter, and the blow given to the Saviour by one of the high priest's servants; which has made some interpreters think, and amongst them even Saint Augustine, that both the blow and this first denial occurred at the house of Annas. However, as the three denials are placed by the other evangelists in the house of Caiphas, it has been a matter of inquiry how to reconcile them with Saint John; and the way to reconcile both statements has been obtained by observing that the two events which we speak of are placed by Saint John in the house of him whom he calls simply the *high priest*, after having been satisfied in saying of Annas that he was son-in-law of the high priest. Now, to term a man *high priest* immediately after having spoken of one as the *high priest's father-*

(*a*) "And Simon Peter," ashamed of his flight, and recovered a little from his fear, "followed Jesus afar off, and so did another disciple. That disciple was known to the high priest, and went in with Jesus into the court of the high priest (19). But Peter stood at the

(*a*) St. John, xviii. 15, 16, 18 ; St. Mark, xiv. 54 ; St. Luke, xxii. 55 ; St. Matthew, xxvi. 58.

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in-law, is evidently speaking of the son-in-law, after having spoken of the father-in-law. Saint John, therefore, places these events in the house of Caiphas ; and if he says subsequently that Annas sent Jesus to Caiphas, he does so in order to show that Jesus had been sent to the latter, after having been conducted to Annas.

It was necessary that he should say this ; and if he had previously said so, there would have been no difficulty in the matter ; but the difficulty is obviated by his having subsequently stated it.

In order to anticipate a difficulty which might be started, we shall remark that, from the time that the Romans had rendered the Pontificate annual, the names of pontiffs and high priests were still given to those who had held the office during the preceding years. But the title was given to them only when they were spoken of collectively, as of an order of men rendered superior to common priests by the Pontificate with which they had been invested. For when a person said simply the high priest or the pontiff, he understood him only who actually held office.

(19) It is generally agreed that this disciple was Saint John; however, there is some ground for doubting it. We know who Saint John was before he attached himself to the Saviour—a young man of Galilee, the son of a poor fisherman, who, perhaps, had never left his own country until the time when he quitted his boat and his nets in order to follow Jesus Christ. When and how could he have formed an acquaintance with the high priest, who was the first man of the nation, whilst he was a young man from the very lowest class—a Galilean, despised on this account by the Jews properly speaking—who had become odious to the whole sacerdotal order by his avowed attachment to Jesus Christ, and had passed only a few days of his life in Jerusalem, during which he had not quitted his Master's side ? How could he have obtained sufficient consideration from the domestics of the house to induce them to admit, through his recommendation, an unknown individual, at a time when every circumstance tended to excite distrust, and when it appeared, by Peter's exclusion, that distrust was really entertained ? Is it not more natural to think that this was a concealed disciple, and on this account unsuspected—a man of condition, such as were Nicodemus and Joseph of Arimathea, who might have been known to and respected by the high priest ? It is true that Saint John happened to be present at the crucifixion ; but does it follow that he had accompanied Jesus from the time that he left the Garden of Olives ? It is also true that it is written that Peter followed from a distance, and with him another disciple ; which leads to the inference that this other disciple had started with Peter from the Garden of Olives, and consequently that he was one of the apostles, and, moreover, that he was probably Saint John. But is it still impossible that some disciple who might not have been one of the apostles may have joined Peter in the streets of Jerusalem, where the tumultuous progress of so many people might

door without. The other disciple, therefore, who was known to the high priest, went out, and spoke to the portress, and brought in Peter even into the court of the high priest. Now, the servants and ministers stood at a fire of coals (because it was cold), and warmed themselves, when they had kindled the fire in the midst of the hall. Going in, Peter sat with the servants, that he might see the end, and warmed himself [*at the fire*] with them."

In the mean time, Jesus had entered into the hall, where all his enemies were assembled to sit in judgment upon him. It was sworn that he should die; but no action of his life gave cause for a just condemnation. (*a*) "The high priest, therefore, asked Jesus of his disciples and of his doctrine. Jesus answered him: I have spoken openly to the world; I have always taught in the synagogue, and in the temple whither all the Jews resort, and in secret I have spoken nothing (20). Why askest thou me? ask them who have heard what I have spoken unto them. Behold, they know what things I have said," added he, pointing out (as there is reason to believe) those amongst the assembly who, having several times heard him, were in a position to give evidence concerning his doctrine.

This answer was worthy of the Eternal Wisdom from whose lips it came. An accused party is inadmissible as evidence in his own favor; and if the crime of which he is accused be public, it is easy to prove it by witnesses. To decline this natural course was showing too plainly that they were bent upon his destruction, and Jesus owed it to truth and to his innocence to make this apparent. It is true that he could not effect this without making his judges feel that they were in the wrong; and as no one can ever be in the right with impunity when arraigned before prejudiced judges, "when he had said these things, one of the servants standing by gave Jesus a

(*a*) St. John, xviii. 19–23.

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have caused him to inquire what was going forward, and to be informed thereof by Peter? It is, therefore, at least doubtful whether or not this disciple was Saint John.

(20) Jesus Christ often taught his disciples in private. Nevertheless, he could say with truth that he taught nothing *in secret*, because the doctrine which he taught in private was the same as that which he taught in public: we are to understand that it was substantially the same, and that he did but expound it further in the familiar discourses which he had with his apostles.

blow (21), saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil (22), give testimony of the evil (23); but if well, why strikest thou me?"

The judges approved, at least by their silence, of this most brutal act. Nevertheless, what the Saviour had said was so reasonable, that they deemed themselves bound to proceed against him in the manner which he himself had just proposed. Accordingly, (*a*) "the chief priests and the whole council sought false witness against Jesus, that they might put him to death, and they found not" any who had even the semblance of truth, "whereas many false witnesses had come in; (*b*) for many bore false witness against him"—manifestly false, "and their evidence were not agreeing. Last of all there came two false witnesses, and they said: We heard him say: I am able to destroy the temple of God, and after three days to rebuild it. I will destroy this temple made with hands, and within three days I will build another not made with hands (24). And their witness did not

(*a*) St. Matthew, xxvi. 59, 60.
(*b*) St. Mark, xiv. 56–58–61; St. Matthew, xxvi. 60, 61.

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(21) We are ignorant whether this man is or is not saved; but we know that he may have been saved, that is to say, we know that it is not impossible that he may enjoy ineffable and eternal delight in the contemplation of that adorable face which he so grossly outraged. Oh! abyss of mercy, more profound and more impenetrable than all those of justice.

(22) There are circumstances wherein reason, justice, and sometimes even charity, forbid you to present the left cheek to him who has struck you on the right. Jesus Christ now found himself placed in just such a position. But circumstances shall soon change; and a thousand blows which he shall receive without averting his face, and without uttering a single word, shall make it manifest that he has taught nothing which he has not practiced.

(23) Amongst the various reasons which the Saviour might have had for replying to the individual who had struck him, that which first presents itself is, that he did not wish to let it be thought that he was deficient in respect towards the legitimate authorities, even when they are persecuting and unjust.

We may give as a second reason that Jesus, who availed himself of every opportunity of giving instruction, wishes to inform this man, who was a sort of beadle, that he should not abuse the right which the laws or common custom gave him to strike those who, whilst answering the magistrates, deviated from the respect due to them.

(24) Jesus Christ had said (St. John, ii. 19): *Destroy this temple, and in three days I will raise it up.* These words, *I am able to destroy*, and *I will destroy*, placed instead of this word, *destroy*, were what chiefly rendered these men false witnesses.

agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But Jesus," sufficiently justified by the mutual contradictions of his accusers, "held his peace, and answered nothing."

He must speak, notwithstanding, because he must perish, and they could no longer find a pretext for his condemnation except in his own words; (*a*) "Again [*therefore*] the high priest asked him, and said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of the blessed God."

Jesus might still remain silent, or get rid of a question so embarrassing by giving one of those answers with which he had so often confounded the malice of his enemies; but he wished on this occasion to confess the truth of which he was to be the first martyr, and the confession of which was to make so many martyrs after him. Thus, although fully aware that it would cost him his life: "Thou hast said it," he said to him who summoned him to declare whether he was the Christ: Yes, "I am." Then, addressing himself to all those who were present, he adds: "Nevertheless, I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven (25)."

(*b*) "Then the high priest," concealing his joy under the appear-

(*a*) St. Mark, xiv. 61, 62; St. Matthew, xxvi. 63, 64.
(*b*) St. Matthew, xxvi. 65, 66.

When a person wishes to accuse and to condemn any one on account of his words, if he do not report these words precisely as they came from the mouth or the pen of the accused, the accuser is a false witness and an unjust judge.

(25) There is a profound meaning in these latter words. Jesus Christ does not utter them solely for the purpose of intimidating his judges, by warning them that he shall in his turn be their judge; he informs them further, that everything which has been foretold with reference to his glorious coming shall have its fulfilment, and this took away all pretext for their incredulity; for the matter stands as if he said to them: You think yourselves authorized not to acknowledge me, because I have not as yet one of the principal characters appertaining to the Messiah foretold by the prophets; but wait a little—this mark shall appear as well as the others; and in the mean time recognize me in the humiliating state to which you see me reduced, since it is not less foretold than that state of glory and of power which the Scripture truly announces, but the time for it has not yet arrived. This supposes that Jesus Christ had proved elsewhere that he was the true Messiah, and of this his miracles were more than sufficient proof.

ance of a hypocritical sorrow, "rent his garments (26), saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy; what think you? They all answering, said: He is guilty of death (27)."

CHAPTER LXIV.

INSULTS AND OUTRAGES.—DENIAL OF SAINT PETER, AND HIS TEARS.—JESUS INTERROGATED A SECOND TIME BY THE PRIESTS.—REPENTANCE OF JUDAS AND HIS DESPAIR.

After this first examination they withdrew, postponing till the following morning the conclusion of this affair—the successful issue of which appeared no longer doubtful. Jesus was left in the custody of the servants and domestics. These satellites would have thought that they served their masters badly if they contented themselves with guarding him. They believed that it was part of their duty to outrage him. (*a*) "Some began to spit on him. The men that held him mocked him and struck him. They blindfolded him (1), and smote his face, saying: Prophesy unto us, O Christ,

(*a*) St. Mark, xiv. 65; St. Luke, xxii. 63–65; St. Matthew, xxvi. 68.

(26) This was a wretch who acted the religious man; but his action serves to show us that the Jews, when they heard blasphemy, rent their garments, whilst we see Christians hear without emotion the blasphemies of the impious. We shall not say that they applaud, for could those who applaud such language be still called Christians?

(27) In a numerous assembly of judges, the most iniquitous of all judgments was unanimous. After that, there is no iniquity that need cause surprise.

Were all these judges, then, equally wicked? No; amongst the wicked there were some weak, and the weak were hurried away by the wicked. The latter were, without doubt, the most culpable, which does not prevent sentence of death from being pronounced against the others, by these words of Saint Paul (Rom. i. 32): *They who do such things are worthy of death; and not only they that do them, but they also that consent to them that do them.*

(1) This insolence is imitated as closely as possible by those who, in order to offend God with hardihood, persuade themselves that he does not see them, and who say, at least in their heart, these words which the prophet places in their mouth: *The Lord shall not see; neither shall the God of Jacob understand* (Psalm xciii. 7).

who is he that struck thee: and blaspheming, many other things they said against him."

This scene occupied the rest of the night, and during all that time he whom the angels adore served as a butt for the ridicule of this low rabble. We do not read in the history of our Saviour's passion that he opposed one single word to so many outrages, because, in point of fact, he did not utter one. If the evangelists do not always directly say so, the prophets assure us of it; and this miracle of patience is contradicted by no one. But what renders the fact still more wonderful, and what we shall here remark with reference to all the Saviour endured during the whole course of his passion is, that he suffered nothing which was not felt on his part as exquisitely as it could be felt. We speak not only of his corporal pains to which the perfect constitution of his body rendered him so sensitive. All that is most humiliating in contempt, most insulting in derision, most contumelious in injury—all the most revolting details of the outrages which he endured, penetrated to the innermost depths of his soul. He tasted this accumulation of bitterness, and filled himself with it even unto satiety, according to what is written that he should be saturated with opprobrium. We may judge, therefore, what he had to suffer during that fearful night—the mere remembrance of which produces in pious souls such lively compassion, and calls forth such an abundance of tears. But what gave the finishing stroke to his sorrow, and what was to him the most painful of all outrages, is, that while he was thus in the power of his cruel enemies, the first and the most favored of his disciples, the chief of his apostles, chose to renounce him.

We have seen that Peter, after having entered through the interference of one of the disciples, (*a*) "sat without in the court below, warming himself. There cometh one of the maid-servants of the high priest, and when she had seen Peter warming himself, looking on him, she saith: Thou also wast with Jesus of Nazareth; but he denied before them all (2), saying: Woman, I know him

(*a*) St. Matthew, xxvi. 69–72; St. Mark, xiv. 66–68; St. John, xviii. 25; St. Luke, xxii. 57, 58.

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(2) The weakest being in nature, and the least imposing in worldly estimation—

not (3); I neither know nor understand what thou sayest. And," wishing to avoid a second interrogation, "he went forth before the court, and the cock crew. As he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth; and after a little while another, seeing him, said: Thou also art one of them. They said, therefore, to him: Art not thou also one of his disciples?"

The fear of Peter increased with his danger, and his crime with his fear. His first denial was but a lie; to the second he added perjury. "Again he denied with an oath [*saying*]: I am not: I know not the man."

It appears that they believed him, inasmuch as they did not insist, and he should have availed himself of this opportunity in order to withdraw unperceived. The very fear which had made him renounce his Master was an urgent motive for him to quit a place where he might be recognized at any moment for one of his chief disciples. But Peter still loved him whom he renounced: he loved him, I say, less than his life; and in this did his crime consist; but still he loved him too well to make up his mind to go away from him, in the uncertainty in which he was as to what might be his fate. Therefore, as he thought that he had dissipated all suspicion, he flattered himself that he might remain with impunity, and he may have entertained this notion for a short time, while they appeared to forget him. But (*a*) "after the space as it were of one hour, one of the servants of the high priest, a kinsman to him whose

(*a*) St. Luke xxii. 59–61; St. John, xviii. 26, 27; St. Matthew, xxvi. 73–75; St. Mark, xiv. 70–72.

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a female slave—succeeds in overthrowing an apostle, nay, the chief of the apostles, and he who of all others had hitherto evinced the greatest courage.

Her condition would have been of no consequence, and beauty alone would have been all-powerful—if the object were to seduce him by her attractions; but it is by fear alone that she overpowers him—and one word suffices. Nothing is weaker than the presumptuous man.

When Peter subsequently undertook to plant the cross upon the Capitol, and to bring idolatrous Rome to adore, instead of its gods, a Jew crucified by the Romans, he never could be tempted to believe that his courage could have inspired him with such a project, or that he could surmount all obstacles by his own strength.

(3) He did not internally disown him, but he renounced him externally. This it was which constituted his crime.

ear Peter cut off, saith to him Did I not see thee in the garden with him? Another certain man affirmed, saying: Of a truth this man was also with him, for he is also a Galilean." The matter being thus debated, "they came that stood by, and said to Peter: Surely thou also art one of them, for thou art also a Galilean; thy speech doth discover thee. Again, therefore, for the third time, Peter denied. He began to curse (4) and to swear, saying: I know not the man of whom you speak. Immediately, as he was yet speaking, the cock crew again [*for the second time*], and the Lord turning, looked on Peter (5). Peter remembered the word that Jesus said unto him: Before the cock crow twice thou shalt thrice deny me; and going forth, he wept bitterly."

We know not how it was that the Saviour happened to be in the court, where he cast upon his apostle this saving glance. But as we know nothing positive as to the place where the servant of the high priest inflicted upon him the outrages which we have related, it may possibly have been the case that, in order to diversify their entertainment, they might have led Jesus into this court at the very moment when Peter denied him for the third time. For, although it has been said that this glance of Jesus was purely spiritual, the most common opinion is, that Jesus looked upon Peter with the eyes of the body, and this meaning is that which the text naturally presents to the mind.

Whilst Peter bewailed his sin, the servants went on with their sacrilegious sport, which continued all the rest of the night. (*a*) "As soon as it was day, all the ancients of the people and the chief priests and Scribes came together, and took counsel against Jesus, that they might put him to death." His confession of the preceding evening sufficed them for that purpose. Apparently they considered it ne-

(*a*) St. Luke, xxii. 66–72.

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(4) It is not stated whether Peter made these imprecations against himself or against Jesus Christ. As we are in ignorance with reference to this matter, we would do best to believe that he directed them against himself, and that he apparently made use of some fashion of speech similar to these: May I be crushed with thunder, or, may the earth swallow me up, if I know him.

(5) It was this look, and the grace wherewith it was accompanied, which wrought the conversion of Peter.

cessary that he should repeat it, in order to establish the guilt and the obstinacy of the pretended criminal. They well knew, moreover, that they had no need to fear lest the Saviour should embarrass them by retracting. Besides that this was, perhaps, the very thing which they most desired, they knew him too well—we might say they esteemed him too highly in the depth of their hearts—to apprehend that he could ever retract what he had once declared. Thus, well assured of the answer, (*a*) " they brought him into their council, saying," with a false show of moderation, " If thou be the Christ, tell us. He saith to them: If I shall tell you, you will not believe me ; and if I shall ask you " by what marks, according to the Scriptures, the Christ is to be recognized, " you will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand of the power of God." All present understood what was meant by this " sitting." For this reason " then said they all: Art thou, then, the Son of God (6) ? Who said : You say that I am." This was the same answer which he had already given to the same question. The inference was also the same : " What need we any further testimony," they said like Caiphas, " for we ourselves have heard it from his own mouth ?"

The sentence of death was already pronounced; it now only remained to carry it into execution, and in this they lost no time.

(*a*) St. Luke, xxii. 66–69.

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(6) Grave authors have thought that this examination and that of Caiphas had taken place at the same time, and on the same morning. We prefer the opinion of those who separate the occasions, and who place that of Caiphas on the evening before, putting off this until the following morning. Here are the reasons which have led us to believe this the most probable opinion ; all agree as to two things : 1st That the interrogatory which we are actually reporting took place in the morning. 2d. That it was during the night preceding that morning that the Saviour was outraged by the officers and the servants of the high priest. Now, the examination by Caiphas preceded these outrages. Two reasons prove this : 1st. After Saint Matthew has related the confession of Jesus before Caiphas, and the sentence which followed, he presently adds : *Then* (tunc) *did they spit in his face and buffet him, &c.* Now, this word *then* connects so closely what follows with what precedes, that to detach it therefrom would seem to be offering violence to the text. 2d. Who is there that does not see that these words, Prophesy unto us, O Christ, who is he that struck thee ? make allusion to the confession which Jesus Christ had just made, and for which they had condemned him ? consequently, that the confession had preceded the mockery.

(*a*) "The whole multitude of them rising up, led Jesus bound, and delivered him to Pontius Pilate the governor."

Then the traitor who had sold him saw the greatness of his crime, and began to feel remorse. He had flattered himself either that the enemies of Jesus would not attempt his life, or that his power would nullify their efforts: he now saw the contrary happen. The Lamb of God delivered himself up without defence to the rage of his persecutors, who, it appeared, could only be satiated by his blood. It is true that the governor, who could alone give judgment in cases of life and death, had not as yet pronounced, but the judgment of the priests might be regarded as the sure forerunner of that which he was to pass. "Seeing that he was condemned, Judas, who betrayed him," without fully anticipating the consequences of his treachery, could no longer control his grief, and "repenting himself, brought back the thirty pieces of silver to the chief priests and ancients (7)

(*a*) St. Luke, xxiii. 1 ; St. Matthew, xxvii. 2–5.

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(7) His repentance when he saw his Master condemned proves that he had retained a sort of love for him ; but he loved money still more. Thus we have seen that Saint Peter, when he denied Jesus Christ, loved him still ; but he loved him less than his own life. In order to be capable of committing the greatest crimes, it is not necessary to be utterly devoid of the love of God ; it is sufficient that one loves any thing more than God.

Any affection, although otherwise legitimate, if it gain an ascendency in the heart over the love of God, is a criminal love.

This fatal disposition is formed, and goes on without being perceptible. *Thou hast the name of being alive, and thou art dead* (Apoc. iii.). The occasion does not give birth to it ; in ordinary cases it only brings it to light. To review our attachments, to ask ourselves often what we would do if it were impossible to retain these attachments without offending God, is, perhaps, the only means of discovering this evil where it is concealed ; of preventing it if it be near ; of making fresh additions to the love of God, if this love is already predominant ; to fortify ourselves against great temptations, which are always less to be feared when they are foreseen, and which are more easily surmounted when one has assumed the habit of forming the acts by which they are overcome. This is *preparing for war* during peace, and anticipates victory by making a trial of the combat.

If any person say that it is dangerous to make suppositions of this sort, we venture to reply that it is more dangerous not to make them. Every attack is then a surprise, and whoever is surprised is almost sure to be vanquished.

If Judas, as soon as he perceived that he loved money, had thus tested himself, it is to be presumed that he never would, from being a man interested in money matters, turn out to be a robber ; from being a robber, become a traitor, and end in despair and reprobation.

saying: I have sinned in betraying innocent blood. What is that to us?" said these cruel men (8): "look thou to it." This dry and disdainful answer gave the finishing stroke to his despair. "Casting down the pieces of silver in the temple, he departed, and went and hanged himself with a halter." God willed it so, that so infamous a death was followed by an accident which rendered it still more ignominious. The unfortunate wretch (*a*) "being hanged, burst asunder in the midst, and all his bowels gushed out."

He executed justice upon himself; but this cruel justice which he thus executed was the greatest of his crimes, because to despair of the mercy of the Lord is the most grievous injury which we can do him. It still remained to be considered in what way they should appropriate his money: the wicked are sometimes scrupulous observers of propriety. These men (*b*) "having taken the pieces of silver, said: It is not lawful for us to put them into the Corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day." Whence it has become the lasting proof of their crime and the monument of their incredulity; for "then was fulfilled that which was spoken by Jeremias the prophet, saying: They took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me (9)."

(*a*) Acts, i. 18. (*b*) St. Matthew, xxvii. 6–10.

(8) It strikes one that they might have replied to Judas: You repent of having done a good action; the man whom you have delivered up was seditious, and a blasphemer. Why do they not speak thus? The reason is, because they themselves believe no such thing. When the wicked have conspired to effect the ruin of the just, they take care to circulate the report, "He is a wicked man, and a malefactor," but amongst each other they speak frankly: we find him, they say, an obstacle in our way; we must get rid of him.

(9) This prophecy is not found in Jeremias; but we read it in equivalent terms in *Zacharias*, chap. xi. Saint Jerome says that he read it in a Hebrew volume of Jeremias, which was shown him by a Jew. Saint Augustine had seen some copies wherein neither Jeremias nor any other prophet was found named. It might, therefore, have occurred that the name of Jeremias had been superadded by some copyist. However that may be, we have on one hand the prophecy, since it is read at least in Zacharias; on the other hand, we see its fulfilment in the Gospel. That should be sufficient for faith, and even for reason, which should only seek to know what it is really important to know.

CHAPTER LXV.

JESUS CONDUCTED BEFORE PILATE.—PILATE INTERROGATES HIM, AND SENDS HIM TO HEROD.

(*a*) "THEN they led Jesus," as we have said, "from Caiphas to the governor's hall. Their feet are swift to shed blood;" for "it was morning," and immediately after the holding of the consultation. A scruple stopped them short at the gate. The law, which forbade the murder of the innocent, did not forbid them to enter into the house of a Gentile; but these men, religious beyond what was prescribed, (*b*) "went not into the hall, that they might not be defiled, but that they might eat the pasch (1). Pilate," apprised of the cause of their coming, "went out to them, and said: What accusation bring you against this man? They answered: If he were not a malefactor we would not have delivered him up to thee." It was hatred which spoke, and Pilate knew that very well. "He therefore said to them: Take him you, and judge him according to your law. The Jews therefore, said to him: It is not lawful for us to put any man to death."

The Romans had deprived them of the right of so doing, and by this avowal of the fact they acknowledged that the sceptre, in whatever way it be understood, had at last passed away from the house of Juda (*c*). They should, consequently, have acknowledged that "he came who was to be sent, the expectation of nations;" but, blinded by passion, they could no longer see what their own avowal made plainer than ever. Yet as passion, which misleads on every other subject, is but too clear-sighted with regard to whatever may satisfy itself, it is surprising that they did not wish to avail themselves of

(*a*) St. John, xviii. 28; Psalm xiii. 3.

(*b*) St. John, xviii. 28–31.

(*c*) Genesis, xlix. 10.

(1) Whether it was that they were to eat the paschal lamb one day later than the Lord; or whether the partaking of the victims which were immolated on the following day, was still called eating the pasch.

the permission which Pilate gave to them to judge him whose death they so eagerly desired. Whatever hope they may have had of obtaining it from his condescension, or extorting it from his weakness, this hope was not worth the security which they could give to themselves, and which they thus renounced. Hence it has been thought that the governor spoke ironically, and that the Jews, who understood this, did not think of availing themselves of a right which was not seriously granted to them. However, it is more commonly believed that the offer was serious, but that several reasons prevented it from being accepted. The priests could only, according to the law, condemn Jesus to be stoned, and they wished him to be crucified; the hatred which they bore him could only be satiated by the most infamous and the most painful of all punishments. Moreover, they apprehended that the populace, not yet gained over, might impute to them the death of the just, and would, perhaps, proceed to some violence against those who might be the authors thereof. If the Romans should authorize it, they would serve to justify it, or at least the blame might be cast upon them; and if the people did mutiny, Pilate then, interested in supporting his own decision, had more authority and power than was necessary to quell the outbreak. Such were the motives whereon they acted, and God permitted them to be successful, because they led to the execution of his decrees and the verification of his oracles. For if Pilate, yielding to their clamors, finally determined to judge the Saviour, and to condemn him to crucifixion, it was (*a*) "that the word of Jesus might be fulfilled, which he said, signifying what death he should die."

Obliged, however, by the first refusal of Pilate, to produce and to prove crimes, the enemies of Jesus (*b*) "began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the king (2)."

(*a*) St. John, xviii. 32. (*b*) St. Luke, xxiii. 2.

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(2) Only five days had elapsed since Jesus Christ, when questioned about the tribute, had publicly replied: *Render to Cæsar the things that are Cæsar's.* What impudence to accuse him of prohibiting this! It was they themselves who did not wish to pay the tribute which Jesus Christ had made it incumbent upon them to pay. It was they also who sought for a Messiah who would constitute himself a king in the sense which they accused the Saviour of desiring, and in which sense he did not desire it.

Of these three distinct charges, the first was vague, the second was false, and the third, which was true in reality, was maliciously misrepresented. For Jesus, who had rather owned than declared that he was the Christ, had not hitherto said that he was king, and his conduct gave evidence that he had never pretended to be such, in the sense which might render that pretension a state offence. This charge, however, produced the effect which they had reason to anticipate. The mere suspicion of aspiring to sovereignty, even if ill-founded, arrests the attention of the magistrate, and he must never appear to make light of it. (*a*) "Pilate, therefore," as soon as he heard the allusion to royalty, "went into the hall, and called Jesus. Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me: what hast thou done?"

This reply of the governor was an avowal, on his part, that he interrogated as judge, since he framed it so as to make it bear upon the accusations brought before his tribunal. The Saviour drew from him this explanation of the matter, because he wished to undergo the disgrace of a public condemnation. Thus, as soon as Pilate had declared to him in what quality he spoke, (*b*) "Jesus," always submissive to lawful authority, "answered: My kingdom is not of this world (3). If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now

(*a*) St. John, xviii. 33–35; St. Matthew xxvii. 11.

(*b*) St. John xviii. 33–35; St. Luke xxiii. 4.

The wicked impute crimes to virtuous men, as every one is aware; but it should be further noticed that the crimes which they most frequently impute are their own very crimes. We shall seldom be mistaken, by judging from their accusations, what they either do or propose to do.

(3) Jesus Christ was not king of this world, because he did not wish it. The kingdom which he reserved to himself is the Church. This kingdom is in the world, but it is not of the world; it cometh from heaven, and must return thither. Heaven is its country, and the earth is the place of its pilgrimage. Jesus Christ governs it by his doctrine, by his sacraments, and by his ministers. These means procure him subjects, but they are voluntary, and they are all the more submissive to their temporal rulers, whom Jesus Christ wishes that they should obey as they do himself.

my kingdom is not from hence. Pilate said to him: Art thou a king, then (4)? Jesus answered: Thou sayest that I am a king (5). For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth heareth my voice. Pilate saith to him: What is truth (6)? and when he said this he went out again to the Jews, to the chief priests, and to the multitudes, and saith to them: I find no cause in this man."

Does it not seem that he should rather have announced to them that he found him guilty? The Saviour had just declared that he was king, and this was the crime of which they had accused him. How could Pilate, after having elicited this avowal, proceed immediately to declare him innocent? The reason is, that, without penetrating all the mystery of his royalty, he had discovered that it was at least not of a nature to give offence to the powers of earth. In point of fact, it was not exercised by command, but by persuasion; and till then it had given disciples and not subjects to the Saviour.

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(4) Pilate comprehended two things: one that Jesus Christ was king; the other that his royalty was in no way prejudicial to the rights of sovereigns. He must needs have come to this conclusion, because, immediately after the avowal that Jesus made, Pilate declares that he finds no cause for condemnation in him. We infer that he believed him really to be king from the earnestness with which he gives him this quality. *Behold your King! shall I crucify your King, Jesus of Nazareth, King of the Jews?* for the circumstances show that this was said seriously and without irony.

Although Pilate did not well understand in what sense the Saviour styled himself a king, we can scarcely doubt but he took it in some mystical sense relative to the religion of the Jews. Whence this expression: *Am I a Jew*, that I can speak of my chief in an affair of this nature?

But although this royalty appeared innocent to him, there is every appearance that the confession thereof which Jesus made contributed to his condemnation. *After all, he has acknowledged that he is king*, this weak judge may have said to himself, when he yielded in the end to the clamors of the Jews. The Saviour, who foresaw this, did not, therefore, suppress a truth, the avowal of which must cost him his life. We may believe that it is for this reason that Saint Paul (I. Tim. vi.) praises the generous confession which Jesus Christ made before Pontius Pilate, although he may be understood as referring to all the truths which he announced, and of which he was the martyr.

(5) This royalty of Jesus Christ is described in the second Psalm as he describes it here himself: *I am appointed king by him over Sion, his holy mountain* (the Church), *preaching his commandment.*

(6) What is this truth to which you render testimony? He was not over-anxious to know it, since he did not wait for the reply. We must not be surprised at this. Pilate was one of the great ones of the world, and he had a confused notion that this truth belonged either to morality or religion.

Pilate could not but know this. A man of public notoriety as Jesus was could not possibly have escaped the attention of the governor. We shall soon see that he was cognizant of the most secret motive which urged the Saviour's enemies to seek his ruin; and for a much stronger reason must the detail of his life and of his actions have been known to him. He had only been able to see therein what the Saviour had just given him to understand, and his answers only confirmed Pilate in the opinion which he had already formed on the subject. Besides, those who accused him of making himself king did not produce one positive fact which could serve to prove it. There was not, therefore, a single positive fact; for if there were it could not have escaped such furious and envenomed hatred; and was it not natural to decide that Jesus was irreprehensible on all the counts of accusation set forth against him? Therefore we should not be surprised that, even after so short an examination, Pilate did not hesitate to pronounce that he found nothing in him worthy of death. He was sufficiently enlightened to know what he should rely upon; and the vague reproaches to which the accusers were reduced, thoroughly convinced him how matters stood.

These accusers continued in the same tone, and, according to the custom of all calumniators, when they could prove no fact they multiplied crimes. Jesus did not oppose a single word to their accusations, (*a*) "and when he was accused in many things by the chief priests and the ancients, he answered nothing." It was not for him to speak; it was the duty of the judge, who had only to say: It is not sufficient to accuse, you must prove; but we do not find that he said so even once. He well knew that this would be requiring from them much more than they could perform. Still, that he might not remain entirely silent in a scene wherein he ought to play the most prominent part, (*b*) "he again asked Jesus: Dost thou not hear how great testimonies they allege against thee? Answerest thou nothing? Behold in how many things they accuse thee. And he answered him to never a word, so that the governor wondered exceedingly (7)."

(*a*) St. Matthew, xxvii. 12; St. Mark, xv. 3.

(*b*) St. Mark, xv. 4; St. Matthew, xxvii. 13, 14.

(7) He could have had only compassion for a silence which proceeded from weak-

He must, indeed, have wondered, knowing as he did the wisdom of Jesus, at seeing him deliver himself up, without any defence, to all the shafts of calumny—he who had so often confounded it by a single word. Pilate knew not, indeed he was not bound to know, that Jesus had resolved to die; that, in consequence of this resolution, he could not say a single word which might serve to save his life, although he must say every thing that was absolutely necessary to the confession of the truth and the declaration of his innocence. Pilate, in point of fact, did acknowledge him to be innocent. This was sufficient to make it obligatory on Pilate to acquit Jesus, and Jesus was not bound to give him any further information. He had sufficiently enlightened his conscience. It now lay entirely with Pilate to decide justly, and if he did not, he could only blame himself. Other means would have infallibly succeeded with the Saviour. He might join issue with his accusers, and turn their accusations against themselves. He might appeal to the people and set before their eyes the purity of his morals and the sanctity of his doctrine; move them to pity by the recital of all the benefits which he had conferred upon them; or exasperate them against his adversaries, by the contrast of their vices with his virtues. All these means, employed with that divine eloquence whereof it was said that no man had ever spoken like unto him, would have made an incalculable impression upon their minds; and who knows but this storm, excited by passion, might have burst on those who had raised it? But the work with which the Man-God was charged would not then have been accomplished; the world would not have been redeemed; and Jesus would not have given to his disciples the example of that heroic silence which endures without a murmur what God has determined that they shall suffer, (*a*) "hoping in the shadow of his wings, until iniquity pass away."

Pilate, having acknowledged the innocence of the accused, had nothing more to do than impose silence upon the accusers, and to

(*a*) Psalm lvi. 2.

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ness or imbecility. A silence proceeding from pride or contumacy would have excited his indignation. What surprised him, and called forth his admiration, could be, therefore, but a silence of patience and intrepidity.

dismiss them with the confusion which they deserved. This he did not do, simply because he did not dare to do so. The enemies of the Saviour, who were thoroughly conscious of this weakness, hoped that by urging him they might effect, through importunity, that which the judge's conscience did not permit him to grant them; wherefore, without producing fresh crimes (*a*) "they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place (8)."

A happy chance for a man who no longer knew how to extricate himself from his embarrassment! "Pilate, hearing Galilee, asked if the man were of Galilee; and when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days."

The murderer of St. John the Baptist might easily become the murderer of Jesus; and he who had sacrificed a prophet to the resentment of a woman, was but too capable of immolating another to the hatred of the chief men of the nation. At first, therefore, these chief men must have been elated with joy, when they saw that the affair was referred to him; the more so as immediately after the precursor's death it had been said that Herod caused Jesus to be sought for, for the purpose of putting him to death. The Saviour had got notice of the design, and the rumor of it may have reached these men. Notwithstanding all that, the outset did not appear favorable to their views; the prince's dispositions were changed. Admiration, heightened by curiosity, had succeeded in Herod's mind to the hatred or policy which had made him seek the Saviour's life. "Seeing Jesus, he was very glad; for he was desirous of a long time to see him, because he had heard many things of him, and he hoped to

(*a*) St. Luke, xxiii. 5–10.

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(8) Calumny must here allow us to give it the lie direct. No, he did not go about stirring up the people into insurrection. He *went about*, saith Saint Peter (Acts, x.), *doing good, and healing all that were oppressed by the devil.* And he who speaks thus does not speak in ignorance of the fact, since he adds: *We are witnesses of all things that he did in the land of the Jews and in Jerusalem.* Since they wished to proceed judicially against the Saviour, they should have commenced by examining his disciples; but people are not anxious, when they wish to ruin the innocent, to call on well-informed and truth-telling witnesses.

see some sign wrought by him; and he questioned him in many words, but Jesus answered him nothing. The chief priests and the scribes" who saw that his fate lay in the hands of Herod, and that he would escape from them if he set himself to gratify the desires of that prince, "stood by earnestly accusing him." Jesus made no reply to their accusations, any more than to the questioning of Herod.

He wrought two miracles: one of wisdom, by not satisfying the frivolous curiosity of this bad prince; the other of patience, in not opposing a single word to the outrageous calumnies of his enemies; miracles which are never sought, and which are always held in little estimation by the world, and above all in the high places of the world, the courts of the great. There people may sometimes be dazzled by those peculiar exhibitions of virtue which partake of the wonderful, and startled by their lustre; but they are incapable of appreciating the true and solid qualities of virtue. "Herod," still more corrupted than the great usually are, "with his army (9) set him at nought, and mocked him." Vexation at seeing his curiosity foiled made him add derision and insult to contempt. "Putting on him a white garment, he sent him back to Pilate" in this apparel, indicative of a fool, or a visionary, or perhaps a theatrical king. It was in order to free himself from embarrassment that the governor had sent him. Herod readily believed that it was done out of deference, and in acknowledgment of his rights, which had hitherto been but little regarded. This fancy appeased his resentment: Herod and Pilate were made friends that same day; for before they were enemies to one another."

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(9) When the prince mocked him, it was quite natural that the courtiers should mock him in like manner. We may also advance another reason, viz.: a disposition to scoff is peculiarly that of the courtier. The more grave and serious the objects are, the more is he disposed to make them subjects of laughter; and if he mocks at religion more than at any thing else, the reason is, because it is the most serious thing in the world. Yet the courtier is capable of acting a serious part, but he does so when the subjects are frivolous. These courtiers mocked at the silence of Jesus, whose gravity and dignity had produced an imposing effect upon Pilate himself; if they had had before them a charlatan who had performed in their presence some clever trick, which he had set off with the eloquence peculiar to such men, they would have regarded him with the most intense and the most serious admiration. They would have been heard to cry out: What an admirable man! May he live long, and may the prince have the glory of having preserved him to the world!

CHAPTER LXVI.

JESUS CONDUCTED AGAIN BEFORE PILATE.—BARABBAS.—PILATE'S WIFE.—FLAGELLATION.—CROWNING WITH THORNS.

MEANTIME the intention of the governor had not been carried out; the levity and heedlessness of Herod left the matter in its original state, and Pilate in the same perplexity as before. He still retained the desire, and had not yet lost the hope of rescuing the innocent from the injustice which pursued him. He had one infallible means of securing this end, viz., to exert his authority; but this he had not fortitude enough to do; and the other means, whilst they betrayed Pilate's weakness, very far from saving Jesus, served only to multiply and increase his torments. This shows that a partial protection may produce as cruel effects as downright oppression. Pilate commenced, therefore, by making a remonstrance; (*a*) "calling together the chief priests, the magistrates, and the people, he said to them: You have presented unto me this man, as one that perverted the people, and behold I having examined him before you, find no cause in this man, in those things wherein you accuse him. No, nor Herod neither, for I sent you to him; and behold, nothing is done to him" which can prove him "worthy of death. I will chastise him, therefore, and release him."

The chastisement to which he alluded was the scourge, a painful and infamous penalty, which a man of honor could not survive. The hope that the Saviour's enemies would be thereby satisfied had suggested this expedient to Pilate's mind. Such was the protection which the timid politician extended to the innocent man whom he wished to save. However, whether he perceived that this temporizing would still not satisfy these sanguinary men, or that he did not wish to make use of it until the last extremity, he hit upon another expedient, the success of which appeared to him certain, but which had no other effect than to draw down upon Jesus the grossest of all

(*a*) St. Luke, xxiii. 13–16.

affronts, and the greatest confusion which man ever had to endure on earth.

(*a*) "Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded." This custom had been added to ceremonies which the law prescribed, in order to celebrate the deliverance from the captivity of Egypt, and from the sword of the destroying angel. Although the preceding histories say nothing of it, there is every appearance that it was much more ancient than the domination of the Romans in Judea. These new masters had preserved it to the Jews by way of a privilege, and Pilate "was wont" to grant them this favor. He desired it on this occasion more than they did themselves. Here is the way in which he sought to turn it to his own account. (*b*) "He had then a notorious prisoner that was called Barabbas." Barabbas was a robber, "who, for a certain sedition made in the city, and for murder, was cast into prison. When the multitude was come up" to the judgment hall, "they began to desire that he would do as he had ever done unto them. They, therefore, being gathered together, Pilate said: You have a custom that I should release one unto you at the pasch: whom will you that I release to you, Barabbas, or Jesus, that is called Christ?"

The more odious the comparison was, the more did the governor deem it suitable to his design. Jesus, placed on a par with a well-known and universally-detested criminal, ought naturally to be unanimously preferred. But what raised Pilate's hopes still higher was, that he was then treating with the people. If he had only to deal with the priests, he would not have had the same confidence, (*c*) "for he knew that for envy *they* had delivered him;" and he was not unaware that envy is capable of every thing, and blushes at nothing. But the people, who had never been opposed to Jesus—who had even declared so loudly in his favor as to keep his enemies in check—who, a few days previously, had decreed him a species of triumph—could it reasonably be expected that this very people would prefer to him a robber, an assassin still reeking with the last murder which he had committed? Encouraged by all these reasons, Pilate

(*a*) St. Mark, xv. 6. (*b*) St. Matthew, xxvii. 16, 17; St. Mark, xv. 8, 9; St. John, xviii. 39.
(*c*) St. Matt. xxvii. 18; St. Mark, xv. 10.

wished to employ further the terms most likely to gain them over; and adding to the name of Christ which he had already given to the Saviour, that of king of the Jews, a name always welcome to their ears, he said to them for the second time: (*a*) "Will you, therefore, that I release unto you the king of the Jews?"

He was still awaiting the answer, when an unforeseen message postponed it for some moments. (*b*) "As he was sitting in the place of judgment" to hear the people's request, and to pronounce the pardon of the criminal whose liberation was to be asked for, "his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream, because of him (1)."

History does not inform us whether this warning made any impression on Pilate's mind, or whether he appeared at first to pay any attention to it. He may, indeed, finding himself so circumstanced, have sent word to his wife that she might be easy in her mind—that the measures which he had taken would infallibly save

(*a*) St. John, xviii. 39. (*b*) St. Matthew, xxvii. 19.

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(1) Notwithstanding the authority of some ancient interpreters, who have thought that this dream came from the devil, the common opinion is, that it came from God. There is no appearance that the devil, who had suggested to Judas the design of betraying his Master, had acquired any further information from that time, that is to say, in the course of a few hours, with reference to the effects which Jesus Christ's Passion was to have. This dream was of a fearful character, since she who had it declares that it made her suffer much. It is conjectured, and with great probability, that the dream presaged to her the misfortunes which Pilate would draw down upon himself and his family, if he imbrued his hands in the blood of the Just. Every one knows that he was subsequently disgraced and banished, and that he perished by his own hand.

It may be asked, what could be the design of God in sending this dream? To give additional testimony to the innocence of his Son, and to offer another grace to Pilate in order to withhold him upon the brink of injustice into which he was falling, are of themselves two motives worthy of the wisdom and the goodness of God. But if he had merely in view the salvation of this woman, this reason was more than sufficient for him; and, although the vision may not have had the effect for which it appears to have been more directly intended, viz., to hinder the judge from condemning the innocent—God, nevertheless, would still have reaped from it the fruit which his heart most earnestly desired, since the salvation of a single soul is dearer to Jesus Christ than his own life; for it is held that Pilate's wife is saved. Very ancient authors give her the name of Claudia Procula. This is also the name which the Greeks give her in their menologies, wherein they have placed her in the rank of the saints.

this just man for whom she was interested. If such was his answer he deceived her; but it was because he had deceived himself. The cabal prevailed, and the mob was seduced. (*a*) "The chief priests and ancients moved the people, and persuaded them that they should ask Barabbas, and make Jesus away."

We know that the people are equally violent in their likings and dislikings; and also with what rapidity those who know how to manage them, can bring them from one extreme to the other. This was but the work of a moment for the Saviour's enemies. For it is probable that they only commenced their intrigues when Pilate proposed the choice between Jesus and Barabbas, as it was only then that the destiny of Jesus began to depend on the popular will; and the moment after, as we are going to show, this work was already completed. When, therefore, he had returned his wife's message, (*b*) "the governor said to them: Whether will you of the two to be released unto you? The whole multitude cried out: Away with this man, and release unto us Barabbas." Pilate, astonished, and wishing still to save Jesus, "again answering, said to them: What will you, then, that I do to the king of the Jews—with Jesus that is called Christ? but they all again cried out, saying: Crucify him! crucify him! He said to them the third time: Why, what evil hath this man done? I find no cause of death in him: I will chastise him, therefore," added he, falling back on his first idea, "and let him go." But they were instant with loud voices, requiring that he might be crucified; and they cried out the more, saying: "Crucify him! let him be crucified!"

"Pilate, seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it; and the whole people answering, said: His blood be upon us and upon our children."

The Eternal heard this horrible imprecation, and ratified it. More than eighteen centuries have passed away, and still this blood demands vengeance, and obtains it against the posterity of this unhappy people—God wishing to show the universe that a seduced multitude,

(*a*) St. Matthew, xxvii. 20; St. Mark, xv. 11.

(*b*) St. Matthew, xxvii. 21–27; St. Luke, xxiii. 18–23; St. Mark, xv. 12–14.

although incomparably less culpable than its seducers, may still be sufficiently guilty to merit a fearful chastisement.

That furious populace at length overcame the governor, and the result might be anticipated. He who had been shaken by the solicitations of the priests, which he might have cut short by a single word, had not firmness enough to resist a seditious people who appeared to threaten rebellion. Thus, after the vain ceremony of washing his hands, or rather after having rendered against himself that glaring testimony of the injustice which he was about to commit, (*a*) "Pilate, being willing to satisfy the people, gave sentence that it should be as they required."

Consequently "he released unto them him who, for murder and sedition, had been cast into prison, whom they had desired."

It is questionable whether the sentence of death against the Saviour be comprised in these general terms which the governor employed. The flagellation which followed leaves this matter undecided: the scourging should precede the crucifixion according to the Roman laws, from which Pilate may not have wished to deviate upon this occasion. If we view it in this light, we must believe that Jesus was already condemned to the death of the cross; but, on the other hand, we have seen that Pilate entertained the notion of having him scourged with the design of saving his life, by affording this satisfaction to those who demanded his death; and we are soon to find him again endeavoring to turn it to this account. But was he still carrying out his original intention, or else, after having abandoned it by condemning the Saviour, did he recur to it out of compassion, or from remorse? It would be difficult to form an opinion on this subject. Whatever the case may be, at the very time when they were liberating Barabbas, (*b*) "Pilate took Jesus and scourged him." The evangelists say nothing more about this affair, but the common opinion is, that this flagellation was carried to the last extreme of cruelty. There can be no doubt but that it was extremely cruel, since Pilate thought that, by exhibiting to the Jews the condition to which it had reduced the Saviour, he should at last succeed in melting them into compassion; but it does not appear to have

(*a*) St. Mark, xv. 15; St. Luke, xxiii. 24, 25. (*b*) St. John, xix. 1.

been so extremely severe that Jesus could not survive it without a miracle. If such had been the case, Pilate would not have testified so much surprise when it was reported to him, three hours after the Saviour had been crucified, that he had already breathed his last.

This torment was immediately followed by another, either suggested by the hatred of the Jews, or invented by the brutality of the soldiers. The latter, (*a*) "taking Jesus into the court of the palace, gathered together unto him the whole band, and stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. Then they came to him, and bowing the knee before him, they mocked him, saying: Hail, king of the Jews; and spitting upon him, they took the reed and struck his head, and they gave him blows."

CHAPTER LXVII.

ECCE HOMO.—PILATE'S SECOND INTERROGATION.—JESUS IS CONDEMNED.—HE CARRIES HIS CROSS.—SIMON THE CYRENEAN.—DAUGHTERS OF JERUSALEM.—JESUS CRUCIFIED BETWEEN TWO THIEVES.—TITLE OF THE CROSS.—LOTS CAST FOR THE GARMENT.

After so many torments and so much contumely, the Jews should at last have been content. (*b*) "Pilate, therefore, went forth again, and saith to them: Behold, I bring him forth unto you, that you may know that I find no cause in him. Jesus, therefore, came forth, bearing the crown of thorns and the purple garment, and Pilate saith to them: Behold the man!" The people became silent, and perhaps compassion began to work upon them; but "when the chief priests and the servants had seen him, they cried out: Crucify him! crucify him! Pilate," feeling himself once more mistaken, and piqued at this discomfiture, "saith to them," in a sharp tone: "Take him

(*a*) St. Matthew, xxvii. 27–30; St. Mark, xv. 16–19; St. John, xix. 3.
(*b*) St. John, xix. 4–7.

you, and crucify him; for I find no cause in him. The Jews answered him: We have a law, and according to the law he ought to die, because he made himself the Son of God."

Thus, they substituted for the state offence of which Pilate did not find him guilty, a crime against religion, which, it seems, he must take on their testimony—not being sufficiently conversant with their law to judge the case himself; however, this expression, which escaped them in the heat of their passion, was very near depriving them of their victim. The governor did not regard Jesus as an ordinary man. The wisdom of his answers, his unalterable patience, his heroic firmness—all this, combined with Pilate's own avowal of his innocence, and what he had learned concerning his miracles, had already inspired him with sentiments of veneration for the Saviour's person. He learned, moreover, that he announced himself as the Son of God; was he not such, in point of fact? Not in the sense of eternal generation, which was far above the comprehension of a Pagan; but such as paganism might fancy him to be—begotten by some of the immortals (1)—whose vengeance would not fail to burst upon those who should imbrue their hands in the blood of his Son. "When Pilate, therefore, had heard this saying, he feared the more, and he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate, therefore, said to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee?"

This power, which hath never yet intimidated the just man who fears not death, could still less affect the Man-God, who rather desired it. Wherefore, very far from flattering the governor's pride, Jesus gave him a lesson very proper to inspire men in office with modesty, by reminding them from whom they hold their authority, and to whom they are responsible: "Thou shouldst not have any power against me, unless it were given thee from above: therefore," added the Saviour, "he that hath delivered me to thee hath the greater sin."

This last expression, which regarded his accusers, seems to signify that the most criminal of all murders is that of delivering up an in-

(1) *Saint Cyrillus, lib.* 12, *cap.* 20.

nocent individuals to legitimate judges, so as to deprive him by their sentence of both honor and life. But the judge who is weak enough or corrupt enough to be instrumental in the execution of such designs, if he be not always the most wicked of all assassins, is he not at least the most infamous? This inference, which the Saviour did not formally express, might easily have been drawn by Pilate; and as it came directly home to him, it is not surprising if "from henceforth Pilate sought to release him." But he sought in vain. The people had too well discovered the ascendency which their clamors had secured them over this weak judge, to allow themselves to be turned aside from their purpose. "The Jews cried out [*therefore*], saying: If thou release this man, thou art not Cæsar's friend; for whosoever maketh himself a king, speaketh against Cæsar." Pilate could not withstand this last attack. "When Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos, and in the Hebrew Gabbatha. It was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him! away with him! crucify him! Shall I crucify your king? Pilate saith to them" again, and this expression was, as it were, the last sigh of expiring justice. (*a*) "The chief priest answered: We have no king but Cæsar. Then, therefore, he delivered up Jesus to their will;" that is to say, "he delivered him unto them to be crucified." Behold, then, the issue of Pilate's judgment, after he had so many times declared him innocent. What more could he have done it he had found him guilty? And what does justice avail in the heart of a man who has not courage to defend it against unjust passion, only to render himself unjust whilst he yields with a repugnance which does not save the innocent, and which renders himself only the more inexcusable?

Meanwhile Jesus (*b*) "delivered himself," without murmur, "to him that judged him unjustly," and, by his silence, he verified still further the prophecy which compared him to a lamb, which, far from defending itself, does not even oppose a cry to the knife that is going to slaughter it (*c*). The soldiers, charged with the execution

(*a*) St. John, xix. 15–17; St. Luke, xxiii. 25; St. Matthew. xxvii. 26.
(*b*) I. St. Peter, ii. 23. (*c*) St. John, xix. 16, 17; St. Mark. xv. 20.

"took Jesus," and did as they liked with him. "They took off the purple from him; they put his own garments on him, and they led him out to crucify him. Jesus, bearing his own cross, went forth to that place which is called Calvary, but in Hebrew Golgotha."

There was a custom among the Romans, that those who were to be crucified should themselves carry their cross to the place of execution. There was, therefore, nothing extraordinary in this with regard to the Saviour. But Jesus, exhausted with loss of blood, soon sank under the burden. His excessive weakness gave reason to fear that he might escape the extreme penalty, or at least retard the moment of execution so earnestly desired by his enemies. This apprehension prompted them to relieve him, when chance, or rather Providence, presented to them the man whom God had chosen to succor his Son in this mournful emergency. "As they led Jesus away (*a*), going out," from the city (2), "they found a man of Cyrene, named Simon, the father of Alexander and of Rufus, who passed by, coming out of the country. Him they forced to take up his cross, and they laid the cross on him, to carry after Jesus." We should think that he yielded to force alone, and with the utmost repugnance; but when he—through the light of faith which subsequently illumined his mind—discovered that he had the honor of relieving his Saviour, of co-operating in the world's salvation, and of being the figure of those who should carry the cross after Jesus Christ and follow him—that is to say, of the predestined in every age—we can conceive that his lot seemed truly enviable to him, as

(*a*) St. Luke, xxiii. 26; St. Matthew, xxvii. 32; St. Mark, xv. 21.

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(2) St. Matthew says only, *and going out*, they found....Simon....him they forced to carry the cross. And on the other hand St. John says: Jesus went forth bearing his own cross—which obliges us, for the purpose of reconciling these two evangelists, to distinguish two egresses, one from the court-house, and then Jesus carried his cross; the other from the city, at which latter egress the executioners took the cross from him in order to make Simon carry it. Thus Jesus carried his cross all the way through Jerusalem, and Simon was afterwards made to bear it from the city gates to the top of Calvary. They apparently thought that Jesus, who had had strength enough to bear it when he walked on level ground, had not sufficient strength to carry it up the mountain-side. Perhaps his strength failed him, in point of fact; for we must recollect that human nature was then abandoned to all its natural weakness.

it has always appeared to those pious souls, who have wished that they could have been associated with him in so glorious a ministry.

Meantime, (*a*) "there followed Jesus a great multitude of people, and of women, who bewailed and lamented him. But, turning to them, he said: Daughters of Jerusalem, weep not over me, but weep for yourselves and for your children. For behold the days shall come wherein they will say: Blessed are the barren! and the wombs that have not borne, and the paps that have not given suck! Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For, if in the green wood they do these things, what shall be done in the dry?"

(*b*) "There were also two other malefactors," loaded, no doubt, with their crosses according to the usual custom, "led with him to be put to death. It was in such company as this that "They bring him into the place called Golgotha, which," as we have already said, "being interpreted, is the place of Calvary."

(*c*) "When they were come to the place, they gave him wine to drink, mingled with myrrh [*and*] gall (3). And when he had tasted, he would not drink. It was the third hour they crucified him (4). With him they crucified two thieves; the one on his right

(*a*) St. Luke, xxiii. 27–31.
(*b*) St. Luke, xxiii. 32 ; St. Mark, xv. 22 ; St. Matthew, xxvii. 33.
(*c*) St. Luke, xxiii. 33 ; St. Matthew, xxvii. 34 ; St. Mark, xv. 25, 27, 28 ; St. John, xix. 18.

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(3) St. Matthew speaks only of the gall, and not of the myrrh ; St. Mark of the myrrh and not of the gall ; one does not exclude the other, and this is the reason why we have combined them. Was this beverage in use in similar circumstances, or was it not ? was it given with a view to strengthen the patient, or to stupefy him, or perhaps to torment him the more ? was gall always mingled with it, or was it mixed with it on this occasion through the malice of the Saviour's enemies ? Nothing certain can be advanced upon these several heads. Jesus tasted it in order to obey, in order to suffer, in order to expiate our acts of intemperance, and in order to accomplish the prophecies. We are unaware of the reason why he did not wish to swallow it, if it was not, according to a pious interpretation, in order to show that he has tasted the bitterness of sin, because he bore the pain thereof, but that he has not swallowed its poison, because sin has never penetrated into his soul, always pure and always holy.

(4) It is St. Mark who makes this statement, and it seems to be in contradiction to St. John, who conveys that the sentence of condemnation was pronounced *about the sixth hour*. St. Jerome, and after him Theophylactus, have thought that there existed in the text of St. Mark an error made by the copyists, that the Greek letter which ex-

hand, and the other on his left, and Jesus in the midst. [*Thus*] the Scripture was fulfilled, which saith: With the wicked was he reputed."

The Deicide was consummated; all that remained was—to avenge it. Jesus had only to speak. It seems that he had only to remain silent, and to allow the thunderbolt to fall and crush the authors and the executioners of a crime so atrocious. One would almost say that he feared such a result, so eager was he to ward it off. Scarcely was he fastened to the cross, and it elevated upon the mountain, when (*a*) "he said," and this was the first word which he pronounced, "Father, forgive them, for they know not what they do."

We should not omit a circumstance of the Saviour's passion that the Holy Ghost has judged worthy to be inserted in the recital thereof dictated by him to the sacred writers. (*b*) "Pilate wrote," according to the prevailing custom, "a title, and he put it upon the cross. The inscription of his cause was written over" it in these terms: "This is Jesus of Nazareth, the King of the Jews. This title, therefore, many of the Jews did read; because the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, in Greek, and in Latin. The chief priests" considered

(*a*) St. Luke, xxiii. 34.

(*b*) St. John, xix. 19, 20; St. Mark, xxv. 26; St. Matthew, xxvii. 37.

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presses the number three had slipped into the place of that which expresses the number six. Nothing is more easy in appearance. Nevertheless this conjecture has been abandoned, because no copy of St. Mark has been found in which we read that the Saviour was crucified at the sixth hour. Now what is read in all the copies should be retained, and it is allowable to correct one by the other only when variations occur. If we did not respect this limitation at least, what could remain entire in the text? Other interpreters have imagined ways of dividing the day into four parts; according to these, the third hour of St. Mark would correspond with the sixth hour of St. John. The real and known division of the night into four watches has suggested this notion to them and seems to support it. Unfortunately they do not cite examples of this division of the day into four parts, nor of the name *hours* having been given to these parts, each of which should be composed of three hours. We must acknowledge that the difficulty has not been cleared up, and let it suffice for us to believe that according to a certain way of reckoning which is unknown to us, but which was not unknown at the time when St. Mark wrote, this evangelist may have called the *third* that which St. John called the *sixth* hour. It is sufficient for faith that a thing is not impossible, and assuredly this is not.

themselves insulted by this; and probably with some reason, according to their construction of the matter. It was offering an insult to the nation to style him king of the Jews, whom the chief men of the nation, followed by the majority of the people, had just delivered over to the extreme penalty. They (*a*) "said therefore, to Pilate: Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered: "What I have written, I have written," and dismissed them with this curt reply.

It might have been that the governor then thought only of getting rid of their importunities, which he must have found extremely tiresome; perhaps, also, that after his previous cowardice, he wished at last to make a show of firmness: the pleasure also of being revenged for the violence which the Jews had just offered to him, may also have had its share in producing this effect. Whatever his motive may have been—and it is not very easy to ascertain—he executed, without knowing it, the orders of the Most High. It was God who had dictated what the judge had written, and restrained his hand so that the inscription was not effaced. It was by means of the rood that the Man-God was to reign; and by affixing him to it they had placed him, if we may use the expression, upon the throne of his royalty. It was also necessary to proclaim him king, and Pilate—a Gentile—did this officially, notwithstanding the opposition and the indignation of the Jewish people. This was a sensible figure of what soon after occurred, when these murderers obstinately refusing to have Jesus reign over them, the Gentile people willingly recognized him not only for their king, but for their God and Saviour. In vain did the Jews do their utmost to prevent this recognition, and they were made the unwilling witnesses of the Saviour's triumph, unwittingly adding to the lustre of his glory by their impotent rage and deadly animosity.

Nothing is of trifling importance in so great an event; and, if it were only for this reason, we ought not be surprised that the sacred writers should have reported the fact which the reader is about to see. But there is another reason which renders it worthy of notice, viz.: the literal fulfilment of the prophecies in a circumstance so slight and so accidental, that the mind—which has foreseen and

(*a*) St. John, xix. 21, 22.

predicted it—can alone be that infinite intelligence, to whom all ages are present, and who, in all events, perceives even the most imperceptible and most arbitrary details. Here is the fact which has occasioned these reflections: (*a*) "The soldiers, therefore, when they had crucified him, took his garments [and they made four parts, to every soldier (5) a part] and also his coat (6). Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it; but let us cast lots (7) for it, whose it shall be; that the Scriptures might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have cast lots. The soldiers indeed did these things. [*After which*] they sat and watched him."

(*a*) St. John, xix. 23, 24 ; St. Matthew, xxvii. 35, 36.

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(5) Four soldiers were therefore engaged at the execution, which gives greater probability to the opinion of those who think that Jesus Christ was fastened to the cross by four nails.

(6) This coat or tunic had been woven, it is said, by the Blessed Virgin, when Jesus was still a child. It therefore grew with his growth, and was not worn away. We have no positive proof of this fact ; but the tradition thereof is very ancient ; it has never been contradicted, and there is nothing here in miracles which should surprise us. It is not at all unreasonable, and it is always more pious to respect such traditions than to despise them.

The coat or tunic of the Saviour, was a figure of his spouse the church, which is one and indivisible, because it always maintains itself in one and the same faith, and in one and the same charity.

It is said of those who create schism in the church, that they rend the garment of Jesus Christ ; that is to say, that they try to do so, though they never can succeed. We may regard them as rags, badly assorted and worse stitched, which, when they detach themselves from it, take away nothing of its integrity, and are themselves no longer good for any thing but to be cast into the fire.

(7) It is commonly held that the garments were also divided by lot, because it was scarcely possible that the parts could be perfectly equal. This may lead us to conclude that the Saviour's apparel, without being rich, had still some value, and —as many think—that it was suitable and becoming.

CHAPTER LXVIII.

BLASPHEMIES AND INSULTS.—THE GOOD THIEF.—THE WORDS OF JESUS TO HIS MOTHER.—DARKNESS.—JESUS DIES.—PRODIGIES.—THE SAVIOUR'S SIDE PIERCED.—BURIAL.—DESCENT INTO HELL.

JESUS, a prey to the most excruciating pain, was also exposed to the most harrowing insults. (*a*) "They that passed by blasphemed him, wagging their heads, and saying: Bah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self; if thou be the Son of God, come down from the cross. The people stood beholding, and the rulers with them derided him (1)," for they were not ashamed to join the multitude; and—forgetting what they owed to themselves—they gave vent to their joy with the same coarseness and the same effrontery. Thus they were not ashamed to do that which would have disgraced the very lowest rabble (*b*) "In like manner also, the chief priests, with the Scribes and ancients, mocking, said: He saved others (2); himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver *him* if he will have him; for he said: I am the Son of God."

(*c*) David had them in view when he put these words into the

(*a*) St. Matthew, xxvii. 39, 40; St. Luke, xxiii. 35.

(*b*) St. Matthew, xxvii. 41.

(*c*) Psalm xxi. 9.

(1) A fresh proof of his innocence. Justice has no longer any other sentiment than compassion for the criminal whom it is obliged to punish. Passion alone continues to insult the innocent victim whom it immolates to its fury. Whilst they thus outraged the Just by excellence, they said nothing to the two robbers, or if they thought of them at all it was apparently but to pity them. There is a measure of suffering which satisfies justice, but there is none that can glut envy and hatred.

(2) *He saved others*, that is to say, he has wrought miracles for others, and he cannot work them for himself. This was tacitly acknowledging the truth of his miracles, and taking occasion therefrom to insult him the more. It is not for want of miracles, nor is it often for want of believing in miracles, that the wicked are wicked; it is solely because they wish to be so.

mouth of the impious oppressors of the just; and, without wishing or knowing it, they were instrumental in accomplishing this prophecy. They were also heard to say: (*a*) "Let him also save himself, if he be Christ the elect of God; let Christ the king of Israel come down now from the cross that we may see and believe (3). The soldiers also mocked him, coming to him and offering him vinegar; and saying: If thou be the king of the Jews, save thyself." And to put the finishing stroke to these outrages, "the self-same thing the thieves also that were crucified with him reproached him with."

He whom they treated so unworthily was only anxious to save them, and his grace effected at this moment one of its most illustrious conquests. (*b*) Whilst "one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us; the other," suddenly enlightened, and changed into another man, "answering, rebuked him, saying: Neither dost thou fear God! seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil."

The work of conversion is far advanced, when the sinner confesses his iniquity and the justice of the chastisement which he receives for it. The knowledge of God's goodness, and a loving confidence in his mercies, finish and perfect the change. Penetrated with this second sentiment, which, in this fortunate man, was the consequence and perhaps the reward of the first,—"He said to Jesus: Lord, remember me when thou shalt come into thy kingdom." By this prayer he confessed that Jesus is the king of the world to come; and the sense of the mysterious answer given to the Saviour to Pilate was fully revealed to him. All faith is comprised in this confession, but what renders it most surprising is the occasion whereon he rendered to Jesus so glorious a testimony. His salvation was the

(*a*) St. Luke, xxiii. 35–37; St. Mark, xv. 32; St. Matthew, xxvii. 44.
(*b*) St. Luke, xxiii. 39–43.

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(3) No, it is not true that they would have believed in him if he had come down from the cross; for, as we shall soon see, they were convinced of the truth of his resurrection, and yet were only the more hardened. All those who ask for miracles do not speak sincerely.

reward which it obtained for him, and he received at the moment an assurance thereof. "Jesus said to him: Amen, I say to thee, this day thou shalt be with me in paradise (4)."

An object still more interesting to Jesus soon attracted his attention, and gave him the opportunity of fulfilling one of the first duties prescribed by nature, in order to teach us that he is not come to destroy, but to perfect the natural law. "His mother," whom the most excruciating anguish ever felt by mortal could not deter from following him to the fatal spot; (*a*) "his mother and his mother's sister, Mary of Cleophas, and Mary Magdalen, stood by the cross of Jesus. When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. After that he saith to his disciple: Behold thy mother (5). And from that hour that disciple took her to his own (6)."

(*a*) St. John, xix. 25–27.

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(4) It may be asked what this paradise was, which could neither be heaven, for it was not open to men until ascension-day, nor the terrestrial paradise, which no longer existed, at least since the deluge. It appears to be the bosom of Abraham, which, for the just, entirely purified, was a place of repose, and might be regarded as that of imperfect felicity. Might we not say that it is no longer permissible to doubt, after this expression of Jesus Christ: This day thou shalt be *with me* in paradise; for it is a matter of faith that upon that day Jesus Christ descended into Limbo, and he declares formally, that he and the robber shall be reunited on that very day in the same place.

(5) We have already said that it was very probable that St. Joseph had died before the preaching of Jesus Christ: this proves at least that he was dead at the time of the Passion; for if he had then been alive, there would have been no need of the Saviour's recommending his mother to another.

The virgin mother was given in charge to the virgin disciple. The holy Fathers assign also as a cause for this favor the tender and generous attachment of the disciple, which made him follow his master to the place of execution. He fled at first, like the other disciples, but he was the only one who returned. With God, there is always an opportunity for returning.

(6) A difficulty is here raised on the ground that the apostles, who had quitted all, had no longer any residence to call their own. St. John had still his mother Salome, with whom he doubtless lodged, and to her house he would naturally conduct the Blessed Virgin, to whom the society of this holy woman could not be otherwise than agreeable.

Interpreters say that St. John here represented all the faithful, and that in adopting him Mary adopted us all. It is from this that Mary's panegyrists have taken occasion to say that the Eternal Father, having chosen her to be the mother of his only Son, wished that she should be also the mother of all those who, by the char-

(*a*) "It was almost the sixth hour; and there was darkness (7) over all the earth (8) until the ninth hour, when the sun was darkened (9). At the ninth hour Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? which is, being interpreted: My God, my God, why hast thou forsaken me (10)?"

This desertion was undoubtedly the most grievous of all his pains. But, as this pain was wholly interior, it could not be seen as his bodily sufferings were; and it was to make it known to us that he spoke these mournful words. The expression was very far from being then understood; so much so, that through ignorance of the sacred language in which Jesus spoke, (*b*) "some of the standers-by hearing, said: Behold he calleth Elias."

(*c*) "Afterwards, Jesus knowing that all things were now ac-

(*a*) St. Luke, xxiii. 44, 45; St. Mark, xv. 34.
(*b*) St. Mark, xv. 35.
(*c*) St. John, xix. 28–30; St. Matt., xxvii. 48, 49; St. Mark, xv. 36; St. Luke, xxiii. 46.

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acter of divine adoption, became his own children, and that Mary's maternity is as unlimited as the paternity of God.

(7) This darkness commenced a little after the crucifixion, and cleared away shortly before Jesus expired. It was the mourning of nature for the death of its author.

(8) Several interpreters understand by the whole earth, the whole country, that is to say, Judea. The most common opinion is that the darkness was actually spread over the whole earth. The scanty information gleaned from history with reference to this memorable fact, proves that it extended far beyond Judea. This was not palpable darkness such as fell upon Egypt: it was the obscurity of a clear night during which we can see the heavens and the stars, for they were then visible, as is reported by Phlegon, a pagan author, who was then living, and wrote an account of what he saw.

(9) Some say that it ceased to give light because of the subtraction of its rays; others assert that the moon, having changed her natural course, was placed miraculously between the sun and the earth. The second cause is that which is spoken of in the letter of St. Denis the Areopagite to St. Polycarpe. The first seems to have been necessary in order that the darkness should be universal, as we are given to understand by all the chronicles wherein mention is made of this prodigy. This point, like many others, remains undecided.

(10) These words are the first of Psalm xxi. We find in this psalm the principal circumstances of the passion so clearly marked out, that it is regarded as one of the most striking prophecies thereof. It is the human nature in Jesus Christ that complains to the Eternal Father of being abandoned by him without defence to the rage of his enemies, and left a prey to the most acute sufferings without any sensible consolation. This complaint was accompanied with resignation, and was, moreover, respectful. It was not therefore a cry of despair, as was said by Calvin, who added this new blasphemy to all those which Jesus Christ had to bear from the Jews.

complished," with the exception of a slight circumstance which his infinite penetration singled out from amidst that crowd of prophecies which regarded his person, "that the Scripture might be fulfilled (11)" without failing in a single point, "said: I thirst. There was a vessel set there full of vinegar. Immediately one of them running, took a sponge, filled it with vinegar, and putting it upon a reed gave him to drink. And the others said: Let be, let us see whether Elias will come to deliver him." He who presented the drink said with the others: "Stay, let us see if Elias come to take him down. Jesus, when he had taken the vinegar," and having ascertained, by a last glance, that nothing was wanting to his sacrifice, "said: It is consummated. And, crying with a loud voice (12), he said: Father, into thy hands I commend my (13) spirit. And saying this, bowing his head, he gave up the ghost."

Here ended the power of evil. The divine power, which had

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(11) What was then accomplished is the second part of this versicle of Psalm lxviii. : They gave me gall for my food, and in my thirst *they gave me vinegar to drink*. The first part had its fulfillment before the crucifixion, when they offered to the Saviour wine mingled with gall.

(12) The death on the cross was one which drained the body of all its strength and blood. This cry was therefore supernatural : and was regarded as miraculous by those who heard it. *The Centurion*.... seeing that crying out in this manner he had given up the ghost, said : *indeed this man was the Son of God*. Such a display of strength in a state of extreme exhaustion showed well that Jesus died because he wished it, and at the moment when he wished. It verified that expression which he had previously made use of : *I have power to lay it* (my life) *down;* and I have power to take it up (St. John, x. 18). The expression *it is consummated* also signified the same thing, for Jesus Christ meant to say : I have suffered all that I had to suffer, and now I have only to die. To speak thus, and to die immediately after, was evidently dying when he wished to die.

(13) All Christians should die with this expression on their lips, although when uttered by them it has a different meaning from that which it had when coming from the lips of Jesus Christ. The Man-God recommended his soul to his Father as a deposit confided to the person most beloved, until the moment when it is proper to resume it. Sinful man is always uncertain of his salvation, and he recommends his soul to the mercy of God, in order that he may not treat him according to the rigor of his justice.

We recommend the soul, and not the body ; because the destiny of the body depends upon that of the soul. If the soul be saved, so also is the body ; and if the soul be lost, the body is lost with it.

The Church has placed the *In manus* at the end of the evening office. The reason is because the sleep which we are going to take is the image of death—and that it has occurred more than once that the figure was changed into reality.

kept itself concealed until the consummation of the sacrifice, burst forth on the instant, and displayed the glory of the Man-God amid all the horrors of extreme punishment, and from out the shades of death. He had scarcely expired, (*a*) "and behold the veil of the temple was rent in two from the top even to the bottom; the earth quaked; the rocks were rent, and the graves were opened." This latter prodigy was preparatory to another which did not occur until the third day after. "Many bodies of the saints that had slept arose (14), and coming out of the tombs after his resurrection, came into the holy city, and appeared to many."

Thus did insensible creatures testify sensibility at the death of their author. Their example, if we may so speak, produced its effect. Would to God that, in general, it had been lasting! But it did happen that—in this crisis of all nature and this shock of the entire universe—men appeared to blush at being harder than the stones and rocks. First of all, (*b*) "The centurion who stood over against him, seeing what was done, that crying out in this manner he had given up the ghost, glorified God, saying: Indeed this was a just man; indeed he was the Son of God. They that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed, this was the Son of God (15). And all the multitude of them that were come together

(*a*) St. Matthew, xxvii. 51–53.

(*b*) St. Mark, xv. 39; St. Luke, xxiii. 47, 48; St. Matthew, xxvii. 54.

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(14) It is not decided whether these saints arose before Jesus Christ did, or whether they arose so as never to die again. We must hold as certain that, in the latter case, their resurrection could only have taken place after that of the Saviour, who is called in Scripture *the first-fruits of them that sleep* (1 Cor. xv.), and *the first-born of the dead* (Colos. i. Apoc. i.). The most common opinion is that they arose after the resurrection of Jesus Christ, never to die again, and that they followed him to heaven on the day of his ascension. Thus they were the pledge, and, as it were, the figure of the second ascension, which shall take place at the end of ages, when, after having judged the living and the dead, Jesus Christ shall ascend again into heaven, and shall conduct thither all the elect, in body and soul, that they may reign there eternally with him.

(15) He was reproached for having stated falsely that he was the Son of God, because he had allowed himself to be fastened to the cross, and that he could not descend therefrom. He is still fastened to the cross, and dies thereon, yet we have a public announcement made that *indeed* this was the Son of God. Already are the blasphemies of his enemies converted into a confession of his Divinity.

to that sight, and saw the things that were done, returned striking their breasts."

Others, who were still more afflicted, but without remorse, could not tear themselves away from so dear an object. (*a*) "All his acquaintance, and many women stood afar off looking on and beholding these things. Among whom were Mary Magdalen, Mary(16) the mother of James the less and of Joseph, and Salome, the mother of the sons of Zebedee, who also when he was in Galilee followed him and ministered to him. Many other women that came up with him to Jerusalem" were also present.

The Jews, in all that they had atttempted against the Saviour, had only been enabled (*b*) "to do what thy hand and thy counsel decreed to be done." They could never make him suffer any thing else but what God had resolved that he should suffer; and because God did not wish that he should suffer another kind of punishment which they further destined for him, the idea did not strike them until after his death. It was still zeal for the law which appeared to animate them upon this occasion. The law ordained (*c*) that the bodies of those who had been fastened to a gibbet, should be taken thence before the close of day. They must needs hurry, because the time for doing such a deed was very soon to expire. Then, (*d*) "because it was the parasceve" (the solemnity of which commenced at sunset) "that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day) the Jews besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the

(*a*) St. Luke, xxiii. 49 ; St. Matt. xxvii. 55, 56 ; St. Mark, xv. 40, 41.

(*b*) Acts, iv. 28.

(*c*) Deuteronomy, xxi. 23.

(*d*) St. John, xix. 31–37.

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(16) The same who has just been called Mary, the wife of Cleophas, and sister to the Blessed Virgin. We have followed the recital of St. John, who places her with Mary Magdalen at the foot of the cross. Others of the evangelists represent them as keeping at a distance. There is yet no contradiction in this. St. John informs us where they were stationed immediately after Jesus had been fastened to the cross. St. Matthew, St. Mark, and St. Luke tell us where they stood after Jesus had expired. In the space of three hours it might easily have happened that they were obliged to change their position.

first, and of the other that was crucified with him. When they came to Jesus, and saw that he was already dead, they did not break his legs, but one of the soldiers opened his side with a spear, and immediately there came out blood and water (17). And he that saw it gave testimony, and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of him. Again, another Scripture saith: They shall look on him whom they pierced (18)."

Meantime, it was necessary to think of the interment of the Saviour, and it was thought of by two men, who rendered to him this last duty with all the zeal inspired by an ardent affection for his person, and with a splendor worthy of their opulence. God who began to glorify the flesh of his Son, had inspired them with the design, and gave them courage to carry it into execution. About an hour had elapsed after Jesus had expired, (*a*) "and when it was evening, there came a certain rich man of Arimathea, named Joseph. [*He was*] a noble counsellor, a good and a just man, who also himself was a disciple of Jesus, but secretly (19), for fear of the

(*a*) St. Matthew, xxvii. 57 ; St. Mark, xv. 43–46 ; St. Luke, xxiii. 50–52 ; St. John, xix. 38–40.

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(17) Natural and elementary water. If it be said that such could not take place without a miracle, we acknowledge the truth of the assertion. If it be said that this was not natural and elementary water, such an assertion would be opposed to all tradition, and might also be regarded as erroneous.

According to the explanation of the Holy Fathers, baptism was signified by the water, and the Eucharist by the blood. This is the reason why they add that the Church has come forth from the side of Jesus Christ when dead, as Eve had originated from the side of Adam when asleep, because the faithful who compose the body of the church are formed by baptism and nourished by the Eucharist ; and because baptism and the Eucharist are the two principal sacraments, and those to which all the others have reference. This has also made the Holy Fathers say that all the sacraments have proceeded from the side of Jesus Christ.

(18) They looked upon him in the very place where they had pierced him. They shall see him again, but with what inexpressible terror ! they shall look upon him, but it shall be upon the last day, when he shall present to his murderers the scars of his wounds in testimony of their Deicide. It is St. John who, in the Apocalypse, refers to this period, the perfect accomplishment of this prophecy : *Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him* (Apoc. i.).

(19) There are therefore circumstances wherein one may be justified in keeping his

Jews. The same had not consented to their council and doings, who also himself looked for the kingdom of God. This man came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead, and sending for the centurion, he asked him if he were already dead. When he had understood it of the centurion, he gave the body to Joseph, [*who*] came and took away the body. And Nicodemus also came—he who at first came to Jesus by night, bringing a mixture of myrrh and aloes (20), about an hundred pound weight. Joseph buying fine linen (21), and taking Jesus down, wrapped him up in the fine linen;—they bound the body in linen cloths with the spices, as the manner of the Jews is to bury."

(*a*) "Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There therefore, because of the parasceve of the Jews, because the sepulchre was nigh at hand (22) he laid the body in his own new monument which he had hewed out in a rock; and he rolled a great stone to the door of the monument, and went his way. It was the day of the parasceve, and the Sabbath drew on.

(*a*) St. John, xix. 41, 42; St. Mark, xv. 46; St. Matthew, xxvii. 60, 61; St. Luke, xxiii. 54–56.

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religion secret without ceasing to be *a good and a just man.* Since Scripture thus denominates Joseph of Arimathea, this is a truth which we are not permitted to doubt, but is very easy to make an abuse of it.

(20) Whilst the declared disciples fly and conceal themselves, the concealed appear and declare themselves. The first is a proof of human infirmity; the second displays the virtue of the cross.

(21) The sheet was also of linen. Hence arose the custom, at the sacrifice of the Mass, to lay the body of Jesus Christ upon linen, to the exclusion of every other texture. St. Jerome made this remark nearly 1400 years ago.

(22) Every occurence which appears here accidental, is arranged by Providence; for it was requisite that the sepulchre should be near to Calvary in order to give time for bearing thither the body of Jesus, and inclosing it therein, before the repose of the Sabbath commenced. It was also proper that this sepulchre should be entirely new, and that no person should have been hitherto interred there, in order that it might imitate in its way the purity of Mary, and that no question might ever be mooted as to whether the man who arose from the dead was not some other person besides Jesus. It was also necessary that it should be hewn out of a rock, lest any suspicion should arise of its having been broken open, and the body carried secretly away.

There were there Mary Magdalen and the other Mary that were come with Jesus from Galilee, sitting over against the sepulchre. They saw the sepulchre, and how his body was laid," for it was with this design that they "were following after" the funeral procession. "And, returning, they prepared spices and ointments; and on the Sabbath-day they rested, according to the commandment (23)."

The enemies of Jesus were not so scrupulous. These rigid observers of rest on the holy day—who had so often impeached the Saviour with the crime of having violated it by operating miraculous cures—now violated it in their turn with the design of burying his religion and its author in the same tomb. Jesus, as we have seen, had often foretold that he would rise again the third day after his death. His disciples had forgotten it; but not so his persecutors. Doubtless they had no idea that the prophecy would be accomplished; therefore they could scarcely have any other intention than to attest the non-accomplishment, in order to demonstrate thereby to the whole universe that Jesus was a false prophet: for, the apprehension of any attempt on the part of his disciples had too little foundation to be anything else than a pretext. Whatever might have been their motive, (*a*) "The next day, which followed the day of the preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer (24) said, while he was yet alive: After three days I will

(*a*) St. Matthew, xxvii. 62–66.

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(23) The bodies were usually embalmed by women. These women could not effect it. Circumstances had obliged them to relinquish the care to men. They hoped indeed to return to it, and to finish perfectly an operation which they deemed to have been rather precipitately done. Jesus Christ was well pleased with their zeal, but he did not permit them to proceed with the execution of their project.

(24) Jesus Christ has suffered himself, said St. Augustin, to be called a seducer, for the consolation of his servants, whenever it occurs that the same denomination is affixed to them. The name is also given to real seducers; and in all disputes concerning faith, the orthodox and the heretic mutually assign the epithet to each other. It is truth upon one side, and calumny upon the other. Nor is it always easy for the people to discriminate between both; and yet it is of paramount importance to them not to be mistaken in the matter. To whom, then, shall the people have recourse? To the Church. Let the people consult the Church, and let them rest assured that he whom the Church recognizes as orthodox is orthodox, no matter who may style him a

rise again. Command therefore the sepulchre to be guarded until the third day inclusively, lest his disciples come, and steal him away, and say to the people: He is risen from the dead; so the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know (25). They departing made the sepulchre sure, sealing the stone and setting guards."

All these measures were necessary to render incontestible the miracle of the resurrection, and never did human passion better second the designs of Divine Providence. Nevertheless, him whom they so carefully guarded was (*a*) "free amongst the dead, being put to death indeed in the flesh, but enlivened in the spirit;" and he whom the Jews regarded as their captive, was actually breaking the fetters of a whole people. (*b*) "Descended into the lower parts of the earth, he preached to those spirits that were in prison," and the Gospel penetrated with him into those gloomy regions. It is thought that his holy soul spent there all the time that it was separated from his sacred body. It was occupied there in unfolding to the just therein detained, the great mystery of the redemption which had just been wrought, and announcing to them their deliverance and their approaching entry into heaven which was now at last to be thrown open, after having been so long closed against human nature. Of this they had already a foretaste in the joy which his presence gave them. It is even held, and this opinion is the most common and the best authorized, that he communicated to them even then the clear vision of God, which constitutes the essential felicity of paradise, and that it was also in this sense that he promised to the good thief that on that very day he should be with him in paradise.

(*a*) Psalm lxxxvii. 5; 1 Peter, iii. 18. (*b*) Ephes., iv. 9; 1 Peter, iii. 19.

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seducer; and that he whom the Church treats as a seducer is a seducer, even if he were regarded as orthodox by the rest of the world.

(25) They had a guard at their command, for the purpose of guarding the temple. Pilate's answer naturally leads us to believe that this is the guard which he permits them to make use of. What may have rendered his permission necessary is, that this guard was not to be employed beyond the precincts of the temple without the consent of the governor.

CHAPTER LXIX.

THE RESURRECTION.—THE ANGEL OF THE LORD.—THE SOLDIERS FRIGHTENED.—THE STONE RAISED.—JOURNEY OF THE WOMEN.—RACE OF PETER AND OF JOHN.—APPARITION TO MAGDALEN.—APPARITION TO THE OTHER WOMEN.—RETURN OF THE GUARDS TO JERUSALEM, AND THEIR DEPOSITION.

We have now arrived at that great event which the Saviour's enemies had so dreaded, and for which his disciples scarcely dared to hope. His humiliations ended with his mortal life. His glory, which shall never end, commences with the immortal life which he resumes on the third day after his death and burial. God has not chosen to reveal to us the precise moment of its occurrence, so that we can only form conjectures on this point. It is commonly thought that the resurrection took place before sunrise, but not till after the dawn. We have already remarked that Jesus had declared in formal terms that he should be three days and three nights in the bowels of the earth. In order that the prophecy might be literally accomplished, it was necessary that he should still be there on the third day until there was already light upon the earth to enable a person to say positively—it is day. As one instant was sufficient for this, so the appearance of the light was quite enough. It was therefore in the interval between dawn and sunrise that Jesus Christ arose by his own power, leaving on the floor of his sepulchre the linen cloths in which he had been wrapped, so that they might be as witnesses both of his death and his resurrection. He arose without noise and without any visible splendor, and went forth from the tomb without hurt or fracture, even as he had come from the womb of his blessed mother. The stone was not displaced, but penetrated by the subtility of his glorified body. The guards did not perceive it, and the terror in which they are represented at the sight of the Man-God emerging from the tomb is merely the imagination of painters. That which caused their fear was the earthquake and the apparition of the angel, as we are now about to see in the recital of what occurred immediately after the Saviour's resurrection.

(*a*) "When the Sabbath was past" (that is to say after sunset on the Sabbath day), "Mary Magdalen, and Mary the mother of James, and Salome, brought sweet spices, that coming, they might anoint Jesus." They had prepared them on the previous evening; but, obliged by the repose of the holy day to interrupt their preparations, they availed themselves, in order to complete their work, of the first moment when it was permitted them so to do. It was necessary, however, before they set out on their journey, to tarry until the night was past; but yet they did not wait for the clear light of day. (*b*) "The first day of the week, when it was yet dark, they came very early in the morning, bringing the spices which they had prepared, to the sepulchre, the sun being now risen." They were not aware that the Jews had set guards there: wherefore, fancying that they had no other obstacle to meet, "they said one to another: Who shall roll us back the stone from the door of the sepulchre? For it was very great." They were thus expressing their embarrassment, when the Lord removed in a moment every obstacle. (*c*) "Behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. His countenance was as lightning, and his raiment as snow. For fear of him, the guards were struck with terror and became as dead men." But they speedily recovered the use of their senses, and fled with all haste. Meantime, (*d*) "the women came and found the stone rolled back from the sepulchre." The angel—the sight of whom would have terrified them—being not yet visible to their eyes, nothing appeared any longer to hinder the execution of their pious designs. But, "going in, they found not the body of the Lord Jesus (1)."

(*a*) St. Matt., xxviii. 1; St. Mark, xvi. 1.
(*b*) St. Mark, xvi. 2; St. John, xx. 1; St. Luke, xxiv. 1.
(*c*) St. Matthew, xxviii. 2–4.
(*d*) St. Luke, xxiv. 2, 3.

(1) The visit of Magdalen and the holy women to the sepulchre, and the coming of the two disciples; the apparitions of the angels, and that of Jesus Christ, as well to Magdalen as to the holy women, are positive facts, since they are reported by the sacred writers; but it is extremely difficult to arrange them all in order, and we think we may say, that not one of all the systems imagined by the interpreters is free from some objection. Neither can we assert that that which we have followed is preferable to others, it is arbitrary like all the others, but it was necessary for us to adopt some system.

We may infer that they then withdrew, and it is not unlikely that, supposing the body to have been removed to some neighboring place, they may have dispersed in order to seek it. Magdalen, more impatient than the others, proceeded immediately in quest of those whom she imagined could give her information concerning it. (*a*) "She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter, therefore, went out, and that other disciple, and they came to the sepulchre (2). They both did run together, and that other disciple out-ran Peter, and came first to the sepulchre, and when he stooped down, he saw the linen cloths lying; but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin, that had been about his head, not lying with the linen cloths, but apart wrapped up into one place. Then that other disciple also went in, who came first to the sepulchre; and he saw and believed; for as yet they knew not the Scripture, that he must rise again from the dead (3). So the disciples went away again to their home. Peter," who was not yet thoroughly persuaded, "went away, wondering in himself at that which was come to pass."

(*a*) St. John, xx. 2–10; St. Luke, xxiv. 12.

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(2) Peter demeans himself as if he had not sinned: he does so because he is penitent, and that he knows his Master's goodness too well to doubt that the penitent sinner holds the same place in his heart as if he had never sinned. Experience fully proved that he was not mistaken in this. He was the first of the apostles to whom Jesus Christ appeared, and his emotions of joy and grief on seeing this prodigy of mercy are difficult to be imagined, and impossible to be described.

(3) This expression, *as yet they knew not the Scripture*, refers to the two disciples, but with some difference. With regard to St. Peter, who did not as yet believe, it signifies that because he did not understand what was written concerning the resurrection of Jesus Christ, he returned thence without believing it. With regard to St. John, who then commenced to believe, this expression means—that inasmuch as he did not comprehend what was written of the resurrection, he then believed it only because he found the tomb open, the linen without the body, and the shroud folded back. Now, if he had understood what is written, he would have believed in the resurrection because it was foretold, and solely on the testimony of God, which would have produced a much more perfect faith. For believing solely on account of the inferences drawn from what he saw, was believing merely on the testimony of reason, which gave him no other advantage over St. Peter than that of having a clearer and more penetrating mind.

Magdalen, detained by her love, could not bring herself to follow them, "but stood without at the sepulchre, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre, and she saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had been laid. They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have laid him When she had said these words she turned herself back, and saw Jesus standing, and she knew not that it was Jesus (4). He saith to her: Woman, why weepest thou? whom seekest thou? She, thinking that it was the gardener, saith to him: Sir, if thou hast taken him away, tell me where thou hast laid him, and I will take him away. Jesus saith to her: Mary. She turning, saith to him: Rabboni, that is to say, Master." She instantly cast herself at his feet, for the purpose of embracing them; but the sojourn which he was to make on earth would give her time and opportunity enough for this, and he had other matters to think of at that moment. For this reason "Jesus saith to her: Do not touch me, for I have not yet ascended to my Father (5), but go to my brethren (6), and say to them: I ascend to my Father and to your Father, to my God and your God (7)."

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(4) Perhaps because she had not looked at his countenance, prepossessed as she was with the idea that he could only be the gardener. It might be—and this is the common opinion—that she saw a face different from that of the Saviour, not from any real change which had occurred in the features of his countenance, but because the image which was before Magdalen's eyes did not represent him such as he was.

(5) This passage has always been regarded as extremely difficult. The explanation thereof which is inserted in the text appeared the most natural and satisfactory.

(6) He calls them his brethren, in order to dissipate any apprehension they might have that their flight, at the time of his passion, had diminished his affection for them. St. Paul insinuates another reason, viz.: it was to the end that they might know that, far from disowning them when he had attained the glorified state which followed his resurrection, they were only the dearer and more closely united to him on that account.

(7) He commissions her to announce not only his resurrection to his disciples, but he wishes her to inform them further, that he has arisen to die no more; that he has only a very short time to remain on earth; that, if he quits them in order to return to God, he does not leave them forever, since by styling them his brethren, and designating as their God and their Father him whom he calls his Father and his God, he gives them to understand that he merely goes before them into the paternal mansion where they shall one day find themselves reunited to him.

(*a*) "[*Thus*] Jesus rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils." He wished, by this distinction, to recompense the fervor and the constancy of her love. The zeal of the other women had also its reward. Having returned to the sepulchre (for we are to suppose that they went there twice), and not finding him whom they so eagerly sought, (*b*) "as they were astonished in their minds at this, behold two men stood by them in shining apparel. And as they were afraid, and bowed down their countenance towards the ground, the angel, answering, said to the women: Fear not you (8); for I know that you seek Jesus of Nazareth, who was crucified. Why seek you the living with the dead? He is not here, for he is risen, as is said. Remember how he spoke unto you when he was yet in Galilee, saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. Come and see the place where the Lord was laid. Go quickly, tell ye his disciples and Peter that he is risen (9). Behold, he will go before you into Galilee. There you shall see him (10), as he told you. Lo, I have foretold it to you. They [*then*] remembered his [*Jesus'*] words."

(*c*) "They went out quickly from the sepulchre with fear and great joy, running to tell his disciples. They said nothing," on the way, "to any man; for they were afraid." But their fear was quickly dispelled, and their joy raised to its highest pitch. Whilst

(*a*) St. Mark, xvi. 9.
(*b*) St. Luke, xxiv. 4–8; St. Matthew, xxviii. 5–7; St. Mark, xvi. 7.
(*c*) St. Matthew, xxviii. 8; St. Mark, xvi. 8.

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(8) *Fear not you* is said to them in opposition to the soldiers. Very far from encouraging the latter, the angel wished to terrify them; very far from wishing to alarm the holy women, he restores their confidence.

In visions which come from God, a person is at first surprised and frightened; but confidence is very soon restored.

Those visions which commence by confidence and end in trouble, are justly suspected to come from the Evil Spirit.

(9) Peter alone is distinguished from the others.

(10) In Galilee, although they should see him previously at Jerusalem. But Galilee was the place where he should appear oftenest to them, remain the longest time with them, and exhibit himself to a greater number.

they were hurrying on as we have just stated, (*a*) "behold Jesus met them, saying: All hail. They came up and took hold of his feet, and adored him. Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee; there they shall see me. Going back from the sepulchre, they told all these things to the eleven and to the rest. It was Joanna, and Mary of James, and the other women that were with them, who told these things to the apostles; [*but*] these words seemed to them as idle tales, and they did not believe them. Mary Magdalen" had no greater success, when she "cometh and telleth the disciples: I have seen the Lord, and these things he said to me. They hearing that he was alive and had been seen by her, did not believe."

Not so with the principal authors of his death. They believed his resurrection; but these hardened men only sought to conceal the proof thereof, and to prevent others, as far as they possibly could, from believing, as they were themselves forced to do. God, who wished to convince them, because he wished to save them, sent them witnesses who could not be suspected by them. (*b*) "When the women were departed, behold some of the guards came into the city, and told the chief priests all things that had been done."

It seems, from what has been hitherto said, that they could only have remarked the earthquake, the removal of the stone, and the apparition of the angel. Whether they had concluded that Jesus Christ had indeed risen, as it is natural that they should believe, or whether they had otherwise had direct and positive proof of the fact, which may indeed have been the case, although the fact be not written, it is certain that they were persuaded of it, and that they also succeeded in convincing those very men whose interest it was not to believe it. For, after they had made their report, the chief priests, "being assembled together with the ancients, taking counsel" upon the course that should be adopted, "gave a great sum of money to the soldiers (11), saying: Say you, His disciples came by

(*a*) St. Matt., xxviii. 9; St. Luke, xxiv. 9–11; St. John, xx. 18; St. Mark, xvi. 11.
(*b*) St. Matthew, xxviii. 11–15.

(11) Why did they not bring them up for punishment as accomplices of the abduction? This is the way in which Herod treated St. Peter's guards; and this step, which

night, and stole him away when we were asleep. And if the governor shall hear this, we will persuade him, and secure you. So they, taking the money, did as they were taught; and this word was spread abroad among the Jews even unto this day."

The imposition was so visible, that at first sight we would suppose no one could be deceived by it. For it is exceedingly improbable that several sentinels on guard should all fall asleep at the same time; but it is utterly impossible that such a theft as this could be carried into execution without disturbing them. It was necessary to displace and roll away a stone of enormous size, to penetrate into the sepulchre, and take the body thence;—it was necessary, I say, that all this should be done groping in the dark, since it must have occurred, if at all, during the night; and also that several men should have a hand in the transaction, for it is evident that a single man could not suffice. If it be insisted that such an enterprise, so subject to mistakes and accidents, might have succeeded in the midst of guards, without a single one of them being awakened, we must then say that these guards were not asleep, but enchanted This reasoning is so simple, that there can be no doubt but it occurred to many of the Jews, and that, notwithstanding the authority of their chief men, they knew well what to believe. However, these leaders were not unskilful in disseminating through the public a report devoid of all probability. In order to discover its absurdity it was necessary to reflect a little, and they knew that the multitude never reflect.

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would have cost nothing, was the best adapted to have an imposing effect on the public. They would have undoubtedly done so if they had had the absolute power which Herod had over his subjects and his soldiers. But, not having this right, they were constrained to denounce them to Pilate, who would probably not have condemned them without giving them a hearing; and in that case the truth must have come to light. The plan which they adopted was unavailing, but it was the only one they could safely take.

CHAPTER LXX.

DIVERS APPARITIONS TO PETER, TO JAMES, TO THE TWO DISCIPLES AT EMMAUS, AND TO THE ELEVEN (FIRST AND SECOND.)

It was by withdrawing his body from the hands of the Jews that Jesus Christ proved to them his resurrection, and this proof was to them unanswerable. For, since they had remained masters of it, it became necessary, either that they should have it to show after the third day, or otherwise to confess that he was resuscitated; nor did they escape from this dilemma by bringing forward witnesses who said they had been asleep while he was carried off. It would have been necessary to attest this abduction by a judicial investigation, and to punish the perpetrators and accomplices thereof. But they could not even attempt this, because such a proceeding could only result in the disgrace of those who might undertake it. The Saviour acted differently with regard to his disciples. He fully convinced them of his resurrection by showing himself to them, and by delivering himself, as it were, into their hands, since he permitted them to touch his sacred members. The infidelity of the first was inexcusable, and the second were forced to be faithful. It is not for us to inquire the reason of these different modes of treatment. To return to his disciples, he only led them back gradually from their original state of incredulity, to that immovable faith which they subsequently communicated to the entire world, and which they finally sealed with their blood. The first proof which he gave to them was the report of the holy women, and the sight of the open tomb, with the circumstance of the linen left there, and the folded shroud; which destroyed all notion of a furtive carrying off. Then he appeared to some individuals in particular—afterwards to the entire eleven: and it was then that he permitted them to touch him, and that he ate with them: lastly (*a*) "was he seen by more than five hundred brethren at once." Of these several apparitions, some are merely glanced at by the sacred writers. others are given in

(*a*) 1 Corinthians, xv. 6.

detail. We proceed to relate them as they do, commencing with the private apparitions.

The first was to Simon Peter.* We know that this occurred on the very Sunday of the resurrection: but we are ignorant of the moment, the place, and the circumstances. His penance had effaced his crime; and very far from being rejected, he was none the less favored, since he was the first of the apostles to whom the Lord appeared. God forgives as God—that is to say, he pardons perfectly. He loves, and he caresses the penitent sinner, as if he had received no offence from him. We do not lose the whole fruit of this apparition, the details of which are unknown to us, whilst we gather from it so consoling a truth.

There was also a private apparition to James† the Less, he who is called the brother of the Lord, of whom he was a near relative according to the flesh. There is reason to believe that this did not take place until several days after the resurrection, and that when the Lord conferred this favor upon James, the latter no longer doubted that he had risen from the dead, since he must have seen him more than once in company with the other apostles.

That which follows was accompanied by very remarkable circumstances. (*a*) "That same day" of the resurrection, towards evening, "two disciples went to a town which was sixty furlongs (1) from Jerusalem, named Emmaus, and they talked together of all these things which had happened. While they talked and reasoned with one another, Jesus himself also drew near and went with them. But their eyes were held (2), that they should not know him. He

(*a*) St. Luke, xxiv. 13–32.

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* The Lord is risen indeed, and hath appeared to Simon.—Luke, xxiv. 34.

† After that, he was seen by James.—1 Cor. xv. 7.

(1) About two leagues.

(2) St. Mark says: *He appeared in another shape to two of them walking, as they were going into the country.* This may have occurred in two different ways—either by the actual changing of the features of his countenance, or because an image different from his was represented to the eyes of the two disciples. The second is in itself the most probable, as we have already said, when speaking of the apparition seen by Magdalen, and although the text of St. Mark may appear to insinuate the first, we should explain it by St. Luke, who, after having at first said, *their eyes were held* that they should not

said to them: What are these discourses that you hold one with another as you walk, and are sad? The one of them, whose name was Cleophas (3), answering, said to him: Art thou only a stranger

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know him, concludes by further stating: *their eyes* were opened, and they knew him. Whence we see that he places in *their eyes* the whole cause of the mistake.

St. Thomas places it in the powers of the soul. In order to recognize a person, it is not enough to see his countenance, we must recollect that we have previously seen him. Recollection is an operation of the soul, which Jesus Christ may have suspended in the two disciples. Thus, although they saw him as he actually was, still they could not recognize him, because the divine power hindered them from remembering that it was he. It is very likely that this was the real state of the case; but it strikes us that then St. Luke would have said that their *minds were held*, and not *that their eyes were held* that they should not know him.

The question is still to be viewed in another and more delicate sense, viz.: whether Jesus, in appearing to his disciples under another form than his own, did not practice deceit—for there is deceit in actions as well as in words. This was the idea of the Priscillianists, and their error was noted and refuted by St. Augustine. We are bound to believe that Jesus practiced no deceit on this occasion; but it is easier to assert this than to explain it. We shall, however, do our best to make it clear. In an action of this kind, we have to consider the intention and the end proposed. Here we find that the intention was not to deceive, while the end in view was that of undeceiving. If Jesus Christ had taken the form of a pilgrim for the purpose of concealing his own identity, then his act would be one of deceit and imposture. But, so far from that, we know that his design was to convince them that he had indeed arisen, and that it was he and no other who then spoke to them, of which they were at length persuaded. So that whatever he had previously said and done tended solely to this knowledge and conviction. He did not, therefore, lead them into error; but he left them, at first, in their ignorance, and that only that he might afterwards enlighten them in a way more suitable to their dispositions, and more salutary for those whom they were, in their turn, to instruct. This whole affair has a close resemblance to a parable or allegory, wherein he who proposes either, commences by stating things which are false in themselves, and, therefore, calculated to mislead if taken in their natural signification. But await the conclusion, and you will discover that you have been taught a valuable truth, and that which seemed, at first, false or merely fictitious, was advanced solely for the purpose of making the truth more manifest and more easily understood.

(3) We are ignorant as to who this other disciple was. We know that he was not an apostle, since it is stated that when these had returned to Jerusalem, they found there the *eleven* apostles *gathered together*, with the exception of St. Thomas. Many think that it was St. Luke, who suppressed his own name out of humility. They are, however, refuted by St. Luke himself, who declares, at the commencement of his Gospel that he was informed of the facts which he is going to narrate from those who were eye-witnesses thereof. If he had been amongst the number of these witnesses, he would at least have said that he was going to relate what he had partly seen himself, and partly learned from those who had seen them.

in Jerusalem, and hast not known the things that have been done there in these days? He said to them: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word, before God and all the people, and how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he who should have redeemed Israel; and now besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company, affrighted us; who, before it was light were at the sepulchre, and not finding his body, came, saying: That they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre, and found it so as the women had said, but him they found not. Then Jesus said to them: O foolish and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses, and all the prophets, he expounded to them in all the Scriptures, the things that were concerning him.

"They drew nigh to the town whither they were going; and he made as though he would go further (4). But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. He went in with them; and whilst he was at table with them, he took bread, and blessed, and brake, and gave to them (5). And their eyes were opened, and they knew him;

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(4) *He made as though he would go further.* The meaning of this is, that he was more willing to remain, provided they urged him to do so, as they did in point of fact. But he, in another sense, did not merely make show of an intention to proceed further: he had resolved to do so, supposing that they did not invite him to remain. He wished that the happiness of recognizing him should be the reward of hospitality exercised towards a stranger. This gives ground for thinking that at least one of the two disciples was from the village (bourg) of Emmaus, and that he had his house there. St. Jerome says that this was Cleophas, and he adds, that by celebrating the Eucharist in his house, Jesus Christ constituted it a church. It is doubtful whether this Cleophas is he whose wife or daughter was one of the Marys.

(5) He takes bread, he blesses it, he breaks it, he distributes it; this was all that he did when, at the Last Supper, he changed the bread into his body. This assemblage of similar circumstances has caused the inference that he also consecrated this, and made it Eucharistic bread. The miraculous effect which it produced upon the two disciples, goes to strengthen this opinion; indeed it is that of St. Jerome, of St.

and he vanished out of their sight;" leaving on their minds the full and entire conviction that it was he, and that he was truly resuscitated. Whereupon, "they said one to another: Was not our heart burning within us, whilst he spoke in the way, and opened to us the Scriptures?"

This sacred fire seeks only to diffuse itself. Thus, (*a*) "they rose up the same hour and went back to Jerusalem; and they found the eleven gathered together, and those that were with them, saying: The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way; and how they knew him in the breaking of bread: neither did they believe them;" which must be understood with reference to some amongst them, who had not even believed the testimony of the chief of the apostles.

Truth triumphed, at length, over incredulity, and obstinacy was obliged to yield to evidence. (*b*) "Whilst they were speaking these things, when it was late that same day, the first of the week, and the doors were shut (6), where the disciples were gathered together,

(*a*) St. Luke, xxiv. 33–35; St. Mark, xvi. 13.
(*b*) St. Luke, xxiv. 36–40; St. John, xx. 19, 20; St. Mark, xvi. 14.

Augustine, of Theophylactus, &c. Protestants think the contrary, and they do so consistently with their principles; for it would evidently follow that Jesus Christ himself gave communion under the one kind of bread alone. But they must own, at least, that St. Jerome, St. Augustine, and the other ancient writers, who thought that the bread had been consecrated, have, consequently, thought that Jesus Christ himself gave communion under the one kind.

(6) Jesus Christ entered, the doors being and remaining shut, even as he had come forth from his mother's womb and from the sepulchre before the stone was removed, without hurt or fracture. The matter was so understood by the entire world until the time of Calvin, who without any discussion as to the manner in which Jesus Christ had entered, flatly pronounced it impossible, and not to be believed, that he entered whilst the doors were and remained shut. Penetration of bodies, the possibility of which carries with it that of the real presence, was a consequence flowing too manifestly from this fact. It was therefore necessary for him to abandon the ancient explanation, which did not agree with the new error. However, an effort was made to assign another reason for it. Jesus Christ, it was said, proved much better that he was not a pure spirit by entering through the open door, than if the door had remained closed, just as if the solidity of his body was not still better proved by the touching of his hands, his feet, and his side, which he vouchsafed to the disciples. But he had, besides, to make them acquainted with the prerogatives of glorified bodies, and he did this when he entered whilst the doors remained shut.

for fear of the Jews, Jesus appeared to the eleven as they were at table, and saith to them: Peace be to you. It is I, fear not. He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him, after he was risen again. But they being troubled and frightened, supposed that they saw a spirit; and he saith to them: Why are ye troubled, and why do thoughts arise in your hearts? See my hands and feet; it is I, myself. Handle, and see. For a spirit hath not flesh and bones, as you see me to have. When he had said this, he showed them his hands and feet, and side (7)."

(*a*) "The disciples, therefore, were glad, when they saw the Lord. But while they yet believed not (8), and wondered for joy, he said: Have you here anything to eat? They offered him a piece of broiled fish and a honey-comb. And when he had eaten before them, taking the remains, he gave to them."

(*b*) "He said to them again: Peace be to you." And as he was going to confer upon them a great gift, and to communicate to them the most incommunicable of all the prerogatives of the divinity, he added: "As the Father hath sent me, I also send you. When he had said this, he breathed on them (9), and he said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they

(*a*) St. John, xx. 20; St. Luke, xxiv. 41–43. (*b*) St. John, xx. 21–31.

(7) It is not stated whether or not they really touched him. The ancients had so little doubt upon the subject, that they never even mooted the question; in point of fact, every thing tends to this belief. They wished to assure themselves of the truth of the resurrection: the touch was the true means of doing so, and Jesus Christ offered them this means. When St. Thomas said to them: *Except I shall put my finger in the place of the nails.... I will not believe,* does he not seem to have meant: I shall believe it like you when I shall have touched him like you? The following words from the First Epistle of St. John, are also understood to refer to this touch: That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, *and our hands have handled,* of the Word of life... We declare unto you.

(8) They must have believed to a certain extent, since they were *filled with joy;* but this belief was not exempt from doubt. This is the reason why it is said that they did not yet believe, because they had not faith, which is incompatible with doubt. They were delighted at seeing him, but they doubted whether it was not an illusion or a dream.

(9) This breath was not the Holy Ghost; it was but the sign thereof.

By this breath going forth from his bosom, Jesus Christ further signified that the Holy Ghost proceeds from him according to his divinity.

are forgiven them (10); and whose sins you shall retain, they are retained (11)." This sacred breath was the sensible sign of what was wrought invisibly in them, and justified by anticipation the mysterious ceremonies which his Church should employ in the administration of Sacraments.

However, there remained one unbeliever to be convinced: "Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples, therefore, said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe."

This was laying down the law, as it were, for his master, and no one was less worthy of such a favor than he who ventured to exact it. But this amiable master would only listen to his own goodness, and thereby show us the full extent of his adorable condescension. "After eight days again, his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side, and be not faithless, but believing. Thomas answered and said to him:" Thou art "My Lord and my God (12).

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(10) The remission of sins is attributed to the Holy Ghost, as well as all the other effects of the divine goodness, because the Holy Ghost is the production of the will of the Father and of the Son, and that the object of the will is all good. The Holy Ghost is only given to the apostles, here, with reference to the remission of sins. Thus the gift which is made to them on this day has no interference with the gifts of understanding and of fortitude, and all the miraculous gifts which are promised to them, and which they shall receive upon the day of Pentecost.

(11) Since the power of retaining sins is joined to that of remitting them, those who are constituted the judges thereof, discriminate between those sins which should be remitted, and those which should be retained. This discrimination cannot be made without knowledge, and knowledge can only be obtained by confession; therefore confession is not only a matter of precept, but also of divine institution.

(12) These words, *thou art*, are not in the text. However, these words of St. Thomas have always been regarded as a confession of faith in the divinity of Jesus Christ. The enemies of this fundamental dogma have pretended that this was only a cry of surprise and admiration. This explanation has been condemned by the second Council of Constantinople. That explanation which we follow, in accordance with all tradition, is conveyed more impressively in the Greek and Latin languages, than in either the French or ours.

Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen, and have believed (13)."

If after that there still remained some unbelievers amongst the disciples, there were, at least, none such amongst the apostles. God had permitted their incredulity, because it was to be auxiliary to the faith of all ages. We have seen that they left no difficulty unexamined, nor proofs to be desired; they exhausted them all, and the cause of incredulity could never have been confided to less credulous men. How then can we still doubt the testimony which they have rendered regarding the resurrection of Christ, since they truly saw him with their own eyes, and touched him with their own hands?

"Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God: and, that believing, you may have life in his name."

CHAPTER LXXI.

APPARITION BY THE SEA-SIDE.—MIRACULOUS FISHING.—PETER APPOINTED PASTOR OF THE WHOLE FLOCK.—APPARITION UPON A MOUNTAIN OF GALILEE.—MISSION OF THE APOSTLES.—FINAL APPARITION AT JERUSALEM.—PROMISE OF THE HOLY GHOST.—ASCENSION.—CONCLUSION.

WHAT we are going to relate is not for the purpose of adducing evidence with regard to that which is already sufficiently proved.

(13) Because it is not necessary to have seen in order to have faith, which is, according to St. Paul's definition, *the substance of things to be hoped for, the evidence of things that appear not.*—Heb. xi. Thus, St. Thomas, who saw and who touched Jesus Christ, when resuscitated, had not, properly speaking, that faith in the resurrection which we have without having seen. Wherefore it is that Jesus Christ declares us happier than Thomas, and even than the other apostles, who believed in the Saviour's resurrection solely on the testimony of their eyes and their hands. Yet Thomas made a very commendable act of faith in confessing his master's divinity, although he did not see it, and that it was only by the revelation of the Heavenly Father that he could, like St. Peter, know and believe it.

Its only object is to furnish those particular instructions which a pious and attentive reader may easily gather. (*a*) "After this, Jesus showed himself again to the disciples at the sea of Tiberias. And he showed himself after this manner. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was of Cana of Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth, and entered into the ship; and that night they caught nothing (1). But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus. Jesus therefore said to them: Children, have you any meat? They answered him: No. He saith to them: Cast the net on the right side of the ship, and you shall find. They cast, therefore; and now they were not able to draw it, for the multitude of fishes. That disciple, therefore, whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits), dragging the net with fishes.

"As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread (2). Jesus saith to them: Bring hither of the fishes which you have now caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not

(*a*) St. John, xxi. 1–24.

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(1) The labor of a whole night had produced nothing for the disciples; one word from the Saviour filled their nets in a moment. But the Saviour does not say this word until they had toiled all the night long. In vain does man make efforts—success can come from God alone; but God grants success to those only who do their best. To toil, as if success depended upon our efforts alone, and still to expect success but from God alone, is the course which both reason and religion prescribe, and it equally avoids the two baneful extremes of presumption and indolence.

(2) They had toiled all the night; they were hungry—they had no fire, and apparently they were in want of bread. Much time would be requisite in order to procure it. Jesus Christ works a new miracle, in order that they may instantly find every thing that was necessary for them. God thinks of all; he can do all, and he will for those who place their confidence in him.

broken. Jesus saith to them: Come, and dine. And none of them who were at meat durst ask him: Who art thou? knowing that it was the Lord (3). And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead (4)."

Simon Peter had taken a greater part than the others in this miraculous fishing, of which he was, as it were, the leader; but he knew not yet all the share which he was to have in carrying out his master's designs: in this he was to be the principal actor. His three denials were then to be atoned for by three protestations of love; in consequence of which he was to be confirmed in his office of shepherd of Christ's flock. To complete the favor, he was to receive an assurance that he should one day die for him whom he had denied, and efface the shame of his weakness by the glory of a generous martyrdom. "When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because Jesus had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things; thou knowest that I love thee. Jesus said to him: Feed my sheep (5)."

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(3) If he was to be recognized at sight, it seems that the expression should have been: *Seeing* that it was the Lord. He, therefore, appeared to them under another figure, in the way that has been already explained, and they did not *see* that it was he, but they *knew* it, because his miracles revealed him, and he himself had impressed their minds with the certainty that it was he.

(4) The Evangelist does not allude to the private apparitions, but only to those wherein Jesus showed himself, at one and the same time, to a considerable number of disciples. This was the third apparition of this sort.

(5) We have the explanation of this expression in these words of St. Bernard to Pope Eugenius (Book III. Of the Consideration, chap. viii.): "Who art thou? said the holy Doctor to him. Thou art the High Priest, the Sovereign Pontiff. Thou art he to whom the keys have been given—to whom the sheep have been confided. I agree that there are other porters of heaven, and other pastors of the flock; but, in you, these two de-

That which grieved him most was the apprehension lest his master should mistrust, not the sincerity, but the constancy, of his love, supposing that he were put to some proof similar to that in which he had so signally failed. Jesus reassures him, by promising him, with an oath,*that he shall thenceforward be generous and faithful. He added, therefore: "Amen, amen, I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this he said, signifying by what death he should glorify God. And when had said this, he saith to him: Follow me."

This figurative language was understood by him to whom it was addressed, and it excited in him a curiosity which the Lord did not then think proper to satisfy. "Peter turning about saw that disciple whom Jesus loved following, who also leaned on his breast at supper, and said: Lord, who is he that shall betray thee? Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him: So I will have him to remain till I come, what is it to thee? Follow thou me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but, So I will have him to remain till I come, what is it to thee (6)?

* "*Avec serment.*"

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nominations are more glorious, inasmuch as their signification is of higher excellence when applied to you. The other pastors have their flocks apart, and each has his own. All the flocks have been confided to you. They are, in reference to you, but one flock under one pastor; you are not only pastor of the sheep, you are also the pastor of all the pastors. You ask me, how I prove this? By the Lord's own words. For to whom, I do not say of the bishops, but even of the apostles, have all the sheep been confided, in a manner as absolute and as universal as this: Peter, if thou lovest me, feed my sheep? And to what sheep does he allude? Is it of a particular people, of a city, of a country, of a kingdom? No, he simply says, *my sheep.* Who sees not that he does not merely designate some of them, but all taken together?"

Since Jesus Christ has said indefinitely to Peter: Feed my lambs, feed my sheep, we may conclude, that whoever does not recognize Peter for his pastor is neither of the lambs nor of the sheep.

(6) When the disciples thus explained the Saviour's words, he desisted from speaking, and we may say that the sound of his voice still rang in their ears. Can it be that they had so little memory, as to imagine that he had just said these very words: *He dieth*

This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true."

In the mean time, (*a*) "the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And seeing him they adored; but some doubted," which we can scarcely think was the case with the apostles. This is the reason why many have thought that there were a vast number of disciples then with them, and that the apparition, which had been most distinctly announced, and which was to have been the most solemn, was that where the five hundred brethren whom St. Paul speaks of were all gathered together. "Jesus coming, spoke to them, saying" these words, which might also be addressed, in proportion, to the second order of disciples: "All power is given to me in heaven and in earth (7). Going

(*a*) St. Matthew, xxviii. 16–20; St. Mark, xvi. 15–18.

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not? No; but they alleged that what Jesus had said signified that he, of whom he spoke, should not die. Now, if this was, in point of fact, the meaning of his discourse, they had, therefore, understood him correctly. Therefore, what is the cause of this resumption of St. John: *And Jesus did not say to him, He dieth not?* Were not the disciples entitled to reply to him: We know well that he did not say expressly so—we only think that what he did say signifies as much. What can you find wrong in this?

If the Saviour's words did signify, He shall not die, does it not also seem that St. John sought to convey a different impression to his readers, by affecting to draw off their minds from the true sense of the Saviour's words?

We venture to conclude, from these reflections, that, if Jesus did not wish to say that St. John should not die, what the Evangelist here adds is very rational; but that it would be by no means rational, if Jesus really meant that St. John should not die.

And since this is the passage of his Gospel which has given rise to the opinion that he is not dead, we may conclude that this opinion is destitute of any foundation.

The most ancient and the best-informed authors appear to entertain no doubt of St. John's death. They speak of his tomb as being well known over the whole earth. It is true, that there is no information as to what became of his body, which has made several think that Jesus Christ had resuscitated him, and that he had transported him to heaven in body and soul without awaiting the general resurrection. He was the well-beloved disciple—the virgin apostle; he had reposed upon the breast of the Lord, who also gave him to Mary as a son; and we may add that St. John was, after Jesus Christ, the consolation and delight of that holy mother. To many it has seemed natural to think that he had been associated in the same privilege. This is only a pious opinion; but, far from trying to combat it, we ought rather to desire that it be true.

(7) Omnipotence has been given to Jesus Christ in many different ways:—The Word has received it from the Father with the divine nature, which the Father communicates to him whole and entire. The man in Jesus Christ possesses it by virtue of the hypo-

therefore (8), teach ye all nations ( ); baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world. Go ye into the whole world, and preach the gospel to every creature (10). He that believeth, and is baptized, shall be saved (11); but he that believeth not, shall be condemned. These signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover."

It would be extremely difficult to point out precisely on which of these occasions Jesus said to his disciples the following words. We only know that it was at Jerusalem, after they had returned from

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static union. Jesus Christ has acquired it by his sufferings and by his death. So that the sovereignty of the universe, which belongs to the Son of God, by the eternal generation—to the Son of man, by the incarnation—belongs, also, to the Man-God, by right of conquest. It is thought that he here speaks of it in this latter sense, because he appears to speak of it as of a new thing.

(8) *All power is given to me.... Going, therefore.* It is as if he said: The enterprise which I confide to you is far beyond your strength; but go fearlessly, it is the Almighty who sends you.

(9) Teach the mysteries of faith—administer the sacraments—explain the precepts of evangelical morality, is, in three words, what Jesus Christ deputes those to perform whom he establishes the pastors of his church, a commission which they hold from no other power, and which no other power has a right to take from them.

This power comes to them from heaven. Hell cannot divest them of it, nor can earth appropriate it to itself.

The Church was not the less in possession of it under Dioclesian, nor more under Constantine; whether persecuted or protected, it is always the same.

(10) *Every creature* signifies all men, as the whole world signifies all the earth. We see how different is this mission from that which Jesus Christ gave to the apostles before his Passion. In the first, he had prohibited them from preaching to the Samaritans and the Gentiles; in the latter he sends them to preach to every creature. The wall of separation is destroyed, and all nations are henceforward to constitute but one people.

(11) He shall be saved, provided that he does not contradict his faith by his works, and that he does not belie the promises of his baptism. We find in Scripture many general propositions similar to this, which have annexed to them an implied condition. *Every one that shall call upon the name of the Lord shall be saved* (Joel, ii.); *Every one that asketh receiveth* (Matthew, vii.). As to what regards, in particular, those propositions, wherein salvation is attributed to faith without any allusion being made to works, or to works without any mention of faith, see note 4, page 56, Part I.

Galilee, in pursuance of the order which he had given them. He then said to them: (*a*) "These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then he opened their understanding that they might understand the Scriptures, and he said to them: Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day; and that penance and remission of sins should be preached in his name unto all nations (12), beginning at Jerusalem. And you are witnesses of these things, and," in order that you may be capable of giving and maintaining such great testimony, "I send the promise of my Father upon you; but stay you in the city, till you be endued with power from on high."

Thus it was that (*b*) "Jesus showed himself alive after his passion by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth. For John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence."

(*c*) "They, therefore, who were come together," still taken up with the idea of the Messiah's temporal reign, "asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel?" The Holy Ghost was soon to free them entirely from this notion; wherefore, without pausing to contradict it, the Lord merely answered: "It is not for you to know the times or moments, which the Father hath put in

(*a*) St. Luke, xxiv. 44–49.
(*b*) Acts, i. 3–5.
(*c*) Acts, i. 6–11; St. Luke, xxiv. 50, 51; St. Mark, xvi. 19.

(12) This was the most interesting news which could be brought to mankind. Responsible to God's justice for an infinite debt, men were incapable of discharging it, and their reprobation was inevitable. It is announced to them that a Saviour has appeared, who has paid the debt for them, and that, by penance, each of them can avail himself of so great a privilege. The penance which is here spoken of is properly that which disposes for baptism, which penance consists in the detestation of the sins committed, joined to a sincere desire never to commit them again. There is no further reference to works in satisfaction for sin, because these works are only necessary for the expiation of sins committed after baptism.

his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." When the Lord Jesus had said these things, "he led them out as far as Bethania, and lifting up his hands he blessed them; and it came to pass, whilst he blessed them, he departed from them. While they looked on he was raised up; a cloud received him out of their sight, [*and he*] was taken up into heaven, and sitteth on the right hand of God. While they were beholding him going up to heaven, behold two men stood by them in white garments, who said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen him going into heaven."

Thus the expectation of Jesus Christ has been the occupation and, if we may venture to say so, the religion of all ages. Promised immediately after the sin of the first man, he fixed the attention of all the just from the birth of time until that of his coming. Scarcely had he quitted the earth when two angels declared to his disciples that he should one day re-appear there. They then immediately dispersed themselves throughout all nations, to whom they announced not only that he had come, but also that he should come again. He shall come, said the prophets commissioned to foretell his first appearance. He is come, and he shall come, have the apostles said, they being, in their turn, prophets of his second coming. The period for the first was indicated, because it was not to have sufficient lustre to strike all eyes at once, and because, in order to be recognized, it was necessary that it should be looked for. The time of the second coming is not foretold, nor is it necessary that it should be, because Jesus Christ shall then exhibit himself in all the splendor of the divinity—as the sun, manifesting itself by its own light, does not require, in order to be perceived, that the observer should have notice of the moment when it is to appear on the horizon. Then shall be seen the accomplishment of those magnificent prophecies, which represent him so majestic and so terrible to behold; and all the oracles regarding the Messiah shall be found verified to the letter, (*a*) "what or in what manner of time the spirit of Christ in

(*a*) 1 Peter, i. 11.

them did signify, when it foretold those sufferings that are in Christ, and the glories that should follow." The first class of prophecies described a Saviour who only could become such by humiliation and by sorrow; the second class of prophecies announce a judge who shall show himself in all the lustre of divine power and majesty. Unhappy those who shall have disowned him in his humiliations! He who came in order to be their Saviour, shall appear to them no longer in any other quality than that of judge and avenger of their crimes. Happy those who shall have recognized, revered, imitated him in the humble and suffering state to which his love for men had reduced him! In their judge they shall behold—a Saviour—who has promised to share his throne and his eternal bliss with those who shall have taken part in his humiliation and his sufferings.

THE

TEACHINGS AND ACTS OF ST. PETER,

THE PRINCE OF APOSTLES,

AND

FIRST VICAR OF CHRIST ON EARTH.

TOGETHER WITH

THE LIVES OF

ST. PATRICK AND ST. BRIDGET.

THE TEACHINGS AND ACTS

OF

ST. PETER, THE PRINCE OF APOSTLES,

AND

FIRST VICAR OF CHRIST ON EARTH.

CHAPTER I.

ST. ANDREW AND ST. PETER.—ST. PETER THE CHIEF OF THE APOSTLES.—GREAT DRAUGHT OF FISHES.—THE APOSTLES RECEIVE THE HOLY GHOST.—ANANIAS AND SAPHIRA.

St. Peter, the prince of the apostles, and first vicar of Christ on earth, was the son of Jonas, or John, of the tribe of Nephtali, and was born in Bethsaida, a city of Galilee, seventy-five miles distant from Jerusalem, situated on the Sea of Tiberias. His original name was Simon. Some authors have fixed the date of his birth three years before that of the Blessed Virgin, and seventeen years before the birth of Christ. He was the brother of St. Andrew, and according to Epiphanius was older than he. Before his apostleship he was married, and dwelt with his wife and relations in Capharnaum, pursuing the trade of a fisherman, and by this means endeavoring to support his family. His wife was the daughter of Aristobulus, the brother of Barnabas, and she is said by Clement Alexandrinus to have obtained the crown of martyrdom. He was brought to our Lord by St. Andrew, who tells him he had found the Messias, and brings him to him who is the Christ. When our Lord beholds him, he says: "Thou art Simon the son of Jonas; thou shalt be called Cephas, which is interpreted Peter."

That the Cephas who was reprehended by St. Paul for the inconsistency of his conduct with respect to the Mosaic rites, was not St. Peter, is the opinion of the best writers. Eusebius quotes Clem-

ent Alexandrinus as maintaining that this Cephas was one of the seventy disciples. This opinion is followed by the most learned writers of antiquity, by St. Jerome, by St. Gregory the Great, by St. Anselm, and by many others.

Some have supposed that St. Andrew and St. Peter were amongst the disciples of St. John the Baptist, and were anxiously looking for the expectation of the promised Messias. St. Andrew having heard St. John the Baptist call our Lord "the Lamb of God; behold, he who taketh away the sin of the world," (*a*) was convinced of his being the Messias, and hastens to impart the intelligence to St. Peter. He was equally anxious with his brother to see the promised Messias, him of whom the law and the prophets had written so much, so that when he beholds him he believes in him, and stays with him during the remainder of the day. After this the two brothers leave our Lord, and return to their ordinary occupation as fishermen.

About the end of this year, the first of our Lord's ministrations, it would appear that the Saviour of the world saw St. Peter and St. Andrew washing their nets on the shores of the Sea of Tiberias; he enters into the ship which belonged to St. Peter, and desires him "to thrust out a little from the land, and sitting down, he taught the multitude out of the ship, and when he had ceased to speak, he said to Simon: Launch out now into the deep, and let down your nets for a draught, and Simon answering said to him: Master, we have labored all the night and have taken nothing; but at thy word I will let down the net; and when they had done this they enclosed a very great multitude of fishes, and their net was breaking, and they beckoned to their partners who were in the other ship that they should come and help them, and they came, and filled both the ships, so that they were almost sinking, which when Simon Peter saw, he fell down at Jesus' knees saying, Depart from me, for I am a sinful man, O Lord." This humility of St. Peter procures for them greater graces, for "when they had brought their ships to land, leaving all things, they follow him." And for this promptness in forsaking the things of the world, to become the di-

(*a*) St. John, i. 29.

ciples of Christ, St. Peter is told, when he asks our Lord what they shall have who have left all things and followed him: "Amen, I say to you, that you who have followed me in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall possess life everlasting." (*a*)

Our Lord is said to have baptized St. Peter and his apostles; the seventy disciples are said to have been baptized by St. Peter and St. John.

Several of the fathers assert that after his apostleship St. Peter separated from his wife, and lived in a state of continency for the remainder of his days. St. John Chrysostom, speaking of him, calls him an illustrious model of chastity. (*b*)

From this period St. Peter and St. Andrew closely unite themselves to our Lord, and do not leave him during the entire period of his ministrations. Going from thence they proceed to Capharnaum, and, accompanied by St. James and St. John, they enter their own house. There, too, our Lord enters, and heals Simon's wife's mother, who is sick of a fever: "They tell him of her, and he came and lifted her up, taking her by the hand, and immediately the fever left her, and she ministered unto him." (*c*)

Our Lord generally addressed his conversation to St. Peter, who usually answered on behalf of all the apostles. Our Lord had hitherto distinguished him from the other apostles by the tokens of dignity and honor which he had shown him. About a year before the events connected with his passion took place, our Lord resolves to entrust to his keeping the Church which he was to found on earth. After having received testimony of his faith and of his charity, and of his zeal for the salvation of souls, our Lord says to him: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt

(*a*) St. Matt, ix. 27–29. (*b*) De Virgin, c. 82. (*c*) St. Mark, i. 31.

loose upon earth it shall be loosed also in heaven." (*a*) St. Peter is often represented with one key in his hand, as a symbol of the one holy Catholic and apostolic Church, and as an evidence of the primacy of this being granted to him, that thus there might be one fold and one pastor. By the three keys with which St. Peter is often represented as holding in his hand, it is shown that authority in heaven, in hell, and on earth, is granted to him.

On another occasion our Lord declares the infallibility of St. Peter, and his office of confirming his brethren in the faith; for at the Last Supper he addresses him thus: "And thou being once converted, confirm thy brethren:"(*b*) or, as the most celebrated commentators seem inclined to render the passage, giving its proper force to the adverb, "thou in thy turn confirm thy brethren." By the tribute which our Lord paid for himself and St. Peter, he desired to confirm the supremacy which he and his successors were to exercise over the Church. To St. Peter our Lord had consigned the mystical keys of the kingdom of heaven; and by this he and the Roman pontiffs were constituted his vicars on earth. In the transfiguration our Lord made him also partaker of his glory, with two other apostles, St. James and St. John.

On two separate occasions St. Peter shows his zeal and love for our Lord by casting himself into the sea, and not waiting until the ship would arrive at land. When St. Peter heard our Lord predict his death and sufferings in Jerusalem, he expresses in the strongest language his attachment and devotion to him, and tells him he is ready to go with him to prison and to death.

Before the Last Supper our Lord, having loved his apostles, loved them to the end; and he rises from the table, and takes a towel to gird himself with it, having first laid aside his garments; he then pours water into a basin, and begins to wash the feet of his disciples, and to wipe them with the towel wherewith he was girded. "He cometh therefore to Simon Peter, and Peter saith to him: Lord, dost thou wash my feet? Jesus answered and said to him: What I do thou knowest not now, but thou shalt know hereafter. Peter said to him: Thou shalt never wash my feet." He only permits his

(*a*) St. Matt. xvi. 18, 19. (*b*) St. Luke, xxii. 32.

Lord to do so, when he tells him that "If I washed thee not, thou shalt have no part with me." (*a*)

He then has the privilege of following him to the Garden of Gethsemane, where, with St. James and St. John he is a witness of our Lord's being carried away as a prisoner, by Judas and by the crowd who accompanied him. St. Peter accompanied our Lord, and his heart is filled with zeal when he beholds him thus taken prisoner; and he stretches forth his hand and draws out his sword, and strikes the servant of the high-priest, and cuts off his ear. Our Lord turns round to St. Peter, and having healed the wound which he had inflicted on the servant, whose name was Malchus, he addressed him in the following words: "Put up thy sword again into its place, for all that take the sword shall perish with the sword."(*b*) When our Lord was brought before his judges, St. Peter accompanies him, and enters with him into the house of Caiaphas, where two of the servant-maids say to him that he was with Jesus of Galilee; this St. Peter denies before them all, saying: "I know not what thou sayest;" the second time he denies with an oath, saying: "I know not the man." And after a little while, those that stood by say to St. Peter: "Surely thou also art one of them, for even thy speech doth discover thee." Then he begins to curse and to swear, that he knew not the man; "and immediately the cock crew; and Peter remembered the words of Jesus which he had said, Before the cock crow thou wilt deny me thrice; and going forth, he wept bitterly."(*c*) So deep was the contrition of St. Peter for his denying his Lord, and so bitter were the tears which he shed, that they are said to have formed two furrows in his cheeks, which remained there during his life-time; and the life which he led from that time forward was of so mortified a nature, that he usually ate nothing but herbs or roots.

After his resurrection our Lord appears to St. Mary Magdalen, and bids her to go and tell his apostles and St. Peter, that he went before them into Galilee. Thus, by especially mentioning his name, he desires to show them that he has accepted the penance which he had performed for denying him.

After this our Lord shows himself again to the disciples at the

(*a*) St. John, xiii. 8. (*b*) Matt. xxvi. 52. (*c*) Matt. xxvii. 73–75.

Sea of Tiberias. Simon Peter and other disciples having gone a fishing, during the night they caught nothing; when the morning came they beheld Jesus standing on the shore, and they knew him not. In reply to our Lord they tell him they have not any meat, and he bids them cast their nets on the right side of the ship and they should find. In obedience to our Lord's directions, they cast on the side of the ship he directed them, and they are not able to draw for the multitude of fishes. The disciple whom the Lord loved, St. John, says to St. Peter, "It is the Lord." As soon as Simon Peter hears this, he girds his coat about him, and casts himself into the sea. The other disciples come to the land in the ship with the fishes; and they find hot coals lying, and a fish laid thereon, and bread. Our Lord tells them to bring to him some of the fishes which they had caught. St. Peter draws the net to land full of great fishes, and the net was not broken. Our Lord then tells them to come and dine; they know it is the Lord. When they sit down Jesus comes and takes bread and gives it them, together with the fish to eat. When the dinner is finished, he addresses himself to St. Peter and says: "Simon son of John, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee; and he saith to him feed my lambs. He saith to him again, Simon son of John, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him the third time, Simon son of John, lovest thou me? Peter was grieved because he had said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things: thou knowest that I love thee. He saith to him, Feed my sheep." (*a*)

Our Lord by this declaration constitutes St. Peter and his successors the vicars and pastors of his Church, and then imparts to St. Peter even more joyful intelligence than this; for he tells him that the death of the martyr was to be his privilege: "Amen, amen, I say to thee: when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not." (*b*)

(*a*) S. John, xxi. 1–17. (*b*) St. John, xxi. 18.

After the ascension of our Lord, the apostles returned to Jerusalem, and, assembled there, they proceed to the election of a successor to Judas. There St. Peter exercises his first act of jurisdiction, by presiding at the council that was held when Matthias was elected an apostle.

On the day of Pentecost the apostles receive, in the upper room where our Lord had instituted the sacrifice of the Mass, the Holy Ghost. (*a*) Some time after this St. Peter consecrates St. James Bishop of Jerusalem; and in the year 34 celebrates another council, in the upper room. On the day of Pentecost, the Jews had accused the apostles of being full of new wine. St. Peter refutes their calumnies, and shows it was only a fulfilment of the predictions of the prophets; and so powerful is the sermon he preaches on the resurrection and ascension of our Lord, that three thousand persons are converted and baptized. A few days after this St. Peter and St. John go up to the temple, where they meet, at the gate of the temple which is called Beautiful, a man who was lame from his mother's womb, and who was laid every day in the temple. He asks St. Peter and St. John for alms. St. Peter tells him that he has no silver or gold to give him, but bids him, "in the name of Jesus of Nazareth arise and walk." (*b*) The people, astonished at beholding the wonderful miracle, assemble in Solomon's porch, where St. Peter addresses them with such wonderful effect, that five thousand persons were converted. With his shadow many extraordinary cures are performed, and in the name of Jesus of Nazareth he performed many miracles.

The Holy Ghost had wrought a great change in him, for to his courage and boldness are united humility, gentleness and patience; always ready to yield to others, he humbles himself to every one. Ever desirous of being the servant of all, he never seems to exercise the authority with which he is invested unless when the duty of God requires it.

The Jewish priests and the Sadducees, jealous of the conversions which St. Peter had effected, and of the miracles which he wrought, cause him to be imprisoned along with St. John. On the next day

(*a*) Acts, ii. 1. (*b*) Acts, iii. 6–10.

they are brought before the princes, the ancients, and the scribes, who are assembled in council, together with the high-priest Annas and his kinsmen. There St. Peter declares to them, "that it is by the name of Jesus of Nazareth that this man standeth before them whole." As the assembled Sanhedrim could not deny the miracle, they call in St. Peter and St. John, and charge them not to speak nor teach in the name of Jesus. This the apostles refuse to do, and say to them: "If it be just in the sight of God, to hear you rather than God judge ye, for we cannot but speak the things which we have seen and heard." (*a*) The apostles were then set at liberty.

Those who had become Christians had their attention fixed on the great blessings which they enjoyed on becoming members of the Church. Worldly riches and honors had no value in their sight; therefore the wealthy amongst them sold their possessions, and laid the money for which they sold them at the apostles' feet—who would make an equal distribution of the different sums thus presented to them, amongst the members of the Church who were in need of it. Amongst the different persons who sold their property, there was a certain man named Ananias, and Saphira his wife; they sold their field for a certain price, (and, by fraud, kept back part of it,) and laid it down at the apostles' feet—the wife being conscious of this. Peter, as the chief of the apostles, deemed it to be his duty to check this fraudulent mode of acting, in the infancy of the Church, and he asks Ananias why Satan had tempted his heart, that he should lie to the Holy Ghost, and keep back, through fraud, part of the price of the field, and he shows him the nature of the fraud he had committed: "Whilst it remained, was it not thine own? and being sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men but to God."(*b*) As soon as Ananias had heard these words, he fell down and gave up the ghost. The young men who were present remove his body, and take it out and bury it. About three hours after this event had taken place, his wife, not knowing what had happened, came in, and St. Peter asks her whether she had sold the field for so much; and she says, in reply, that she had sold it for this sum. St.

(*a*) Acts. iv. 19, 20. (*b*) Acts, v. 4.

Peter says, in reply to her: "Why have you agreed together to tempt the spirit of the Lord? Behold, the feet of those who have buried thy husband are at the door, and they shall carry thee out." (*a*) And she immediately fell down dead before his feet; and the young men who had carried her husband to the grave perform the same office for her, and bury her beside her husband. This circumstance produced a good effect upon the whole Church, and upon all that heard of these things.

CHAPTER II.

THE APOSTLES BROUGHT BEFORE THE COUNCIL.—PRUDENT COUNSEL OF GAMALIEL.—ST. PETER AT JOPPE.—HE MEETS WITH CORNELIUS.

THE apostles had given proofs of their divine mission by working a great number of miracles. These circumstances excited the indignation of the high-priest and of the other members of the Sanhedrim, especially as many sick persons had been healed by the mere shadow of St. Peter passing over them; and persons afflicted with diseases were brought from the neighboring cities, and were cured of their diseases by the miraculous powers which the apostles exercised. Such as were troubled with unclean spirits were also healed. The high-priest and the Sadducees resolved to put an end to this, and they therefore laid hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the doors of the prison, and leading them out bid them go to the temple, and preach there "all the words of this life." (*b*) The officers in the morning are much astonished, at finding the prison shut but no man within. Whilst the chief priest and those assembled with him are in doubt as to what had become of them, a certain man comes and tells them that the men whom they put in prison are teaching the people in the temple. The magistrates, when they heard this,

(*a*) Acts, v. 9. (*b*) Acts, v. 20.

go and bring them without violence—for they fear the people, lest they should be stoned. When the apostles are brought before the council, and the high-priest reminds them of the charge that had already been given them that they should not teach in the name of Jesus, and how they had disobeyed this command, and had filled Jerusalem with their doctrine, and would bring the blood of "this man" (for so the high-priest calls our Lord) upon them—to this St. Peter, in the name of the apostles, replies, "that we ought to obey God rather than man;" (*a*) and he then openly charges the high-priest and those assembled with him, as having put to death Jesus, whom God had now raised up, and exalted with his right hand to give penitence to Israel and remission of sins; and he further adds, that he and the other apostles are witnesses of these things, and "the Holy Ghost, whom God had given to all who obey him." (*b*) The high-priest and the assembly, when they had heard these things, were cut to the heart, and but for the prudent counsel of Gamaliel, would have put them to death—who told them that, if it be the design or work of men, the preaching of the apostles will fall to nothing; but that if it be of God, they could not destroy it. The council hearken to the words of Gamaliel, and scourge the apostles, and charge them not to speak in the name of Jesus, and after this dismiss them. The apostles leave them, rejoicing that they were deemed worthy to suffer reproach for the name of their Lord and Master; and they continue their preaching and teaching from house to house.

The number of those who joined the Church increased from day to day, and a great number of the priests embrace the faith. This wondrous triumph of the Church, and the progress which religion is making, stir up the hatred and the enmity of its opponents against the faithful, and a great persecution is raised against the Church. St. Stephen is stoned and put to death, and all the faithful, except the apostles, are dispersed through the countries of Judea and Samaria. In the latter city, Philip, one of the seven deacons, had converted many by his preaching and had performed many miracles. St. Peter and St. John go down to Samaria to strengthen the faith

(*a*) Acts, v. 29. (*b*) Acts, v. 32.

of the converts, by administering to them the sacrament of confirmation. Amongst those whom Philip had converted was a person named Simon Magus. He had been a magician, and had seduced the people of Samaria, giving himself out to be some great person. When he saw the number of men and women that had been baptized by Philip, he also believes and is baptized. When he beholds that by the laying on of the hands of the apostles the Holy Ghost is given, he offers to give money to St. Peter if he should confer the same power on him, and enable him to impart the Holy Ghost on whomsoever he would lay his hands. St. Peter replies to his request in the following words: "May thy money perish with thee, because thou hast esteemed the gift of God to be purchased with money. Thou hast no part nor lot in this matter, for thy heart is not right in the sight of God. Do penance, therefore, for this thy wickedness, and pray to God, that perhaps this thought of thy heart may be forgiven thee, for I see thou art in the gall of bitterness and in the bonds of iniquity." (*a*)

Peace is once more restored to the Church, throughout Judea, Galilee, and Samaria. St. Peter, in the course of his missionary labors, and the apostolical superintendence which, as prince of the apostles, he bestowed on the Church, visits Lydda, where he finds a certain man named Eneas, lying on his bed for eight years, who was ill of the palsy. St. Peter says to him: "Eneas, the Lord Jesus healeth thee: arise, and make thy bed; and immediately he arose." (*b*) The apostle also visits Joppe, where a certain disciple named Tabitha, who was full of good works and alms-deeds, becomes sick and dies. When they had laid her out in an upper chamber, the disciples sent to Lydda for St. Peter, who, when he was arrived, is brought by the faithful into the upper chamber where the good woman was laid out. There St. Peter finds assembled all the widows weeping, who show him the garments which Dorcas (for so also the good woman was called) had made for them. St. Peter, having put them all out, kneels down and prays, and turning to the body he said: "Tabitha, arise;" (*c*) and she opens her eyes and sits up; and he gives her his hand and raises her up, and

(*a*) Acts, viii. 19–22. (*b*) Acts, ix. 34. (*c*) Acts, ix. 40.

presents her alive to the saints and the widows. This is made known through all Joppe, and many believe on the Lord.

St. Peter sojourns many days at Joppe, in the house of Simon, a tanner, for there the Lord had wondrous work for him to perform. Whilst he was staying at Joppe, St. Peter, on a certain day, about the sixth hour, goes up into the higher parts of the house to pray, and whilst they are preparing something for him to eat, he falls into an ecstasy, and he sees heaven opened, and a certain vessel descending, as it were a great sheet let down by the four corners from heaven to earth; in this are all manner of four-footed beasts and creeping things of the earth and fowls of the air, and he hears a voice saying to him: "Arise, Peter, kill and eat;" (*a*) and Peter, in reply to this, says: "Far be it from me, Lord, for I have never eaten any common and unclean thing." Again, a second time, he hears the same voice speaking to him, and saying: "That which God hath purified, do not thou call common." (*b*) This was done three times. Whilst St. Peter is doubting what this means, and what could be the nature of the vision, certain persons come from Cornelius, a centurion who dwelt at Cesarea—he was a religious man and feared God—in compliance with directions which had been given him in a vision, to request him to come with them to Cesarea. St. Peter again hears the Spirit addressing him and saying: "Behold, three men seek thee. Arise, therefore; go down, and go with them doubting nothing, for I have sent them." (*c*) St. Peter goes down to them, and they tell him how that Cornelius had received answer of a holy angel to send for him into his house, and to hear words from him. St. Peter lodges them in the house for that night, and on the day following he goes with them, some of those from Joppe accompanying him.

When St. Peter arrives at Cesarea, he meets Cornelius, and goes in with him to his house, and finds many of the friends of Cornelius assembled there; and he tells them that they knew how abominable a thing it was for a man who was a Jew to keep company with any person of other nations; but that God had shown him how he was to call nothing common or unclean; therefore he came when he was

(*a*) Acts, x. 13. (*b*) Acts, x. 14, 15. (*c*) Acts, x. 20.

sent for. He desires also to know the cause of their sending for him. To this Cornelius replies in the following words: "Four days ago, until this hour, I was praying in my house at the ninth hour, and behold a man stood before me in white apparel, and said: Cornelius, thy prayer is heard, and thy alms are remembered in the sight of God. Send, therefore, to Joppe, and call hither Simon, who is surnamed Peter; he lodgeth in the house of one Simon, a tanner, by the sea-side. Immediately, therefore, I sent to thee, and thou hast done well in coming. Now, therefore, all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord." (*a*)

St. Peter, in reply to the request made to him by Cornelius and his friends, said to them: "I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh justice, is acceptable to him." (*b*) He then proceeds to tell them how the word of God had been published through all Judea, and how our Lord had gone about doing good, and healing all who were oppressed by the devil, and that he and the other apostles were the witnesses of these things, as they were also of his resurrection. He then declares to them how they were commanded to preach to the people, and to testify that our Lord hath been appointed to be Judge of the living and of the dead.

Whilst St. Peter was yet speaking these words, the Holy Ghost fell upon all them that were hearing the word. This caused much astonishment amongst the members of the Church who had been Jews; for they wondered that the grace of the Holy Ghost was also poured out upon the Gentiles, and that they should hear them speak with tongues and magnify God.

St. Peter then asked them: "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" (*c*) And he then commanded them to be baptized in the name of the Lord Jesus. Thus was the Vicar of Christ deputed to receive the Gentiles within the fold of the Church.

Through the kindness of the Emperor Tiberius, who showed much favor to the Church, the spirit of persecution which had been raised

(*a*) Acts, x. 30–33. (*b*) Acts, x. 34, 35. (*c*) Acts, x. 47.

against it ceased, and peace was at length restored to it. The apostles left Jerusalem to spread the doctrines of Christianity; and they commenced with Syria, and with the countries which were situated near Jerusalem and Judea. St. Peter departs from Judea, and proceeds to Syria, the capital of which was Antioch.

St. Jerome, Eusebius, and the ancient writers agree in their statements respecting Antioch being the first episcopal see of St. Peter, and that the apostle governed this city during the space of seven years.

St. Gregory the Great informs us in one of his Epistles, (*a*) that the faithful were first called Christians in this city. It was but just that the prince of the apostles should be its first pastor. During the period that St. Peter ruled the see of Antioch, he was constant in making missionary tours into other countries, that he might convert all who desired to become members of the Church. He preached the faith to the Gentiles in the provinces of Pontus, Galatia, Cappadocia, and Bithynia.

About the year 37, St. Peter was visited by St. Paul in Jerusalem, who spent fifteen days with him, and acquaints him with his conversion, and acknowledges him to be the supreme head of the Church.

In the divisions which the apostles made of the different places where they proposed to preach the gospel, St. Peter selected the city of Rome, the capital of the world, as the principal theatre of his apostolic labors. This city the prince of darkness had caused to become the centre of superstition and error. Here wickedness reigned in its basest forms, and superstition exercised its influence by the worship of false gods. Rome had become the centre of power and of all earthly authority, being raised to this high position in accordance with the designs of Providence, who had desired that through these means the Church might be propagated, and the gospel spread throughout the world. It was the design of our blessed Lord to plant the rock on which his Church was founded in the metropolis of the world, in order that the faith might be spread with the greater rapidity, and with greater ease, amongst the na-

(*a*) Lib. vii., Epist. 40.

tions who were subject to the dominion of that city, which was afterwards to be called the eternal city.

The many difficulties which surrounded the great object which the apostle had in view only increased his zeal, and made him anxious to perform greater acts of devotion in behalf of the Church of which he was the supreme head.

CHAPTER III.

MARSILIUS'S HOSTILITY TO POPE JOHN XXII.—HIS ASSERTION THAT ST. PETER HAD NEVER BEEN AT ROME.—TESTIMONY PROVING THAT HE HAD.

St. Peter having arrived at the capital of the Roman empire, and having, as it were, by his presence taken possession of the city of Rome, was faithful to the trust which had been committed to him, and with zeal and diligence preached the gospel to all who were willing to receive its powerful influences. On his way there he had planted the faith in different places: at Pisa, in Sicily, and at Naples. In the latter city he is said to have consecrated its first bishop, having said mass on an altar which was erected on the spot where afterwards was built the Church of St. Peter ad Aram.

The year 40, or, as some authors affirm, the year 45, is fixed as the date of the arrival of the apostle in the city of Rome; who also state that on the 18th of January he established his see there, having translated it from Antioch. Before the fourteenth century no person, however hostile he was to the holy see, had ventured to deny that St. Peter was Bishop of Rome, and had dwelt for many years in the city of the Cæsars. Marsilius, of Padua, was the first person who advanced such a statement as this. On the death of Henry VII., Louis Duke of Bavaria claimed the Bavarian crown, to the exclusion of Frederic, the son of Albert I., of Austria. The Pontiff John XXII., having espoused the cause of Frederic, Marsilius, who was a firm supporter of Louis, offered every indignity to the holy see. He carried his hostility so far, that he denied all connection between St. Peter and the see of Rome. St. Peter, he said,

had never been at Rome, and, consequently, that John XXII., who claimed supremacy over the Catholic world, as the successor of St. Peter, the first Bishop of Rome, claimed that supremacy without any lawful grounds, and consequently he was not the supreme pontiff. Errors against the plainest facts of history were followed by errors against the faith of the Church, and as the number of those who departed from the faith increased they adopted the statements of Marsilius. Wickliffe, and after him Luther, joined in making these false statements. Calvin seems also unwilling to allow the fact of St. Peter's ever having been at Rome, for the extent of his admissions respecting it amount to this: "that there is nothing repugnant in the statement." Since the days of Calvin there have been many writers who have maintained that St. Peter was never at Rome; but the great and learned men of every creed and of every country have ever zealously vindicated the truth of history, and have been zealous in their maintaining the connection of St. Peter with the see of Rome. The result of this has been, that the fact of St. Peter's residence in the eternal city has been established on a firmer basis than almost any other circumstance connected with the history of that time.

Cave, Pearson, Whiston, Young, Blondel, and others, all authors of eminence, and opposed to the supremacy of the Holy See, have written against the system of Marsilius, and have united with the most eminent Catholic writers in showing the fallacies contained in the writings of those who suppose that St. Peter never had been at Rome.

It may prove both interesting, in connection with a life of the apostle, and also instructive, to enter into a consideration of this matter. To do this effectually it will be necessary to divide the subject into distinct heads. In the first place, the testimony of some of the leading writers of the four or five first centuries, who have left us a record of their opinions respecting this matter, will be adduced; in the second place, the causes will be assigned which are said to have drawn the great apostle to Rome; and, in the third place, some facts of a local character will be stated, and which cannot be explained by any other means than by allowing the residence of the apostle in the eternal city.

Cave, a writer opposed to the supremacy of the Holy See, has well observed, that if there be one fact of history which is affirmed continuously, it is this of St. Peter's residence in the holy city. Should you reject this, the only conclusion you can come to is, that history is a mighty conspiracy against truth, and we must become skeptical with respect to all matters which are recorded in it.

The first testimony which shall be adduced are the words of Eusebius, in which he refers to the statement of Papias, and Clement of Alexandria, both of whom lived in the second century: "Under the reign of Claudius, by the benign and gracious providence of God, Peter, that powerful and great apostle, who, by his courage, took the lead of all the rest, was conducted to Rome, against the pest of mankind, [Simon Magus.] He was a noble general [appointed] of God, armed with heavenly weapons; he brought the precious merchandise of intellectual light from the east to the dwellers in the west, announcing the light itself, and salutary doctrine of the soul, the proclamation of the kingdom of God. The divine word having been thus established among the Romans, the power of Simon was soon extinguished and destroyed, together with the man. So greatly, however, did the spirit of piety enlighten the minds of Peter's hearers, that it was not sufficient to hear but once, nor to receive the unwritten doctrine of the gospel of God, but they persevered, in every variety of entreaties, to solicit Mark, as the companion of St. Peter, and whose Gospel we have, that he should leave them a monument of the doctrine thus orally communicated, in writing; nor did they cease their solicitations until they had prevailed with the man; and thus become the means of that history which is called The Gospel according to St. Mark. They say, also, that the apostle, [Peter,] having ascertained what was done, by the revelation of the Spirit, was delighted with the zealous ardor expressed by these men, and that the history obtained his authority for the purpose of being read in the churches. This account is given by Clement, in the sixth book of his Institutions, whose testimony is corroborated by that of Papias, Bishop of Hieropolis." (*a*)

(*a*) Eusebius, l. ii. c. 14, 15.

The Papias here spoken of flourished about the year 118. Probably he was the disciple of the apostle St. John, and the friend of St. Polycarp. What we know of him for certain is this, that he was most diligent in collecting all kinds of facts regarding the apostles, from those who had been intimately acquainted with them. "If," he says, "I meet with any one who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders, what was said by Andrew, Peter, or Philip, what by Thomas, James, John, Matthew, or any other of the disciples of our Lord; what was said by Aristion, and the presbyter John, disciples of the Lord; for I do not think that I derived so much benefit from books as from the living voice of those that are still surviving." (*a*)

This same century supplies us with three other ecclesiastical writers who have referred to the residence of St. Peter at Rome. Caius, who visited Rome during the pontificate of Zephyrinus, thus refers, in his Disputations with Proclus, to the tombs of St. Peter and St. Paul: "I can show you the trophies of the apostles, for, if you will go to the Vatican, or to the Ostian road, you will find the trophies of those who have laid the foundation of this [the Roman] Church." (*b*)

And the illustrious prelate St. Dionysius of Corinth, who became bishop in 170, in his address to the Romans, speaking of the martyrdom of St. Peter and St. Paul, says: "Thus likewise you, by means of this admonition, have mingled the flourishing seed that had been planted by Peter and Paul at Rome and Corinth, for both of these having planted us at Corinth, likewise instructed us; and having in like manner taught in Italy, they suffered martyrdom about the same time." (*c*)

St. Iræneus, a more learned writer than any of those hitherto cited, and who was born about the middle of the second century, presents us with the following testimonies connected with this subject: "Matthew produced his Gospel, written among the Hebrews, in their own dialect, whilst Peter and Paul proclaimed the gospel and founded the Church at Rome." (*d*) He repeats this testimony

(*a*) Euseb. l. iii. c. 39. (*b*) Ib. l. ii. c. 25. (*c*) Ib. (*d*) Ib. l. v. c. 3.

in his famous work against heresies, in the following terms: "But as it would be a very long task to enumerate in such a volume as this, the successions of all the churches, pointing out the tradition which is the greatest, and most ancient, and universally known Church, founded and constituted at Rome, by the two most glorious apostles Peter and Paul, derives from the apostles, and that faith announced to all men, which, through the succession of [her] bishops, has come down to us. We confound all those who in any way assemble otherwise than as behooveth them." (*a*)

The establishment of the Church of Rome, through the ministry of St. Peter and St. Paul, is spoken of here again as a fact beyond question. That Church was most universally known; its origin was best investigated and established, and this is the result of the inquiry: St. Peter had been at Rome, and had founded the Church there.

The third century offers us the voluminous writings of the first African ecclesiastical author, Tertullian. Over and over again he refers to St. Peter's founding the Roman Church and dying there. "Come now, thou who wilt exercise thy curiosity to better purpose, run over the apostolic chairs of the apostles to this very time; preside over their own places in which their own authentic letters are read, echoing the voice and making the face of each present. Is Achaia near, then thou hast Corinth; if thou art not far from Macedonia, thou hast Philippi, thou hast the Thessalonians; if thou canst travel into Asia, thou hast Ephesus; but if thou art near Italy, thou hast Rome, whence an authority is ready at hand to us. Oh, how happy is that Church in which the apostles have poured out all their doctrine with their blood, where Peter had a like passion with his Lord, where Paul is crowned with an end like the Baptist, where the apostle John was plunged into boiling oil!" (*b*)

In other writings beside that from which the above quotation has been made, he refers constantly to the planting of the faith and the death of St. Peter at Rome. He, like all the other authorities, speaks confidently, his words evidently regarding it as an acknowledged fact; not a thing to be proved, but a matter of public notoriety.

(*a*) Here. l. iii. c. 3. (*b*) De Pros. n. 35, 36.

Origen has left us the tradition of former times relative to the countries assigned to each of the apostles for the work of the ministry; speaking of St. Peter he says: "Peter appears to have preached through Pontus, Galatia, Bithynia, Cappadocia, and Asia, to the Jews that were scattered abroad, who also, finally coming to Rome, was crucified, with his head downwards, himself having requested to suffer in that way." (*a*)

Lactantius, in his work on the death of his persecutors, and also in his fourth book on the true wisdom, agrees with the preceding writers. In the former work he states: "When Nero reigned, Peter came to Rome, and having wrought some miracles, which he effected by the might of the Almighty power to this effect being given to him by him, he converted many to justice, and raised up to God a faithful and enduring temple. When Nero was informed of this, and he saw that, not only at Rome but everywhere, a great multitude day by day abandoned the worship of idols and passed over to the new religion, to the rejection of the ancient one, being, as he was, an execrable tyrant, he rushed forward to destroy the heavenly temple, and the first of all others persecuting the servants of God, he affixed Peter to a cross and Paul he slew." (*b*)

Eusebius's sentiments with regard to St. Peter's visit to Rome have already been alluded to. He repeats the same remarks, not once or twice but several times, and in such a manner as to convince the reader that what he states was universally believed to be true.

St. Peter of Alexandria, who was martyred A. D. 311, after he had governed the see of that city for eleven years, speaks of the prince of the apostles in the following terms: "Peter, the ruler of the apostles, after having been often seized and imprisoned, and ignominiously treated, was at length crucified at Rome." (*c*)

St. Optatus of Melevis defies even the Donatists, the worst and most daring enemies of the Church, to deny that St. Peter had been at Rome: "Thou canst not, then, deny that thou knowest that the episcopal chair was given, in the city of Rome, to Peter the first of all others, in which Peter, the head of all the apostles, sat. . . . .

(*a*) Eusebius, l. iii. c. 1. (*b*) Do Morte Persec. c. ii. p. 523.
(*c*) Apud Galland, t. iv., p. 98.

Peter, therefore, first filled that pre-eminent chair which is the first mark of the Church. To him succeeded Linus." (*a*)

St. Jerome, who was well acquainted with the history of the Church of Rome, having resided there for a long period, and acted as secretary to one of the pontiffs, Pope Damasus, thus mentions St. Peter, in his Catalogue of Ecclesiastical Writers: "Simon Peter, the Son of John, of the province of Galilee, from the village of Bethsaida, the brother of Andrew the apostle, and the prince of the apostles, after his episcopate in the Church of Antioch, and his preaching to those scattered about, of the circumcision, who had believed, in Pontus, Galatia, Cappadocia, Asia, and Bithynia, goes to Rome, in the second year of Claudius, to overthrow Simon Magus; and there he held the sacerdotal chair for five-and-twenty years, down to the last, that is to the 14th year of Nero. Buried at Rome, in the Vatican, near the triumphal way, he is honored by the veneration of the whole city."

Rufinus, the opponent of St. Jerome, is as clear on this head as any other writer: "Peter," he says, "ruled the Roman Church for twenty-four years." (*b*)

St. Augustine constantly appeals to the authority of that chair at Rome in which Peter sat: "Nay," he says, in his work against the Letters of Petilian, "if all throughout the world were such as you most idly slander them, what has the chair of the Roman Church, in which St. Peter sat, and in which Anastasius now sits, done to this?" The east knew as well as the west of St. Peter's journey to Rome; the Christians of Antioch pointed with pride to St. Peter as the founder of their see, but they were forced to admit that Antioch could not keep for ever the prince of the apostles as its bishop.

"This," writes St. John Chrysostom, "is one of the privileges of this our city, [Antioch,] that it had at first as teacher the leader of the apostles. For it was befitting that that city which, before the rest of the world, was crowned with the Christian's name, should receive as shepherd the first of the apostles; but after having had him as our teacher, we did not retain him, but surrendered him to regal Rome." (*c*)

(*a*) De Schis. Don. ii. 2–4. (*b*) Invect. in S. Hieron, 2. p. 661.
(*c*) T. 111, Home 24.

"It [Rome] contains within it," says Theodoret, "the tombs of our common fathers and teachers of the truth, Peter and Paul—tombs which illuminate the souls of the faithful. Their thrice-blessed and divine twin star rose indeed in the east, but had the setting of its existence by choice in the west, and thence even now illuminates the whole world. These have made your throne most illustrious; this is the culminating point to your blessings; and their God has even now made illustrious their throne, having established thereon your Holiness, emitting the rays of orthodoxy." (*a*)

This letter was addressed to Pope Leo. Every expression and allusion obviously regards the unvarying tradition of St. Peter's preaching and dying at Rome.

Pope Innocent's words would seem at first sight nearly a transcript of those of St. Chrysostom which we have just adduced: "Observe," he writes, "that this [privilege] has been assigned to this city [Antioch] not so much on account of its magnificence, as because it is known to have been the first see of the first apostle, where the Christian faith took its name, and has had the honor to have held within it a most celebrated assembly of the apostles—a city which would not yield to the see of the city of Rome, save that it was honored by him but temporarily, whereas this city [Rome] glories in having received him to herself, and that he here consummated [his martyrdom]." (*b*)

The testimony of another pontiff will draw this first part of the argument to a conclusion.

Pope Gelasius thus clearly and elegantly expresses himself with respect to the prince of the apostles: "There were assuredly twelve apostles, endowed with equal merits and equal dignity, and whereas they all shone equally with spiritual light, yet it was Christ's will that one amongst them should be the chief, and him by an admirable dispensation did he guide to Rome, the queen of nations, that in the principal or first city he might direct that first and principal [apostle] St. Peter." (*c*)

(*a*) T. 4, Ep. 113. (*b*) Ep. 24. n. 1. (*c*) T. 10, Galland, p. 677.

CHAPTER IV.

SIMON MAGUS.—HE PROMISES TO FLY TO THE HEAVENLY ABODES.—STRUCK TO THE EARTH AT THE PRAYER OF ST. PETER.—HIS DEATH.—ST. AUGUSTINE'S STATEMENT.

It has already been stated that one of the causes of St. Peter's going to Rome is frequently referred to by the fathers of the Church, and assists much in elucidating the truth of the events connected with the residence of St. Peter in Rome, and seems to confirm a fact which the east and the west, Greece and Italy, Africa and Gaul, have believed in for more than eighteen centuries.

According to Eusebius, St. Jerome, and Orosius, St. Peter visited Rome for the first time in the 2d year of Claudius the emperor, which corresponds with the forty-second of the Christian era; and he went thither, if we may believe the statements of Eusebius and St. Jerome, in order to silence the heresiarch Simon Magus: "Immediately under the reign of Claudius . . . . Peter, the powerful and great apostle . . . . was conducted to Rome against this pest of mankind." (*a*)

St. Jerome also bears testimony to the same fact: "Simon, the son of John, ... the brother of Andrew the apostle, and the prince of the apostles, goes to Rome, in the second year of Claudius, to overthrow Simon Magus." (*b*)

Of this infamous man Magus, St. Justin makes distinct and detailed mention in his first Apology, addressed to Antonius Pius. We are told that he was a Samaritan, of the village of Giton, was versed in magic, and was so successful in the practice of his art as to become at first the wonder and glory of the Romans, and eventually the object of their adoration. He informs us farther of the time when this man flourished, the place where his statue was set up, the inscription it bore: "To Simon the holy God;" and he also tells

(*a*) Galland, l. ii. c. 14. (*b*) Cat. Scrip. Ecc. 1.

us that his companion was an abandoned person of the name of Helena. He also proceeds to exhort the emperor to communicate these particulars to the Senate and the people, in order "that if any of them should chance to be entangled by the doctrines of Magus, they might at length free themselves from the trammels of error;" and finally he prays "that the statue raised to the impostor might be taken down." (*a*)

With equal distinctness Tertullian alludes to the heresiarch, and rebukes the Romans for adoring such a worthless man.

Vincent of Lerins, in his Commonitory, refers to the overthrow of Magus, who has been emphatically called by the fathers, "the parent of heretics;" "Was not Simon Magus the first so deservedly smitten by the apostolic sword? . . . . Was not this conjurer, I say, the first who had the face to charge God the Creator as the author of all evil?" (*b*)

But there are still more particular statements to be made with respect to St. Peter himself. Arnobius wrote his Apology either at the close of the third or as early in the fourth century as the year 303. In the second book of this work the following words occur: "The men were engaged by the arts of King Numa, and the ancient superstitions in this city, [Rome,] still they did not hesitate about abandoning the concerns of their country, and uniting in the admission of Christian truth, for they beheld the car of Simon Magus and his fiery steeds blown away by the truth of Peter, and brought to nothing at the name of Christ."

It appears that even the catechumens were instructed about this event, for St. Cyril of Jerusalem, in his Sixth Catechetical Address, tells them: "The error of Simon spreading farther and farther, the illustrious pair of men, Peter and Paul, the rulers of the Church, corrected it by going thither, who soon exhibited as dead the putative god, on his appearance; for when Simon had declared that he would ascend aloft into heaven, ... the servants of God . . . . cast him headlong on the earth; . . . . and though this occurrence was wonderful in itself, it was not wonderful under the circumstances, for it was Peter who did it, he who bears with him the keys

(*a*) Apol. i. c. 34. (*b*) Common, c. 30.

of heaven; it is not worth our wonder, for it was Paul who did it, he who was caught up into the third heaven."

St. Cyril's testimony agrees with those already cited, as to the main facts of the magician's defeat at Rome by St. Peter. In one respect, however, he differs from the writers already cited, for he supposes this event to have taken place in the reign of Nero, and not in the time of Claudius. Many writers agree with Cyril in placing the downfall of Simon Magus in the reign of Nero.

The legates of the holy see, in a letter to Eusebius of Vercelli, also make mention of this event: "For the Lord and his Christ know that on the arrival of the most blessed apostles, the name of God is glorified in the overthrow of Simon."

St. Pacian plainly refers to this well-known story: "Does not Peter confound Simon in the presence of the judge? does not Paul blind Elymas?" (*a*)

Epiphanius, when writing on the heresy of the Simonians, refers to the occurrence in the following words: "Simon, we know, paid the debt of Nature at Rome, when falling he dies miserably in the midst of the city of the Romans." (*b*)

St. Ambrose, in the work entitled Egesippus, which he wrote while still young and a catechumen, enters into greater detail. He tells us "that Simon promised to fly, and thus ascend to the heavenly abodes. On the day agreed upon he went to the Capitoline Hill, and, throwing himself from the rock, began his ascent. Then Peter, standing in the midst, said: 'O Lord Jesus, show him that his arts are vain.' Hardly had these words been uttered, when the wings which Simon had made use of became entangled, and he fell. His thigh was fractured, never to be healed; and some time afterwards the unhappy man died at Aretia, whither he had retired after his discomfiture."

In another of his works Epiphanius refers to the same fact: "Peter overthrew and laid prostrate Simon, as he soared to heaven by magic flight, by breaking the power of his charms."

Philostrius of Brixia, in his observations on the heresy of Simon, says "that when the heresiarch arrived in Rome where he would con-

(*a*) Epist. ii. ad Symb. (*b*) Heb. xxi. 5.

tend with the blessed apostle, [Peter,] in the presence of Nero the king, being completely overthrown by the power of the blessed apostle, and stricken by an angel, he merited such a death as made the evident lie of his magic patent to all men."

St. Augustine, the illustrious prelate of Africa, in several places distinctly alludes to St. Peter's overcoming Simon at Rome. In the beginning of his book on heresies, he says: "In which city [Rome] the apostle Peter overcame him by the true power of the Almighty God."

In answer to all these statements, which are so striking, and which so fully prove St. Peter's being at Rome, it is alleged by writers of an infidel turn of mind, that Simon is a myth, and his doings mere fabulous legends, or mere romances got up to adorn the life of St. Peter. For the following reasons this statement would appear to be devoid of truth. Those writers who have been referred to, as may be seen, speak absolutely about the personality and deeds of the impostor. Even the Apologists, as Justin, Tertullian, and Vincent of Lerins, speak in as plain terms about him as about any other well-known individual; nor could they refer even emperors and a Roman senate to the history of a fictitious person, for by doing this they would render their own proceedings of no avail, and they would have materially injured the cause of Christianity. An inaccuracy of this nature would have done an amount of mischief which volumes of truths would not have sufficed to repair.

St. Augustine informs us that as Æneas was proclaimed a god after his death, by the Latins, so was Sangus likewise by the Sabines, and therefore the inscription which was discovered with "Sangus" on it, refers to him, and is altogether different from the inscription recorded by Justin, and which has already been referred to; therefore the objection drawn from the discovery of this statue, and which the writers before referred to speak so much of, is of no avail, as it does not militate against the statement of Justin, who refers to a different statue and a different inscription altogether.

CHAPTER V.

ST. PETER DATES HIS FIRST EPISTLE FROM ROME.—TESTIMONY OF PAPIAS, VALESIUS, AND GROTIUS, TO THAT EFFECT.

If further proof be needed of the sojourn of St. Peter at Rome, the following reasons will supply this.

All critics of any weight or authority assert it, as a certain rule, that any circumstance which a writer of respectability, who lived either at the time or near the time when the event which he records took place, is to be believed, unless a writer of earlier date or one whose testimony is more worthy, does not profess to believe in it.

A public fact which all the faithful, and which even those who do not hold the faith, have believed to be true for fifteen centuries, must be supposed to have taken place, although there would be no other record for it in existence than the fact of its being believed in for so long a time.

When men write about public circumstances, and about matters referring to history, they satisfy themselves about the truth of these, not only from books and writings but also from public monuments, from inscriptions, and from privileges and immunities conferred on any particular city or state, for all these have authority in determining whether the matter referred to took place or not.

The law of nations and public faith require that credit should be given to any city or state recording those things, while those who relate them must have sufficient opportunity of knowing whether they took place or were connected with their public history.

All reasonings or arguments, unless they be direct historical proofs, are of no weight when adduced against a circumstance which is supported by cotemporaneous history, by unanimous consent, and by a tradition of many ages; and if what has been already stated be called to mind, it will be found that the journey of St. Peter to Rome is to be accounted amongst those facts which the

above rules relate to, for, as we have seen, it is referred to by Papias, Clement of Alexandria, Origen, Tertullian, and several other writers of the second or third century; and, as we shall see in the following chapters, there are public monuments existing in Rome, connected with St. Peter's stay in that city. The Roman pontiffs, from the time of SS. Peter and Paul, have maintained the supreme authority in the Church, and all the honors and privileges connected with this high position. The conclusion from all these proofs is evident —that St. Peter's visiting Rome rests upon such historical proofs, that all the arguments of those who profess to disbelieve it cannot call it into question.

But there is another argument remaining to be stated in connection with this subject. This is the testimony of St. Peter himself, who dates his first epistle from Rome. As all eminent writers interpret this passage in his first Epistle: "The Church which is in Babylon, elected together, saluteth you." (*a*) In calling the city of Rome Babylon, the apostle seems to have been influenced by motives of prudence, that he might not indicate to the many enemies which he had, the place of his residence, and by his doing so, subject himself to constant persecution. This he was ever ready to suffer when it came upon him, but to bring it upon himself needlessly, might well be looked upon as a tempting of Providence. It should also be remembered that he was writing to those of Hebrew origin, who were familiar with figurative language, from perusing the writings of the prophets, which abound in this style of speech. It had been usual to call a wicked city, Sodom, a country given to idolatry, Egypt, a people under a curse, Chanaan, a city which was filled with wickedness, and which might be looked upon in the light of an enemy, Babylon. This city had been the place where their ancestors suffered captivity, and it had spoiled their ancestors of their country and of their kingdom. Pagan Rome resembled this in many respects; for it had reduced Judea into a province, and had already persecuted the Christians, and stirred up the hatred of its inhabitants against them.

When St. Peter dwelt at Rome, and when he wrote to the

(*a*) C. v. 13.

strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, it was natural to call Rome by the name of Babylon, being the name by which these persons, as ancient writers tell us, were accustomed to call that city. Papias informs us, that St. Peter wrote his first Epistle at Rome, and that he referred to Rome, when he made use of these words: "The Church which is in Babylon, elected together, saluteth you." (*a*) And Valesius, a writer of note, states that those who wish to refer the Babylon spoken of by St. Peter to the eastern metropolis of that name, are going contrary to the opinion of eastern writers; and Grotius, a writer whose belief would have led him to have adopted a different opinion, if facts were not too strong against him, writes as follows: "The new and the old interpreters differ respecting Babylon. The old interpreters refer it to Rome, where no true Christian ever doubted that St. Peter had been; the new state that Babylon in Chaldea is meant by it; I, however, agree with the old." (*b*)

It also appears that the Jews, to whom St. Peter wrote his Epistle, would not be likely to apply Babylon to the city of that name which was in Chaldea, for it appears from the testimony of Pliny, that it was rather a heap of stones than a city. Strabo speaks of it as nearly altogether deserted; Diodorus speaks of it as having only its smallest part inhabited. They also add, that a short time before the reign of Claudius, in the reign of Caius, the Jews were banished from Babylon, and came to Seleucia.

Josephus gives a more detailed account of this event. He says, "that the Babylonians, Anilaus and his companions being put to death, attacked the Jews, who, deeming themselves not equal to enter into a contest with them, fled to Seleucia, where they were safe from any assault for fifty years; that six years after this a pestilence raged in the city, and that a few families of the Jews who had not yet migrated from the city, came to Seleucia, where a dreadful calamity overpowered them, for the Greeks and the Syrians, who were the inhabitants of the city, though hitherto they were not on good terms, entered into a league to destroy the Jews, and slew more than fifty thousand of them; and those who escaped from the

(*a*) 1 Peter, v. 13. (*b*) Grotius on 1 Peter v. 13.

slaughter went to Neesda and Nesbis, esteeming themselves safer there."

There was a village in Egypt called Babylon, which is now the modern Cairo. This appears to have been built by the Persians, when Cambyses, who was also king of Egypt, permitted the Persians to settle in that country. In the time of Strabo, one of the Roman legions, which had been emancipated in Egypt, retired there, as into a strong fortification; but there does not appear to have been either Jews or Christians residing there. Nor is it asserted by any eminent writer that St. Peter went there, or preached the gospel there. Nor does it appear to have had a bishop before the time of the Council of Chalcedon, according to Spanheim, whose name was Cyrus. Baronius, however, states, that the first bishop of this place was called Zosimus, and that in the fifth century, when Justin was emperor, he ruled over the church in that city. If St. Peter had established a church there, it could not have remained unknown through so many ages; and if he were writing to the Jews of this place, he would have added some word which would have marked it more distinctly, that there might not have been a possibility of confounding it with Babylon of Chaldea—a city which was nearer to them, and being more closely connected with their history, and with the various events which took place during the time they had dwelt in Palestine. Besides, it has never been shown that St. Peter crossed the Euphrates, or ever visited Babylon in Chaldea or Babylon in Egypt. Neither Scripture nor ecclesiastical history even allude to such an event ever having taken place. There is therefore no reason for departing from the usually received interpretation, and not supposing that St. Peter meant by Babylon the city of Rome.

The Jews to whom St. Peter wrote could not suppose that the apostles alluded either to Babylon in Chaldea or Babylon in Egypt, and, as we have seen, it was more natural that they should believe he referred to Pagan Rome, which, as a city filled with iniquity, might well be called Babylon.

The passage in the first Epistle of St. Peter, where he speaks of the church which is in Babylon, could not have remained unknown for so many centuries, as those who are not inclined to admit that

the apostle in these words refers to pagan Rome would have us believe. Whoever read the passage would at once come to the conclusion whether Babylon was to be understood in an allegorical sense or in a literal sense. The most illiterate as well as the most learned would soon make up their minds on this point, and having once done so, would not hastily change; they could not be at a very great loss to find out where St. Peter was when he wrote this Epistle, and then they would infer that he was purposing to designate that place by the name of Babylon. We do not find any person doubting that the apostle was at Rome when he wrote this Epistle.

Those who had read the Epistle would also be able to find out whether St. Peter was ever at Babylon or not, and also whether he was at Rome when he wrote the Epistle. It does not appear that any writer mentions any difference of opinion having existed respecting this matter; they all seem to conclude that by Babylon St. Peter intends to designate the city of Rome, then the capital of the pagan world. It would also seem that these persons held this as an apostolic tradition, which had been handed down to them by the apostles themselves, or by their disciples.

Modern writers would oppose this, though they adduce no arguments or authorities of any weight to corroborate their statements. The differences which exist in their interpretations of this passage show also their want of unity, and that they are destitute of that which has ever been looked upon as a mark of truth—agreement in the main facts of the statements which are made. The fathers and the Catholic interpreters have always taught, without any one attempting to deny it, from the first ages of the Church until the present day, that St. Peter, in his first Epistle, by Babylon intended to point out Rome, as the place from which he wrote his first Epistle. Their statement has met with no contradiction until of late years. The conclusion is evident that it must be looked upon as true.

It has been stated as an objection to St. Peter's being at Rome, that the different writers have not been agreed amongst themselves as to the exact year when he first came there; but this objection is of no weight, for though the writers may differ in their statements respecting the date of the apostle's coming to Rome, they all are

unanimous in maintaining the fact of his coming there. Lactantius places the time of St. Peter's coming to Rome in the reign of Nero; Eusebius, St. Jerome, and others fix the date in the second year of Claudius. Many of the ancient fathers say that he was bishop of Rome for twenty-five years. St. Paul, though dwelling at Rome, and having written many Epistles from it, nowhere mentions St. Peter. These also are urged as objections against the apostle's ever being at the capital of the pagan world. It is also added that Claudius, in the year 49, in the ninth year of his reign, banished all the Jews from Rome, therefore that St. Peter must have left it at that period.

It may be said in reply to those who maintain that St. Peter was never at Rome, because the writers differ about the year when he came there, that the Church affirms nothing respecting the time when St. Peter came to that city; all that it maintains is, that St. Peter was at Rome; and gives perfect liberty to follow the writer who maintains with the clearest arguments what seems to be the true date. Those who place the advent of St. Peter to Rome in the second year of Claudius, and those who maintain that he came there when that emperor began his reign, do not differ from each other; for when Claudius reigned thirteen years, the second year of this emperor may be called the beginning of his reign.

Though it may be maintained that St. Peter was bishop of Rome for twenty-five years, it is not to be inferred from thence that he remained there during all that time; for, as the necessities of the Church required it, he could go to the east or the west, and yet not have given up his see, as the bishops who, in the present time, are obliged to visit the holy city, are not said to have given up their see, because they go away from it for a short time; and from the second year of Claudius to the last year of Nero a space of exactly twenty-five years intervened. Nor is there any difficulty in reconciling those statements which differ from each other; for it is probable that St. Peter came to Rome, according to the opinion of St. Jerome, Eusebius, and other writers, in the second year of the reign of Claudius, and then left it for some time; but returned again in the 12th or 13th year of the reign of Nero, shortly before he suffered martyrdom; and, being cast into prison, suffered

together with St. Paul, in the year 66, on the 29th of June, the day in which the Church celebrates their martyrdom.

Nor is there any thing strange in St. Paul, in writing to others from Rome, or in writing to the Romans his Epistle, not mentioning St. Peter, when St. Peter was absent from Rome at that time. It is stated as a strong objection against the apostle's being at Rome, that it is recorded in the Acts of the Apostles that the Jews dwelling at Rome, whom St. Paul questioned respecting the Christian religion — and told the nature of the persecution he underwent, — that they stated the only knowledge they had respecting the Christian religion was that it was spoken against everywhere; for they told him: "For as concerning this sect we know that it is everywhere contradicted."(*a*) It would appear that these Jews were not of the fold of Christ, and, imbued with the false opinions which they had received from the calumnies and writings of the Hebrews, were acquainted with the Christian religion only by name; and when St. Paul came to Rome, they eagerly flocked to hear him. Knowing that he was a learned man, they were anxious to hear something more respecting the Christians against whom the synagogue had been so greatly excited; and although many of the Jews who dwelt at Rome, as also many of the heathens, had embraced the faith, as they did not frequent the synagogue, there is no difficulty in supposing that the Jews had not heard of the Epistle which St. Paul had written to the Romans; therefore it is natural to expect that they should be unacquainted with the labors both of St. Paul and St. Peter, in propagating the faith.

It would appear that when SS. Peter and Paul had resolved to devote themselves, one exclusively to the Jews, and the other to the Gentiles, they did not intend thereby to preclude themselves from preaching to either Gentiles or Jews, whenever an opportunity should present itself. St. Peter administered the sacrament of baptism to Cornelius and his entire household; and St. Paul, wherever he went, or in whatever city he dwelt, first preached the faith to the Jews and afterwards to the Gentiles, when there seemed to be a hope of converting them to the faith. St. Peter, without neglecting

(*a*) Acts, xxviii. 22.

the Gentiles, made it his duty to bring the Jews within the fold of the Church; and St. Paul followed a like course with respect to the Gentiles, always instructing them, without declining, whenever an opportunity presented itself, to make the Jews participators in the same blessings.

At Rome St. Peter would find an ample field for exercising his mission; for, when Herod died, Josephus informs us that the ambassadors who came from Jerusalem to Rome, to request that they might for the future be free from the government of the kings, brought twelve thousand Jews with them. (*a*) And Philo records that the part of Rome beyond the Tiber now called the Trastevere was chiefly inhabited by the Jews. (*b*) In the reign of Claudius there were so many Jews residing at Rome that he feared a tumult. He did not however dare to expel them from the city, but was content to forbid their assembling together. It appears, however, he expelled them in the ninth year of his reign, because, on account of the Christians, they were constantly engaging in tumultuous proceedings. (*c*)

It is very probable that St. Peter left Rome at this time, and returned in the sixth year of Nero, who did not persecute the Jews, but only exercised his cruel disposition in persecuting the Christians. Near the conclusion of the reign of Nero, all ancient writers affirm that St. Peter and St. Paul both returned to Rome, where they suffered martyrdom. The objection which is sometimes urged, from no mention being made in the Acts of the Apostles of St. Peter's being at Rome, is not of much force; for St. Luke does not profess to write a history of St. Peter, or to give an account of his life. After the sixteenth chapter of the Acts of the Apostles, he seems altogether to forget St. Peter, in order that he may devote himself to give a lengthened account of the labors of St. Paul.

Spanheim, in order that he might invalidate the testimony which has been adduced to show that St. Peter was at Rome, has collected an immense number of legends respecting the places which St. Peter visited, also respecting the churches and altars which are said to have been consecrated by him and the bishops of the different cities

(*a*) Antiqu. t. 17, c. 12. (*b*) Legat ad Caium. (*c*) Suetonius in Claudio.

who were the companions of his journeys. To these he has added many circumstances which bear upon them the stamp of falsehood. But it is clear that these cannot invalidate the truth of the question which he wishes to disprove, that St. Peter was at Rome and lived there for many years, no more than the false statements and foolish stories which the Jews have connected with the life of our Lord and his apostles, would show that such a person never existed, and that he was not crucified in Jerusalem; for the duty of the critic is not to reject the principal facts of history because they may be sometimes colored with false assertions, but to select the true from the false, the certain from the doubtful, and genuine facts from the false adjuncts with which they may be encumbered.

But the labors of our adversaries do not even rest here, they make use of all possible means to weaken the force of the testimony of the writers which have been already adduced. They say that Papias was a credulous and simple-minded man, and believed in every story that he might chance to hear; they affirm that the quotations made from Ignatius are false, and that the Epistle which he wrote from Smyrna to the Romans is incorrectly attributed to him They add to these assertions that Iræneus, Clement of Alexandria, Tertullian, and Origen have committed many errors, both respecting time and places, in their writings, and are not therefore worthy of credit. This is however a very poor way to elude the authority of the fathers, and to seek to invalidate their writings. If the fathers and writers of the first three centuries are of no weight, and of no authority respecting matters of fact, what grounds have our adversaries for their opinions, and for the creeds which they profess to hold and to teach? Many of the dogmas of our holy religion are so closely connected with facts, and so interwoven with them, that they cannot be separated from them.

If we reject the testimony of Ignatius, of Clement of Alexandria of Origen, of Tertullian, and of the writers of the three first centuries, where can we find other writers whose authority is of greater weight than these? If Origen and Tertullian erred in matters of faith, this will not serve to invalidate their testimony respecting a fact publicly known, and which was of such interest to religion in general, that it could not possibly remain unknown.

The only conclusion we can arrive at respecting this matter is, that St. Peter came to Rome and was bishop of that see for twenty-five years, and that one of the principal objects he had in view when he came to that city, was to put an end to the evil machinations of Simon Magus; and that it also appears that the Babylon from which he dates his first epistle is not to be taken as referring to Babylon in Egypt, nor Babylon in Chaldea, but that the apostle intends by this to refer to Rome.

CHAPTER VI.

THE CHAINS OF ST. PETER IN THE CHURCH OF ST. PIETRO IN VINCOLI.—THE MAMERTINE PRISON THE PLACE OF HIS CONFINEMENT.—THE OSTIAN WAY, WHERE OUR LORD APPEARED TO ST. PETER.—CRUCIFIXION OF ST. PETER.

THERE are local circumstances connected with St. Peter's dwelling in the eternal city which will give additional weight to the arguments which have been already stated. In no other part of the world save in Rome shall we find spots pointed out as places hallowed by the imprisonment and crucifixion of the apostle, and also by his tomb; in no other city in the world are there existing monuments which refer to a person who lived eighteen centuries ago, such as those connected with St. Peter in Rome.

The hill on which he suffered is shown, and the spot is now hallowed by having a circular chapel erected over it, which has a dome supported by sixteen Doric columns of black granite, and was built at the expense of Ferdinand IV., the king of Spain; it is near the Church of St. Peter in Montorio, the hill called the Montorio being considered as part of the Vatican and not as part of the Janiculum. This spot appears to have been selected by Nero that he might be able to witness the martyrdom of the apostle from the palace in which he lived on the Palatine Hill. There St. Peter was crucified with his head downward, as he esteemed it too high an honor to be crucified like his divine Master.

The first Christians who hallowed, by lasting monuments, the

principal places which were made sacred by the footsteps of the apostles, were careful to mark this spot, which was rendered sacred by the death of St. Peter, and the Church of St. Peter in Montorio, has become one of the most beautiful in that part of the city of Rome.

"His chains also are shown, those chains which he wore to give liberty to the world. They may be seen in the Church of St. Pietro in Vincoli, at Rome, any day during the octave of the festival, or on the day in Lent on which the station is held there; at other times they are kept in a small silver box, which is placed in a large chest fastened by two locks, one key of which is kept by the abbot of the monastery, and the other by the major domo of the sacred palace, and is never opened without the written order of the pontiff, unless on the station in Lent and during the octave of the festival, when they are exposed on an altar in the church, over which is a painting of the miraculous deliverance of St. Peter from prison.

"Eudosia, the wife of the Emperor Theodosius the younger, going to Jerusalem, received there the chains with which the apostle was bound by Herod; these chains she afterwards sent to her daughter Eudoxia, to Rome, who gave them to the pope; he showed her another chain with which Nero had bound the same apostle, and when the pontiff placed the chains near each other, they became miraculously united, and form now but one chain; the different structure of the two parts of the chain is clearly marked." (*a*)

The place of his imprisonment is also shown. "The Mamertine prison is situated at the north-eastern extremity of the Capitoline Hill, and is said to have been erected by Ancus Martius. The prison is divided into the upper and lower. The descent into the first is by a modern staircase made when it was converted into a sacred place. The first prison is thirty feet long, twenty-two feet wide, and fourteen feet high; there was a hole in the roof through which the criminals were let down by a cord; under this was a similar hole leading to the lower prison, the descent to which is now by a modern staircase; this lower prison is twenty-two feet long, nine feet wide and six feet high. An inscription in the wall of the

(*a*) Neligan's Rome, p. 135.

upper prison states it was restored by the consuls Vibrius and Cocceus Nerva, in the year of Rome 574. Although the entrance was towards the capitol, the ascent to it was on the side of the forum, near the commencement of the steps called the Scala Gemonia. These steps joined the prison by means of a stone bridge; from their summit the bodies of criminals were thrown, in order to terrify the people who were in the forum.

"In this prison Jugurtha died of hunger; the accomplices of Cataline's conspiracy were strangled here; here, also, was put to death Aristobulus and Sejanus after the triumph of Pompey; Sejanus by the order of Tiberius, and Simon, the chief of the Jews, by the order of Titus. As the conqueror ascended to the capitol in triumph, the prisoners were thrown into this lower prison, being brought there by the Scala Gemonia, where they were put to death; when this was accomplished the cry 'actum est'—it is done—told the conqueror he might now leave the temple.

"But other impressions than these fill the Christian as he enters this place. Here St. Peter and St. Paul were both imprisoned; from this place they were taken the day they went to execution. We kissed with respect the column to which they were bound, we drank water from the fountain which St. Peter caused to come forth from the floor, that he might baptize St. Processus and St. Martinianus, their jailors, with the twenty-seven soldiers, who were all martyred in their turn. There are altars in each of these prisons." (*a*)

The spot is also pointed out where he resided, and the altar on which he offered up the sacrifice of the Mass. These are now within the Church of St. Pudentiana.

"St. Peter having arrived at Rome about the year 44, with the desire of planting the cross on the summit of the capitol, went at first to the part of the city near the Tiber, being the quarter of the Jews. He soon converted the Senator Pudens, his mother Priscilla, and his two sons, Novatius and Timotheus, and his two daughters, Praxedes and Pudentiana, with their servants. The house of this devout neophyte soon became the residence of the apostle. There St. Peter celebrated the august mysteries, and consecrated Linus

(*a*) Neligan's Rome, pp. 79, 80.

and Cletus, this was no doubt the title of the Pastor which we so often read of in the early writers; whoever has seen those mosaics in the aisle near the altar, on which St. Peter so often said Mass, must be satisfied as to the antiquity of the place. Here, too, is the well into which these holy virgins squeezed the blood of martyrs which they had collected with sponges; here, too, they hid the bodies of the martyrs and their remains, which they had gathered up. Pius I., in the second century, changed the senatorial house into a church with the title of the Pastor. (*a*)

"On the Ostian Way is also shown the place where Christ appeared to St. Peter, and which is called '*Domine quo vadis.*' This church, founded in the early times of the Church, attests a fact which the Catholic pilgrim dwells on with pleasure. St. Peter had been confined in the Mamertine Prison, and was in daily expectation of the sentence being carried into execution which had been passed on him. The Christians, fearful of losing their chief pastor, had resolved to rescue him, and having succeeded in their attempt, the saint was now outside the walls of the city, travelling on the Appian Way, by which he had entered Rome twenty-five years before. When he had arrived at the place where this church is now built, he perceived his divine Master coming to meet him, bearing his cross. Peter recognizing him, said, '*Domine quo vadis.*' Our Lord replied, '*Venio iterum crucifigi.*' St. Peter understood him, and returned to Rome, and there awaited the cross on which his divine Master was about to suffer again, in the person of his vicar. The constant tradition of the faithful at Rome attests the truth of the apparition of our Lord; and St. Ambrose, in his discourse against Auxentius, alludes to it." (*b*)

Nor are these the only evidences which we have of the residence of the apostle in the holy city. The pictorial catalogue of the popes, as well as the mural and other inscriptions, all testify to the same fact. This everlasting pointing to the history of St. Peter, this inability to separate the city and the apostles, give us additional proof, if it be needed, of the residence of the apostle in the holy city. No other city claims the honors which Rome monopolizes, of having

(*a*) Neligan's Rome, pp. 69, 70. (*b*) Ibid., p. 271.

St. Peter, the prince of the apostles, as its first bishop. The world knows, and it has always known, that Rome was the city signally favored by God and St. Peter, and that there is no possibility of opposing the prescription which Rome can urge in its favor. "We must remember," writes one who seems to have examined these matters with impartiality, "that St. Peter was crucified on this hill, but was buried at the Vatican." I should be inclined to believe the latter tradition, and perhaps the former may also be true; but the place of his interment is more likely to have been kept in remembrance than that of his suffering. Even some Catholic writers have differed as to the precise spot where he was crucified. Eusebius appeals to a constant tradition that St. Peter was buried in a cemetery at the Vatican, and quotes the authority of Caius, who lived in the early part of the third century.

"Some writers have thought it necessary to deny that St. Peter was ever at Rome. I confess I am utterly at a loss to see what great advantage is given to Catholics by allowing their first pope to have resided at Rome. But, at all events, truth is to be preferred to prejudice. . . . . After examining the evidence produced by Baronius, the conclusion seems irresistible, that St. Peter undoubtedly visited Rome, and suffered martyrdom there. The only question is concerning the period of his residence. It used to be maintained that he held the see of Rome for twenty-five years. . . . The only ancient authors that can be quoted as asserting it, are Eusebius and Jerome. . . . We read in the Chronicle of Eusebius, in the year 43, that Peter, after founding the Church of Antioch, was sent to Rome, where he preached the gospel for twenty-five years, and was bishop of that city." (*a*) Such was the language of one who looks upon the fact of St. Peter's being at Rome as indisputable; for the evidence which establishes it is too plain to be avoided or rejected. The rejection would involve, as this writer insinuates, the rejection of all authentic history; as to the difficulty on which he seems to dwell, it has already been shown to be of no avail; for no Catholic writer ever pretended that St. Peter remained at Rome during the period of twenty-five years, without leaving it, although he had established

(*a*) Burton, H. E. b. ii., c. 25.

his episcopal see there. All suppose he did not remain there; and if they allow that he was the bishop for upwards of twenty-five years, notwithstanding he was absent during many years, they maintain it on precisely the same grounds as they ascribe twenty-three years of spiritual sovereignty to Pius VI., and also to Pius VII., though each of these popes was, for a considerable time, in exile in a foreign land, far away from the city whence they derived the title of Roman Pontiff.

Dollinger, in his work called The Beginnings of Christianity, explains the difficulties connected with the chronology in the following manner: "Following," he says, "the unanimous tradition of Christian antiquity, the apostle Peter was crucified at Rome, after having governed the Church there, in quality of bishop, and transmitted to his successors, with the Roman episcopate, the primacy which Christ had conferred upon him. As to the time of his arrival at Rome, and the duration of his episcopate in that city, opinions are very diverging, and it is impossible to reconcile the data of the ancients on this point otherwise than by admitting that the prince of the apostles was twice in the capital of the world.

"His first abode would fall, according to Eusebius, St. Jerome, and Orosius, in the second year of the reign of Claudius, the forty-second of the Christian era, an epoch in which St. Peter would have gone to have stopped the seductions of Simon the Magician, and would there have established the foundations of a church."

Then, being included in the edict of banishment which Claudius had promulgated against the Jews, he must quickly have left the capital of the world for Jerusalem, where he was overtaken by the persecution of Agrippa. It would seem that he afterwards undertook a more extensive apostolical journey to Asia Minor, and founded, or visited, the churches of Pontus, Galatia, Cappadocia, and Bithynia, to which he addressed later his evangelical letter from Rome. St. Jerome, however, assigns this excursion into Asia Minor to a period anterior to the apostle's first visit to Rome, somewhat later than St. Peter went to Antioch, and thence to the synod of Jerusalem. Under the reign of Nero he went to Rome for the second time, where he suffered with Paul, in the year 66, the death of a martyr. It is of this journey that Lactantius speaks. Thus may be

explained the twenty-five years of episcopacy which are assigned by St. Jerome and Eusebius. There is an interval of twenty-five years from the second year of Claudius to the last year of Nero's reign. As for a continuous residence of twenty-five years' duration at Rome, that was never mentioned by any person whatever." (*a*)

One more argument in confirmation of what has already been advanced remains yet to be stated. This argument proceeds on the authority of those fathers of the Church, who uniformly assert that St. Mark was the interpreter of St. Peter, and that he wrote at Rome what he heard St. Peter say, in his addresses to the converted Jews in that city. On this point very clear evidence can be adduced. Clement of Alexandria has delivered to us the following tradition, as derived from the oldest proselytes. He says, "that the Gospel of St. Mark was occasioned in the following manner: when Peter had proclaimed the word publicly at Rome, and declared the gospel under the influence of the Spirit, as there was a great number present, they requested Mark, who had followed him from afar, and remembered well what he had said, to reduce these things to writing; and, after composing the Gospel, he gave it to those who requested it of him." (*b*)

Papias tells us that what he records, he had received from the friends of the apostles, and he makes the following statement, on the authority of John the presbyter: "Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord; for he neither heard nor followed our Lord, but, as before said, he was in company with Peter, who gave him such instruction as was necessary." (*c*)

"Mark," says St. Jerome, "the disciple and interpreter of Peter, at the solicitation of the brethren at Rome, wrote a short gospel, according to what he had heard Peter state, which, when Peter had heard, he approved, and delivered to the Church to be read by his authority, as Clement writes in the 6th book of the Hypotyposes; and Papias, the Bishop of Hieropolis, makes mention of this Mark, as Peter does also, in his first Epistle, designate Rome figuratively,

(*a*) Vol. i., p. 70. (*b*) Eusebius, l. vi., c. 14. (*c*) Ibid., l. iii., c. 39.

by the name of Babylon. The church which is in Babylon .... saluteth you, and so doth my son Mark." (*a*)

Eusebius writes as follows on this subject: "The divine word having thus been established among the Romans, the power of Simon was soon extinguished and destroyed, together with the man. So greatly, however, did the splendor of piety enlighten the mind of St. Peter's hearers, that it was not sufficient to hear but once, nor to receive the unwritten doctrine of the Gospel of God, but they persevered in every variety of entreaties to solicit Mark, as the companion of Peter, and whose Gospel we have, that he should leave them a monument of the doctrine, thus orally communicated, in writing. Nor did they cease their solicitations until they had prevailed with the man, and thus become the means of that history which is called the Gospel according to St. Mark. They say, also, that St. Peter having ascertained what was done, by the revelation of the Spirit, was delighted with the zealous ardor expressed by these men and that the history obtained his authority, for the purpose of being read in the churches."

This account is given by Clement, in the 6th book of his Institutions, whose testimony is corroborated by that of Papias, Bishop of Hieropolis; but Peter makes mention of Mark in the first Epistle, which he is also said to have composed at the same city of Rome, and that he shows this fact by calling the city by an unusual trope, Babylon; thus, "The church at Babylon, elected together with you, saluteth you, as doth also my son Marcus." (*b*)

The evidence already adduced respecting St. Peter's residence at Rome, is such that no unprejudiced person can any longer doubt the fact. It has been shown that Papias, Clement, Caius, Dionysius of Corinth, Ireneus, Tertullian, Origen, Lactantius, Eusebius, and Peter of Alexandria, Cyril of Jerusalem, Epiphanius, Ambrose, Jerome, Rufinus, Austin, Optatus of Melvis, Egysippus, Theodoret, Ambius, Orosius, Innocent, Gelasius, Philastrius of Brixia, all bear testimony to this fact, that Peter visited Rome; or, to state the argument in other words, the representatives of the illustrious churches of Rome, Alexandria, Jerusalem, Corinth, Antioch, and Milan, of

(*a*) De Scrip. Ecc., p. 281. (*b*) Eusebius, l. ii. c. 15.

Italy, Gaul, Africa, Phrygia, Palestine, and Spain, all testify, openly and unhesitatingly, to the fact of Peter's residence in the eternal city; not one of them speaks doubtingly, not one refers to it as a mere report, not one makes use of language which could lead us to imagine that a doubt had ever been whispered in his hearing opposed to this statement; the testimony is unequivocal, nor is there a writer of antiquity who says one word in maintenance of an opposite opinion; all who refer to the see of Peter, and to the place of his death, speak of Rome as the apostolic see and the city of his martyrdom. Whilst silence on this head would not have militated against the fact, the positive testimony already adduced must be admitted as decisive of the question; add to this chain of patristic evidence the local facts which have already been mentioned, and in consequence of which Rome became, from the earliest ages, the resort of pilgrims of every grade and from every quarter of the world, and the fact can no longer be doubted, that St. Peter was at Rome, and bishop of that see for twenty-five years, and suffered martyrdom there, A.D. 66, being crucified with his head downwards. Some writers affirm that he was then eighty-six years old.

CHAPTER XLVII.

SUCCESSION OF THE POPES.—ST. PETER THE CHIEF OF THE APOSTLES.—MARTYRDOM OF SS. PETER AND PAUL.

That St. Peter was bishop of Rome has been clearly proved from the writings of Ireneus, Tertullian, Optatus, Jerome, Rufinus, Chrysostom, Theodoret, and Innocent. Not only do these writers state that St. Peter was at Rome, but they likewise inform us that he founded and governed the Church in that city; Eusebius and St. Jerome affirm that he governed it during the space of twenty-five years. The See of Rome has been known in ancient as well as in modern times as the see of Peter, and has been called so under the titles "of the see of Peter, Peter's chair, the holy, the apostolic see." These are the ordinary words by which it is designated now, so also

was it wont to be called in olden times. Rome, as St. Cyprian expresses it, is the chair of Peter, and to this chair, all like St. Jerome had recourse in trouble. Though Antioch had been ruled by Peter for seven years, it was not in after ages called the see of Peter; though Jerusalem and other cities could boast of sees established by apostles and apostolic men, not one of these was called continuously the holy see, the apostolical see. These terms and those of like import, are applied to Rome, and to Rome exclusively. The fathers and other ecclesiastical writers have left us catalogues of the popes of the see of Rome. The lists of the principal sees were kept with the greatest care, and to them all members of the Church appealed when establishing their own claims, or when they wished to disprove the claims of heresy to apostolicity. Look at our records, they were wont to say; see how we can ascend from prelate to prelate until we arrive at either an apostle or one directly sent by an apostle; show your lists that prove your Church to be apostolical, and since the Roman Church was, of all others the most illustrious, the most honored, and the best known, and the Church with which all were in communion, hence it happened that to it more frequent appeals were made than to any other church. At the head of the list of its bishops the name of Peter is always distinctly placed, as appears from the catalogues which are furnished by Eusebius and by Epiphanius. "Eusebius," writes Linus "whom he (Paul) has mentioned in his 2d Epistle to Timothy, as his companion at Rome, has been shown to have been the first after Peter who obtained the episcopate at Rome.... In the second year of Titus's reign, Linus, bishop of this Church, is proved by Paul to have been a fellow-laborer and fellow-soldier with him.... After Evaristus had completed the eighth year as Pope of Rome, he was succeeded in the episcopal office by Alexander, fifth in succession from Peter and Paul." (*a*) Epiphanius's list is more complete than this: "the succession of the Popes of Rome was in the following order: Peter and Paul, Cletus, Clement, Evaristus, Alexander, Xystus, Telesphorus, Hyginus, Pius, Anicetus—the same named by me above as in the list, and let no one wonder that we have gone through each of those matters,

(*a*) Eusebius, l. 3, c. 4.

for by means of these the manifest truth is pointed out." (*a*) St. Augustine writes: "How much more securely and beneficially do we reckon from Peter himself, to whom, bearing the figure of the Church, the Lord says, 'upon this rock I will build my Church, and the gates of hell shall not overcome it.'" (*b*) St. Optatus makes use of nearly the same language as St. Augustine, and says Peter filled the pre-eminent chair, which is the first mark (of the Church); to him suceeeded Linus, to Linus succeeded Clement, to Clement, Anaclete. . . . . "You who assign to yourselves the holy chair," he adds, writing to the Donatists, "tell us the origin of your chair."

St. Jerome states, in his work on ecclesiastical writers: "Clement, of whom the apostle Paul, writing to the Philippians, says, 'With Clement, and with others my fellow laborers, whose names are written in the book of life,' was the fourth bishop of Rome after St. Peter, for the second was Linus, the third Anaclete, although many Latins think that Clement was the second after the apostle Peter." (*c*)

From the ancient catalogues and pictorial representations we have another very powerful argument not only of St. Peter's being Pope of Rome, but also of his being pope there for the space of twenty-five years. The most ancient catalogue we have on record was drawn up about the year 354, during the pontificate of Liberius, from which circumstance it has been called the Liberian Catalogue. It begins with St. Peter and ends with Liberius. To St. Peter it assigns twenty-five years of episcopacy at Rome; and of all succeeding pontiffs named therein, with the exception of Liberius, the exact term of possession of the Roman see is distinctly recorded.

If it be asked why the term of Liberius's episcopacy is not given, it can be said in reply, that he was alive when that list was drawn up. This presents us with an authority anterior to the catalogue of St. Jerome, and yet agreeing completely with it.

Since the fourth century numerous catalogues have been drawn up, some of greater and some of lesser antiquity, but in all these St. Peter ever stands forth as the first Pontiff of Rome, and,

(*a*) Epiphanius adv. Hev. t. i. p. 107. (*b*) St. Aug. t. viii. c. 269. (*c*) P. 285.

furthermore, the long term of twenty-five years is assigned to his episcopacy; he is the head, the leader, the founder, of the pontifical succession at Rome. Him the popes of all nations look upon as the first of the Roman line. It matters not who occupies the apostolic chair, or to what nation he belongs, the statement which he makes is this, that he is a successor of St. Peter. This fact can be only explained in one way—by acknowledging that the whole world was aware and convinced of the fact of St. Peter having been bishop of imperial Rome.

To give the catalogue in detail of the Roman pontiffs, would not seem necessary in a brief sketch like the present, as it may be found in a very interesting and learned work published a few years ago by the Benedictines of Solesmes. In this work the reader will find the antiquity of each catalogue learnedly and clearly established. There is, however, one catalogue to which it may be interesting to make some allusion.

In the famous Basilica of St. Paul, on the Ostian Way, which was destroyed by fire on the 15th of July, 1823, but which has now been rebuilt with a degree of magnificence which rivals its ancient splendor, was to be seen a pictorial list of the pontiffs, together with a record of the duration of each pontiff's government. This list was begun as early at least as the time of Leo the Great, (440,) or, as others will have it, as early as 423, and to it additions had constantly been made down to the present time. This catalogue of the popes, like the others, begins with St. Peter, and the following memorial was affixed to his likeness: "Petrus sed. ann. 25, m. 2, d. 27." Peter sat [in this see] 25 years, 2 months, and 27 days.

From all that has been said the conclusion is plain, that St. Peter was not only bishop at Rome, but that he was also bishop of Rome for a lengthened period, and also that the fact is better supported than the histories of the Cæsars, the Assueruses, the Herods, and the Etheldreds who have ruled nations. Let any one endeavor to fix the chronology of the reigns of these sovereigns, and he will soon find that the evidences which he will be able to adduce in favor of his system will not be half so respectable, or so ancient, or so abundant, as that which has been adduced in proof of St. Peter's journey to Rome, and living there as bishop of the eternal city.

The conclusion which follows from the fact of St. Peter being bishop of Rome is important, and one which every Catholic looks upon as the foundation of his faith; for if St. Peter was bishop of Rome he was also head of the entire Church, the ruler of the spiritual kingdom of God, and the shepherd of a mighty flock. To the truth of this Scripture and history alike bear evidence. To one possessed of faith it appears clear that there is hardly one truth —certainly that one truth would not be either the mystery of the Holy Trinity or the Divinity of God the Son, who became incarnate for our sakes,—more clearly referred to, and indeed expressed, in Holy Writ, than the supremacy of St. Peter.

As Bossuet well observes, "Peter appears the first in every way, the first in making profession of faith, the first in the obligation of exercising charity, the first of all the apostles who saw our Saviour risen from the dead, as he was also the first to witness before the people, the first when there was question of filling up the number of the apostles, the first to confirm the faith by a miracle, the first to convert the Jews, the first to receive the Gentiles, the first everywhere; but it is impossible to say all. Every thing concurs in establishing his primacy. Yes, every thing even his faults . . . . . The power given to several is not bestowed without restriction, whilst that given to one alone, and over all, and without exception, is communicated in full. . . . . All receive the same power, but not in the same degree, nor to the same extent. Jesus Christ begins with the first, and in this first he develops all the rest . . . . . in order to teach us that ecclesiastical authority, first established in the person of one, has only been disseminated on condition of being always recalled to its principle of unity, and that all those who shall have to exercise it ought to hold themselves inseparably united to the same chair: it is that chair so celebrated by the fathers of the Church, in exalting which they have vied with one another, attributing to it the principality of the apostolic chair, the chief principality, the source of unity, the highest degree of sacerdotal dignity, the mother church, which holds in her hand the conduct of all other churches, the head of the episcopate whence proceeds the light of government, the principal chair, the only chair, through which alone all are able to preserve unity. In these words you

hear St. Optatus, St. Augustine, St. Cyprian, St. Iræneus, St. Prosper. St. Aritus, St. Theodoret, the Council of Chalcedon, and the other councils, Africa, Gaul, Greece, Asia, the East, and the West, united together. . . . . Since it was the design of God to permit that there should arise heresies and schisms, there was no constitution that could sustain itself more firmly or more powerfully bear them down. By this constitution every thing in the Church is strong, because every thing therein is divine and united, and as each part is divine, the bond also is divine, and all together is such, that each part acts with the power of the whole." (*a*)

But for the Catholic reader there is no need to dwell on this point, for he knows that if this supremacy be destroyed, the source of unity and jurisdiction is gone, and the Church of the world is rent asunder; establish it and the world is Catholic.

Well may the fathers apply the following titles to St. Peter: "the solid rock," "the great foundation," "to him the keys of the kingdom were granted," "to him the sheep were assigned, and he is the universal shepherd," "he is the pillar of the Church, the buttress, and the principal, and the source of unity," "he is the eye of the apostles," "the mouth of the apostles," "the tongue of the apostles," "the head of the apostles," "the highest of the apostles," "the corypheus of the choir of the apostles," "the prince of the apostles," "a leader to his own brethren," "the one chosen out of the twelve," "the one preferred before all," "the only one who has the primacy of the apostleship, and the primacy over the universal Church," "he is set over the whole habitable globe," "he is the fisherman of the universe," "he represents the whole Church," "in fine, he has received the sovereignty."

Such is the language which the fathers have applied to the prince of the apostles. Language like this cannot be equivocal; for it is the language of the eastern and western churches, respecting the supremacy of St. Peter and his being the vicar of Christ on earth.

Already has the death of St. Peter been spoken of, and the manner of it been described; something shall now be said about the

(*a*) Bossuet, Sermon sur l'Unité, part i.

death of St. Paul. "St. Peter and St. Paul were shut up in the Mamertine Prison, in the month of October, 65, and were both taken out on the 29th of June, A. D. 66; they passed through the gate Trigemina, when the lictors separated them, according to the orders which they had received. St. Peter was brought to the Vatican, where he was crucified, and St. Paul commenced his journey to the Salvian Waters, where he was beheaded. It is in the church dedicated to St. Paul, where he was martyred. In the church are three springs of water, which miraculously gushed forth from the earth where the head of the apostle touched it. In an angle is the column to which the apostle was bound when he was beheaded. Near it is the altar of the saint, ornamented with columns of black porphyry. As the apostle was led to the place where he was martyred, he converted three of the soldiers of the escort, who where martyred three days afterward. As his head was cut off, instead of blood flowing from the body a stream of milk issued from it, which covered the ground and the lictor; the head made three bounds, and three fountains sprung up where it touched the earth, each still preserving a different temperature.

After the execution Plautilla covered the head of the apostle in her veil, and buried it in a catacomb of Lucina on the Ostian Way, and his body was, by the careful attention of Lucina, afterwards conveyed to the same spot. At the same moment the priest Marcellus was giving a royal sepulture to St. Peter, who had been crucified on the heights of the Vatican.

On the spot where the apostles separated before their execution, there is erected a small chapel, with an inscription alluding to this circumstance. Dionysius, in his Epistle to Timothy, speaks of this separation of the apostles, and also of the words they addressed to each other. Paul said to Peter: "Peace be with thee, foundation of the Church and pastor of the lambs of Christ;" and Peter said to Paul: "Go in peace, preacher of the good and guide of the salvation of the just." (*a*)

(*a*) Neligan's Rome, pp. 265-269.

ST. PATRICK GOING TO TARA.

LIFE OF

SAINT PATRICK.

CHAPTER I.

BORN A.D. 387—DIED A.D. 465.

CHRISTIANITY IN IRELAND BEFORE ST. PATRICK'S MISSION — ST. PATRICK BORN NEAR BOULOGNE-SUR-MER, PICARDY, IN GAUL—HIS CAPTIVITY BY KING NIALL—HE BECOMES THE SLAVE OF MILCHO MACCUBOIN, IN THE COUNTY ANTRIM—MILCHO'S VISION INTERPRETED BY PATRICK—ADMONISHED IN A VISION TO FLY—TRAVELS ACROSS IRELAND TO THE SOUTH, WHERE HE FOUND A SHIP ABOUT SAILING—HE REACHES GAUL—HE MIRACULOUSLY PROCURES FOOD FOR HIS STARVING COMPANIONS—HIS SECOND CAPTIVITY—AN ANGEL FORETELLS HIS RELEASE—HEARS THE VOICE OF THE IRISH CALLING ON HIM TO COME TO THEM—HIS VISIONS—BECOMES A STUDENT OF ST. GERMANUS, BISHOP OF AUXERRE—VISITS SEVERAL ISLANDS IN THE MEDITERRANEAN TO PERFECT HIMSELF IN MONASTIC DISCIPLINE AND CONVERSE WITH HOLY HERMITS—THE HERMIT JUSTUS GIVES HIM A STAFF WHICH CHRIST LEFT IN CHARGE TO HIM FOR ST. PATRICK—ITS HISTORY AND FATE—GOES TO BRITAIN TO REFUTE THE PELAGIAN HERESY WITH SS. GERMANUS AND LUPUS—IS RECOMMENDED TO POPE CELESTINE BY ST. GERMANUS AS ASSISTANT TO PALLADIUS—GOES TO ROME—HIS RETURN—HEARS OF THE FAILURE AND DEATH OF PALLADIUS—IS CONSECRATED BISHOP—STARTS FOR IRELAND—HIS MISSION IN GREAT BRITAIN.

THE arms of proud imperial Rome, which laid the world prostrate at the feet of the Cæsars, were never able to penetrate Ireland.

Her sons were never dragged after the chariot-wheels of her victorious generals, or sold as slaves in her markets. Their blood was never shed in the gladitorial arena to grace a Roman holiday, nor upon her altars to consecrate pagan rites and sacrifices.

Saved from the licentiousness of a mercenary soldiery, and the extortions of proconsuls and prætors, the genius of the Irish people found a full development when other nations of Europe were shrouded in the darkness and ignorance of barbarism.

But Rome, Christian and apostolic, was destined to extend the

sceptre of the Cross where its eagles were never unfurled; and nations bowed in ready homage before this peaceful symbol of man's redemption that spurned the power and greatness of her mighty armies. The Apostles of Rome and their disciples, spreading Christianity and civilization in their paths, penetrated where her proudest armies dared not set foot, and gained victories nobler far than those achieved by her greatest generals.

Among this saintly cohort of Christian soldiers there is not one whose name stands higher or purer than that of St. Patrick, the Apostle of Ireland.

That Ireland had heard the preaching of the Christian faith before St. Patrick's ministry, is admitted by the most competent writers on the ecclesiastical antiquities of the country. It is also certain that several Christian communities existed, chiefly along the coasts, before his arrival.

The time and place of St. Patrick's birth has been warmly discussed and disputed by writers. Though Usher, Ware, Colgan, and other ancient writers state that he was a native of Scotland, this has been fully exploded by the research and learning of Dr. Lanigan, who has proved that he was unquestionably a native of Boulogne-sur-Mer, in France.

In his Confessions, written by St. Patrick himself, he states. "My father was Calpurnius, a deacon, son of Potitus, a priest, (1) of the town of Bonaven Taberniæ. He had near the town a small villa, Enon, where I was made captive."

It is an undoubted fact that there has been no place of the name of Bonaven Taberniæ in any part of Britain or Scotland, but Jocylin and other writers, who wished to give Scotland the honor of his birth, try to get out of this difficulty by describing the place as an old Roman encampment near Dumbarton.

Bonaven Taberniæ was in Armoric Gaul, being the same as the present Boulogne-sur-Mer, in Picardy. The affix Taberniæ simply means that Bonaven was in that district—as we would now say "Albany, New York," or "Dublin, Ireland," by way of specify

(1) His grandfather being a priest, is used by the enemies of Catholicity as a proof that priests married in the early ages of the Church. In all cases where married men became priests, their wives were either dead, or they had separated by mutual consent.

ing the State and county in which those cities are situated. Taberniæ, or, as it was sometimes called, Tarvena, was a celebrated city near Boulogne, the ruins of which is still known under the modern name of Terowane. It is probable that St. Patrick's reason for adding "Taberniæ" was lest Bonaven, the place of his birth, should be confounded with Bononia, now Bologna, in Italy, or with Bononia, in Aquetain.

There is still an ancient tradition among the inhabitants of that part of France that St. Patrick was born in their country, and that he was bishop of Boulogne before he went on his mission to Ireland.

Keating in his History of Ireland says: "I have read in an ancient Irish manuscript, whose authority I can not dispute, that St. Patrick and his two sisters were brought captive into Ireland from Armorica, or Brittany, in the kingdom of France;" which is sustained by O'Flaherty in his history.

All the circumstances connected with his early life confirm this supposition. His family resided in Gaul—there the events of his early life took place—there he was taken prisoner in his early youth.

There was in Armorican Gaul at that period a district called Britaine, of which his mother, Conchessa, who was a near relative of St. Martin of Tours, was a native.

All these circumstances, combined with his own confession, leave no doubt as to the place of his birth, so we will not detain our readers with a longer discussion on this subject. The date of his birth is as much a subject of controversy as the place, but the best modern writers concur in placing it in the year 387. (1)

The family of the Apostle was respectable, St. Patrick himself states in his Epistle to Caroticus: "I was noble according to the flesh." An old writer informs us that Calpurnius and his wife were just before God, walking without offence in the justification of the Lord, and they were eminent in their birth, and in

(1) This datum is confirmed by the fact that he was consecrated in 432 when he tells us that a friend reproached him with a sin committed thirty years before, when he was a boy of fifteen. This would make him forty-five in the year 432, which gives the year 387 as that of his birth. He was captured at the age of sixteen, which, added to the year of his birth, would give the year 403 as that of his captivity by Niall.

their faith, and in their hope, and in their religion. And though in their outward habit and abiding they seemed to serve under the yoke of Babylon, yet did they in their acts and in their conversations show themselves to be citizens of Jerusalem.

St. Fiach, in his hymn, informs us that Patrick was baptized Succat, which name, in the old British tongue, signifies *strong in battle.* (1)

The scholiast on the hymn adds, that he was called *Cothraige* while in slavery, on account of being sold to four masters; *Magonius* by St. Germanus, while a disciple of his; and *Patrick* by St. Celestine, as a mark of dignity.

As he never styles himself in his writings anything but Patrick, it was most likely his original name, and that the others were given him indicating certain traits in his character.

Jocylin and other writers attribute certain miracles to him while a youth, such as the restoring sight to a blind man, abating a violent flood, and curing his sister Lupita from the effects of a severe wound; but the truth is, little is known of his early years until he was brought captive into Ireland. He himself with touching humility, sorrow, and extreme delicacy of conscience, in after years, in his Confessions, thus alludes to his youth

"I knew not God, and was led into captivity by the Irish, as we deserved, because we estranged ourselves from God, and did not keep His laws, and were disobedient to our pastors, who admonished us with regard to our salvation; and the Lord brought down upon us the anger of His spirit, and dispersed us among many nations, even to the extremity of the earth, where my lowliness was conspicuous among foreigners, and where the Lord discovered unto me a sense of my unbelief, that, even though late, I should be converted with my whole heart to the Lord my God, who had respect to my humiliation, and pitied my youth and ignorance, even before I knew Him, and before I was wise and could distinguish between right and wrong, and strengthened me and cherished me as a father would a son. This I know most surely

(1) *Succat* is sometimes written *Suchar*, or *Socher*, which means meekness, as *sochair* in Irish, means meekness or mildness.

that before I was humbled I was like a stone which lies deep in the mud; and He who is mighty came and in His mercy raised me up, and again delivered me and fixed me in His place; and from thence I ought boldly to cry out and to return thanks to the Lord for His too great benefits, here and forever, which the mind of man can not properly estimate."

As we are not writing a polemical work, we will not enter more fully into the arguments relative to the time and place of St. Patrick's birth, but refer the curious on that subject to Dr. Lanigan's Ecclesiastical History of Ireland, where the whole matter is fully and ably discussed, and Boulogne-sur-Mer, in Gaul, established beyond a doubt as the place of his birth.

How wonderful are the ways of God, and how often out of tribulation and suffering does He bring forth the greatest good. He suffered His servant Joseph to be borne into captivity, in order to save Egypt and Israel from the horrors of famine, and to become the Saviour of His people. So with Patrick, the Lord suffered him to become captive that he might conquer his conquerors, and lead his enemies out of the bondage of sin and infidelity to the light of the Gospel.

The warlike Niall of the Nine Hostages, having passed over to Scotland to aid his kindred, followed the Romans, who were retreating from Britain to defend their capital against the fierce tribes that invaded Italy, into Gaul, where Patrick, then a youth of sixteen, and several of his countrymen, were taken captives. (1)

On being brought into Ireland, he was obliged to serve four different masters, who were most likely brothers. One of these, named Milcho MacCuboin, perceiving that the youth was faithful and diligent, purchased him from his partners. This Milcho lived in that part of Dalradia now comprised in the County Antrim.

Some writers state that he was a prince or chieftain of that part of the country; others, that he was a *Magus*—that is, invested with some religious function. Patrick was engaged by

(1) This expedition took place in the year 403, which period does not well agree with the time set down by several historians. That Niall and his successor, Dathy, invaded Gaul, there is unquestionable proof; among others, there are ancient documents in the hands of the noble family of Sales, in Piedmont, which confirm the truth of these expeditions.

his master in tending sheep on or near the mountain of Sliabh Mis, in the County Antrim. Here a captive, in a strange land far from his native country, his friends, and parents, he gave himself up to the contemplation of the wild, picturesque scenery around him, and the greatness and mercy of the Lord who had hitherto protected him. The Christian spirit which had been carefully fostered by pious parents now found full vent in meditation, prayer, and thanksgiving.

Speaking of this period of his life in his Confessions, he says. "My constant business was to feed the flocks; I was frequent in prayer; the love and fear of God more and more inflamed my heart; my faith was enlarged, and my spirit augmented, so that I said a hundred prayers by day, and almost as many by night. I arose before day to my prayers, in the snow, in the frost, in the rain, and yet I received no damage; nor was I affected with slothfulness; for then the Spirit of God was warm within me."

Could anything be more simple, touching, or so beautifully in harmony with true Christian piety than this touching outpouring of a heart filled with the grace of God?

This captivity was a useful probation to the future Apostle, for during it he not only acquired a perfect knowledge of the people among whom he was soon destined to spread the light of Christianity, but he had also acquired a health and vigor of frame, an indifference to heat or cold, which was necessary to endure his long and wearied journeys and labors while traveling as a missionary through the country.

Jocylin relates, that while a slave with Milcho, the latter had a vision one night, in which he saw Patrick all on fire, and then the flames which issued from him were about to seize on Milcho himself, but he repelled them, and they were immediately communicated to his two little daughters, who were lying in a bed near him, and burned them to cinders, and the winds dispersed their ashes over many parts of Ireland. Milcho was troubled, and conjured Patrick to interpret the meaning of his vision. Patrick being filled with the Holy Spirit replied: "The fire which thou sawest issue from me is the faith of the Holy Trinity, with which I am illuminated, and which I shall endeavor to

preach to thee; but my speech will find in thee no place, for thou wilt in the blindness of thine heart repel from thee the light of divine grace; but thy daughters shall, at my preaching, believe in the true God, and all the days of their lives serving God in holiness and in justice, shall piously rest in the Lord, and their ashes—that is, their relics, the Lord revealing them and making of them signs—shall be carried into many places throughout Ireland, and shall give the blessing of health to many who are infirm."

At the end of six years he obtained his release in the following manner, as related by himself. While asleep one night he heard a voice say to him: "Thou fastest well, and art soon to go to thine own country." And again the voice announced to him. "Behold, a ship is ready for you!" He tells us that the ship was about two hundred miles away, where he had never been. But strong in his faith in the Lord, whom he felt had destined him for some wise ends of his own, he left his master and traveled towards Benum. (1)

St. Patrick further relates: "And I was under no apprehension until I arrived at the place where the ship was; and on the day on which I arrived, the ship was to sail from her place, and I said that I would sail with them. And the proposal displeased the master of the vessel, and he answered sharply with this reply: '*You shall* by no means come with us.' On hearing this I retired for the purpose of going to the cabin, where I had been received as a guest, and while going thither I began to pray. But before I had finished my prayer, I heard one of the men crying out with a loud voice after me: 'Come quickly, for they are calling you;' and immediately I returned; and they said to me: 'Come, we receive thee in faith (on credit); ratify friendship with us just as it may be agreeable to you.' (2) We then set sail, and after

(1) *Benum*, which was distant two hundred miles from Antrim, must be somewhere in the south of Ireland; most probably it is Bantry, which signifies the coast of Ben, that is, Bentraighe.

(2) The expression is to be understood of their giving him a passage on his word of credit, trusting for payment when he reached Gaul. The Saint observes that those men were Gentiles. Being three days on sea, clearly indicates that they had to go beyond Britain, or Scotland. If he were a native of Scotland, the distance across from Antrim is so short that the Lord would surely provide means of escape for him there, if he were going to Scotland, and not compel him to cross Ireland.

three days reached land, and for twenty-eight days we journeyed through a desert, and food failed, and hunger prevailed over them. And the master said to me: 'Christian, do you not say that your God is great and all-powerful? Why, then, can you not pray for us, for we are in danger of famishing, for it is difficult for us to see any man?'"

The Saint desired them to turn with faith their whole hearts to God, and that, as nothing is impossible to Him, He may send them food in abundance. And with the assistance of the Almighty, it so happened, for immediately a drove of swine appeared in view, of which, having killed many, they stopped for two nights to refresh themselves. They returned thanks to God, and showed the greatest respect for St. Patrick. They also found some wild honey, and offered him some of it. But one of them said: "This is an offering; thanks to God." On which account the Saint would not touch it. (1)

On the following night he was tempted by Satan, who lay upon him in his sleep like a huge stone. "But," continues the narrative, "the suggestion presented itself to me to call upon Elias. Meanwhile I saw the sun rise in the heavens, and while I was invoking Elias with all my strength, lo! the splendor of the sun fell upon me, and immediately released me from the oppressive weight. I believe that I was assisted by my Lord Jesus Christ, and that the Spirit called out for me, and I hope that it will be thus on the day of my adversity, as the Lord says in the Gospel: 'It is not you who speaks, but the Holy Ghost who speaks within you.'"

Such is Patrick's own simple, but touching narrative of his escape from Ireland, which shows with what patience and resignation he submitted to the Divine will.

From all the circumstances it is evident that where they landed was in Gaul. Having to cross Ireland to reach the ship, the

(1) It would appear that the man used the words, meaning that they would offer it as an oblation to God, in honor of having provided them with food, as they were in the habit of doing to their gods, which so offended the Saint that he would not touch it. This was in accordance with the doctrine of St. Paul, who says: "But if any man shall say, This is sacrificed to idols, eat not of it for his sake. I say not thy own, but another's."

length of the voyage, and other circumstances point to this; and according to two ancient breviaries printed at Rheims, the place where they landed was Treguier, in Brittany, which, owing to the wooded state of the country at the time, and there being no regular roads, would fully take pedestrians twenty-eight days to reach Boulogne-sur-Mer from it.

St. Patrick makes mention of no other circumstances of impor tance until he reached home, where he was joyfully received by his family and friends, for he was looked upon as dead.

He must have reached home about the year 409, when in his twenty-second year. He soon after retired to the monastery of St. Martin of Tours, where, though that great prelate was dead some years, he was most kindly received, and earnestly devoted himself to study and ecclesiastical learning. Here he was remarkable for his great piety, strict observance of the monastic rules, and the exercise of the religious duties. The pious example set by the good and renowned St. Martin was the guide of his iples and followers.

Schooled in hardships, sufferings, and humiliations, here he learned that pious humility that submits in all things to the will of God, and that love and perfect charity for all taught by the pious founder, who, while a soldier, bestowed half his cloak upon a poor mendicant, and who daily waited on the poor to feed and clothe them and relieve their necessities.

At the end of the four years he went back among his relatives, and continued to practice those works of piety and charity in which he had been so well schooled.

It is most probable that at this period his second captivity took place, of which he gives the following account himself, without, however, stating by whom he was made prisoner, or whither he was taken, though it is generally thought that he was carried to some place near Bordeaux. St. Patrick says:

"The first night after my captivity I heard a divine communi cation saying: 'For two months thou shalt remain with them,'— which came to pass.

"On the sixtieth night the Lord delivered me out of their hands. He also provided for us food and fire and dry weather

on our journey every day until the tenth day, when we all ar rived."

On his return to his home, his parents were overjoyed to see and embrace him, and earnestly besought him not to leav them any more—considering their old age, their lonely condition, and all the hardships he had undergone; and he adds: "And there in the midst of the night I saw a man coming as if from Hibernia, whose name was Victricius, with innumerable letters, one of which he handed me. On reading the beginning of the letter I found it contained these peculiar words: '*The voice of the Irish.*' And while I was reading the letter I thought I heard at the same moment the voice of persons from near the wood of *Foclut*, which is near the western sea, and they cried out as if with one voice: '*We entreat thee, holy youth, to come and walk still among us.*' And I was greatly affected in my heart, and could read no longer; then I awoke. God be praised, that after so many years the Lord granted to them according to their entreaty."

This vision appeared to St. Patrick soon after his second captivity, or about the year 418, when he was thirty years old. It is but natural to think that a revelation so extraordinary would sink deep into a heart so deeply imbued with religious fervor and a desire to serve his Divine Master.

He had several other visions about this time, and his whole soul seemed wrapt in a celestial fire of grace, for he heard angels or spirits singing within him; and on another occasion he heard the Holy Ghost praying within him, and then he recollected the words of the Apostles: "The spirit helpeth the infirmity of our prayers, for we know not for what to pray."

Thus urged by the Holy Spirit, and believing that he was called as the servant of God to fulfill His wise purposes, he took an affectionate leave of his family and friends, and placed himself under the guidance and discipline of St. Germanus, bishop of Auxerre

The best writers on the subject agree that this took place in the year 418.

After he had joined St. Germanus, the events of his life until

the time of his mission are involved in much obscurity and uncertainty. Probius states that when he left St. Martin's monastery he proceeded to a desert, where he spent eight years leading the life of a solitary hermit, and subjecting himself to the greatest mortification, and proceeded from thence to an island near the Rock of Hermon, close to the Bay of Normandy (now most probably Mont St. Michael), and that he was consecrated by a holy bishop named Amator. If he attached himself to St. Germanus in 418, when he was but thirty years of age, he could not then be priest, for the Gallican Church required applicants for ordination to be at least thirty years of age. The more probable account is, that after spending some years with St. Germanus, by his advice he visited the Island of Lerins (now called St. Honorat), where a celebrated school and monastery existed, from which issued some of the most famous bishops of the Gallican Church, such as St. Hilarius of Arles, St. Lupes of Troyes, and others.

While at Lerins, it is stated that he made several voyages to the neighboring islands, visiting other monasteries and holy hermits. In one of the many islands of the Tuscan, or Mediterranean Sea, lived a hermit who was renowned for his pious life and great sanctity. His name was Justus, and, as the annalist states, "he was just in name and works." This man received our Saint with profound respect and humility, and placed in his hands a staff which he declared had been given him by Jesus Christ, with instructions to give it to St. Patrick. Patrick gave thanks to God, and remained with the holy hermit some time but at length he left him, carrying with him the staff of Jesus.

"O, excellent gift!" exclaims the writer Jocylin. "For as the Lord did many miracles by the rod of Moses, leading forth the Hebrew people out of the land of Egypt, so by this staff was He pleased, through Patrick, to perform many and great wonders for the conversion of many nations."

This celebrated staff, called the "*Baculus Jesu*," is mentioned by most Irish writers. St. Bernard notices it in his Life of St. Malachy, as one of those insignia of the See of Armagh which

were popularly believed to confer on the possessor a title to be regarded and obeyed as the successor of St. Patrick.

This staff, or, as it is called by most writers, crozier, was preserved with religious veneration among the relics of St. Patrick at Armagh. The Annals of Innisfallen notice it, as also the Annals of Tighernach, which inform us that "the Baculus Jesu was profaned, and the profaner was killed three days afterwards." The Annals of the Four Masters make mention of it in several places.

In the year 1178, Armagh was burned, with its churches and sanctuaries, and the Baculus was removed by the English to Trinity Church, Dublin, where it and other sacred relics were publicly burned by the Christian reformers under Henry the VIII.

Sir James Ware, in noticing this sacrilege, adds: "Also, about the same time, among the famous images whereunto pilgrimages were designed, the statue of the Blessed Virgin Mary was burned, then kept at Trim, in the Abbey of the Canons Regular, and the gifts of the pilgrims were taken away from thence. The image of Christ crucified, in the Abbey of Ballilogan, and *St. Patrick's Staff*, in the Cathedral Church of the Holy Trinity, underwent the like fate."

Old annals in Trinity College, Dublin, give us a similar account, but add: "'The Staff of Jesus,' which wrought so many miracles, and which was in the hand of Christ himself, besides all the crosses, images, and sacred relics they could lay hands on, were destroyed."

The Tripartite Life of St. Patrick, which is supposed to have been written about his own time, gives, in Irish, the following account of this great relic, as translated by O'Curry:

"Patrick took leave of German (St. Germanus, his tutor) then, and he gave him his blessing; and there went with him a trusty senior from German, to take care of him, and to testify to him. Segelius was his name, and a priest in orders, and it was he that performed the offices of the Church under German. Patrick went then upon the sea—nine in his number.

"It was then the tide cast him upon an island, where he saw

a new house and a young couple in it; and he saw a withered old woman at the door of the house by their side. 'What has happened the hag?' said Patrick, 'great is her debility.' The young man answered; this is what he said: 'She is a grand daughter of mine, even the mother,' said he, 'O! cleric of that daughter whom you see, she is more debilitated again.' 'In what way did that happen?' said St. Patrick. 'It is not difficult to tell it,' said the young man. 'We are here since the time of Christ. He happened to visit us when He was among men here; and we made a feast for Him. He blessed our house and He blessed ourselves, and the blessing did not reach our children; and we shall be without age, without decay here to the judgment; and it is a long time since thy coming was foretold to us, and God left us information that thou wouldst go to preach to the Gaedhil, and He left a token with us, namely, a bent staff, to be given to thee.'

"'I shall not receive it,' said Patrick, 'until He Himself gives me His staff.' Patrick stopped three days and three nights with them; and he went then to Mount Hermon, in the neighborhood of the island; and the Lord appeared to him there, and said to him to come and preach to the Gaedhil, and that He would give him the staff of Jesus; and He said it would be a deliverer to him in every danger, and in every unequal contest in which he should be."

To return to St. Patrick. After spending some time at Lerins, he returned to St. Germanus, with whom he remained some time, perfecting himself in the art of governing souls, and in the sacred duties of the ministry. He also visited his native place at Boulogne, and exercised there pastoral charge for some time—not in the character of bishop, for he was not consecrated until a short time before his mission to Ireland. While there, it is said that he converted and baptized Muneria, daughter of the prince of the district. He then accompanied SS. Germanus and Lupus to Britain for the purpose of combating the Pelagian heresy, in which they were eminently successful. While there, St. Patrick naturally inquired into the state of Ireland. On their representation of the benighted state of that country to Pope Celestine I., he dispatched Palladius and some companions as missionaries

there, with what poor success we have seen at the commencement of this work.

It is probable that St. Germanus, knowing St. Patrick's fitness for the Irish mission, broached the subject to him, and that he eagerly entered into the project, for early in the year 431 we find him in Rome, with strong recommendations from St. Germanus to the Pope.

Celestine received him with all the respect due to his merit, as well as to the recommendations of so distinguished a person as St. Germanus. The Pope questioned him about Ireland and his acquaintance with the country, and finding his answers satisfactory, commissioned him to act as assistant to Palladius, who had left for that country a few months previous, and most likely empowered him, in case of Palladius' death or failure, to receive consecration and enter upon the Irish mission.

We can conceive with what pious feelings Patrick visited in Rome the tombs of the Apostles Peter and Paul, and the tombs of the many martyrs whose sacred blood was the baptism of Christianity in the Eternal City—no longer the City of the Cæsars, but now the City of the Popes, Christ's vicars on earth.

Having received the papal benediction and some relics of the saints, and other presents, from Celestine, he returned to France to arrange his affairs before following Palladius. He was accompanied by Auxilius and Serrinius, who subsequently accompanied him to Ireland.

He visited his friend St. Germanus and received some chalices, vestments, books, and other presents from him.

After taking leave of St. Germanus he started on his journey, and reached Iberia (most likely the modern Evereux, in Normandy), where he was met by Augustine and Benedict, who had accompanied Palladius to Ireland, and had fled with him to Scotland, who informed Patrick of his death. He resolved to get consecrated without delay, as it was necessary to have a bishop at the head of the mission in Ireland, and the consecration was performed by Amator, prelate of Iberia.

Here his faith and resolution were sorely tried, for his family and friends besought him with gifts, tears, and entreaties not to

leave them to go among a people remarkable for their fierceness and devotion to their pagan rites and customs, for they looked upon it as going to certain death. But says the Saint: "By the power of God I by no means consented or acquiesced to them, not by any strength of my own, but by the grace of God, who empowered me to resist them, that I might come and preach the Gospel to the Irish nation—that I might bear many persecutions, even to chains, and give myself and my nobility for the salvation of others."

Failing in their appeal to his natural feelings, a friend denounced him as unworthy of the episcopal rank, on account of a fault he committed thirty years before. Though the Saint does not mention what the fault was, the disclosure of it was very painful to him; but he informs us that he had a vision in which the Lord seemed to repeat to him: "He who touches you, touches the apple of mine eye;" "from which," continues the Saint, "I boldly say that my conscience now reproaches me with nothing. But I grieve for the friend who gave such an answer for me, who would have entrusted to him my very soul."

All things being arranged, he blessed his friends and bid them farewell, and sailed for Ireland. He landed on the shores of Britain, and preached for a short time in the neighborhood of Menevia, or St. Davids, in Wales.

He is also said to have paid a short visit to Cornwall. Borlase says: "By persisting in their Druidism, the Britons of Cornwall drew the attention of St. Patrick this way, who, about the year 432, with twenty companions, halted a little on his way to Ireland, on the shores of Cornwall, where he is said to have built a monastery."

CHAPTER II.

ST PATRICK LANDS IN IRELAND—THE STATE OF IRELAND—RELIGION OF THE DRUIDS—ST PATRICK'S MISSION—LEAVES WICKLOW—CONVERTS DICHO AND OTHERS—TRIES TO CONVERT HIS OLD MASTER, MILCHO, WHO DIES IMPENITENT—MOCHUA AND OTHERS CONVERTED—HE PROCEEDS TO TARA—CONVERTS THE FAMILY OF BENIGNUS—HE LIGHTS A FIRE IN OPPOSITION TO THE NATIONAL CUSTOM—THE DRUIDS' PROPHECY—KING LAGHAIRE AND THE SAINT—HIS VISIT TO TARA—A HYMN OF ST. PATRICK—HE DEFIES THE DRUIDS AND THEIR INCANTATIONS—THE OLLAMH, OR HEAD DRUID, CONSUMED TO ASHES—THE KING GIVES ST. PATRICK PERMISSION TO PREACH—HIS MISSION IN MEATH—CONVERTS NUMBERS AT THE GREAT FAIR OR CONVENTION OF TAILTEN—DESTRUCTION OF THE GREAT IDOL OF CROM-CRUACH.

St. Patrick landed in Ireland in the year 432, being the first year of the pontificate of St. Sixtus III., the successor of Celestine, and the fourth year of the reign of Laghaire, son of Niall of the Nine Hostages, as monarch of Ireland.

During the reigns of Niall and Dathy, the Britons were reduced to the lowest ebb by the dereliction of the Romans, and were assailed on all sides by the Scots and Picts; nor was the situation of the Romans in Gaul much better; and Niall invaded the continent with a formidable army. After his death, Dathy, King of Connaught, was called to the monarchy. He immediately followed up the victories of Niall by invading the Romans in Brittany and Normandy, and by following them up to the very foot of the Alps, where the brave Dathy was killed by lightning. After his death, his cousin-german Laghaire took command of the Irish army, and led them back to Ireland, solemnly bearing home the embalmed body of Dathy. Laghaire was a warlike prince, and as soon as he was elected successor to the throne of Ireland, he prepared for new expeditions, in concert with his former allies, the Scots and Picts, and invaded Britain, which had to secure peace by a heavy tribute. Intestine dissensions—ever the bane of Ireland—compelled Laghaire to return home. The Lagenians

having refused to pay their usual tribute, the king marched against them and entered Leinster, and a fierce battle ensued between the Lagenians, under Criomhthan, and the monarch of Ireland, at a place called Atha-Dara, County Kildare, in which Laghaire was defeated and taken prisoner and purchased his liberty by swearing by the elements to exonerate the province of Leinster from tribute during his life.

As soon as the king had gained his liberty, he protested against promises made while a captive. The Druids absolved him from his oath, and he prepared for another invasion of the Lagenian territory. St. Patrick's mission, and the new and strange religion of the Christians, seemed to absorb the attention of the nation to the exclusion of all other affairs.

The religion of pagan Ireland was calculated to inflame the passions; for the love of glory, pomp, and revenge were the chief themes of the bards and senachies. The Druids taught the Pythagorean doctrine of the immortality and transmigration of the soul, and that the souls of the brave who perished in battle revived in other bodies more noble and pure, while the souls of gluttons and cowards animated bodies more debased. The religion of the Druids of Ireland seems to have been of a milder type than that practiced by other Celtic nations of Europe and by the Scythians. We have no proof that they offered sacrifice to their idols, like those of Gaul. From the great respect and reverence they paid the elements, it is evident that they worshiped them as lesser deities. *Baal*, the sun, and *Samhain*, the moon, were their chief divinities. To this St. Patrick alludes in his Confessions in the following terms: "That which we daily see, rise by the command of God, but shall never rule, nor shall his splendor remain, and all those who adore it shall perish most miserably." They peopled the woods, the rivers, and lakes with their gods. Their wells were reverenced, and bright, beautiful goddesses were believed to have charge of them. Their woods were full of fays and gods. Their mounds or raths were peopled with the *Arrachta*, or fairies, and the ancient Tir-na-noge was a land of never-ending beauty and glory, where the good resided in never-fading youth. Baal-fires glowed on every hill-side on the

first of May, in honor of their god; and November-eve was sacred to the moon, and dedicated with feasts and superstitious ceremonies. It was a harmless kind of religion, but one that possessed great hold on the senses, and one which a warlike, chivalrous people would not be inclined to relinquish easily for the stern, self-denying doctrines of Christianity.

There was a poetical mysticism about it that hallowed every spot as the home of superior beings. The roaring of the tempest, the flash of the lightning, were but the angry voices of those divinities, while the soft breeze was but their breath, the placid wells and streams their mirrors. There is little wonder that this religion had a great hold on the hearts and minds of a primitive people, when Christian Ireland, after fourteen centuries, clings yet to many of their harmless customs and practices, and has not ceased to people the raths with fairies. Jocylin states that when St. Patrick was nearing the Irish coast he beheld a multitude of devils ready to oppose his landing; but full of the Holy Ghost, he raised his hand, made the sign of the cross, and invoked the assistance of God, and the demons fled. It is generally supposed that he landed at the present town of Wicklow, at a place called Inbher-Dea, or the mouth of the Dee, which was the name of the present river Leitrim; or, according to others, at Bray, near Dublin. He was repulsed by the natives, and next proceeded to Anat-Cailtrim, supposed to be the present Teltown, between Navan and Kells, in the County Meath. Here he was again repulsed by a chieftain named Nathic Hua Garchon, who had before opposed Palladius. He then took to his ship, and put in at Holm-Patrick, (1) where he remained several days From this he proceeded toward the coast of Ulster, where he was somewhat acquainted, with the intention of converting his old master, Milcho. He landed on the coast of Ulidia, in the present Lecale, in the County Down—most likely near the present Lough Strangford. The Apostle and his companions proceeded a little way into the adjacent country, where they met a herdsman in the service of a chief of the district, whose name was Dicho. The herd, taking them for robbers or pirates, ran and

(1) Ho'm-Patrick is one of the Skerry rocks, and is about nineteen miles from Dublin

told his master about them. Dicho, however, on seeing the Saint was so struck with his appearance that he invited the party to his house, and paid them the greatest deference and respect. St. Patrick being thoroughly conversant with the Celtic language, conversed with Dicho about the great truths of the Christian religion, and the chief, through the power of God, believed and was baptized, with all his family. Like most converts, Dicho became zealous in the new religion, and gave the Saint a piece of ground on which to erect a church, which received the name of Sabhal Padruic, or Patrick's barn; the name is still preserved in the modern appellation, *Saul*. Some think that it was so called because it was a real barn that the Saint converted for the occasion into a church. (1) Here a church and monastery were afterward erected, and became a favorite retreat of the Saint.

After remaining some days with Dicho, the Saint left his boat in his charge, and proceeded to visit his old master, Milcho, who lived in the province of Dalradia, which comprised the southern parts of the County Antrim, and the greater part of Down. Milcho was an obstinate heathen, and refused to see him. He is even said to have shut himself up in his own house, and, either by accident or design, to have set it on fire, with which he himself was consumed. Patrick was very much affected at the sad fate of Milcho; and we are told that, in accordance with his former prophecy, the two daughters of Milcho became nuns in a convent at Clonbrone, and that his son became bishop of Granard, in Longford.

St. Patrick returned to the district of Lecale, in which Dicho lived, and preached the Gospel with great success. A young man named Mochua, whom he had met near Bratten (now the parish of Bright, barony of Lecale, County Down), became a zealous convert and follower of the Apostle. He was instructed by the Saint, and in the course of time became bishop, or abbot, of the church of Edrum, in Antrim, where he died in the year 496. (2)

(1) Such is Dr. Lanigan's opinion, but Dr. Reeves thinks that the Irish word *Sabhal* means a church. The Irish Annals relate that in the year 915 there was a great conflagration at Armagh, which burned its *Sabhal;* and in 1011 a great mortality at Armagh carried off Cenfailad of the *Sabhal*, or church.

(2) Dr. Reeves thinks that Edrum, or Neondruin of the Irish, is the present Mohee

According to Jocylin, St. Patrick taught Mochua his letters which is simply to be taken as instructing him in Latin, for the Irish had a written language from a very early period, and in proof of this, Mr. Tighe, in his Statistical Survey of Kilkenny has published an inscription in Celtic characters written long anterior to the period of Christianity in Ireland.

St. Patrick's mission had thus far been attended with considerable success—several of the chiefs or leading men of Dalradia and their followers, having become converts. But the Saint resolved to strike at the stronghold of paganism, so he determined to attend the great festival of the kings and nobles at Tara, which took place about Easter time. Having blessed Dicho and his other converts, and having probably left a priest in charge of them, he embarked with his companions, and in due time arrived at the harbor of Colbdi (now Colp), at the mouth of the Boyne, near Drogheda.

Ware says, that having landed at Port Colbdi, St. Patrick committed his vessel to the care of his nephew, Laman, with instructions to wait his return forty days, while he, with his disciples, traveled into the interior parts of the country to preach the Gospel. His intention in this journey was to celebrate the festival of Easter on the plains of *Bregia*, and to be in the neighborhood of the great triennial convention at Tara, which was to be held by King Laghaire, and all the princes, nobles, and Druids, or pagan priests. St. Patrick knew full well that if he were successful here, it would have a great influence on the whole kingdom; and either acting under Divine impulse or on his own judgment and resolution, he determined to encounter paganism with unshaken fortitude on this great occasion.

On his way, St. Patrick took lodgings for the night at the house of a person named Segnen, who kindly received and entertained him and his company. Segnen and his whole family listened to the exhortations of the Saint, believed and were baptized. Segnen had a little son, of an amiable disposition, whom the Saint

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Island, in Strangford Lough—the name being a corruption of Inis-Mochay. The remains of a round tower, and the foundation of a church, are yet to be seen on the island.

called Benignus, or sweet, and who became his disciple, and succeeded him as bishop of Armagh.

On Easter Eve St. Patrick arrived at a place called *Fearta-fir-feic*, (1) on the north bank of the Boyne, where he rested, with the intention of celebrating the festival there in sight of Tara. It was penal to light a fire within the province, before the king's bonfire appeared, during the celebration of the solemn convention. St. Patrick, either ignorant of the law, or not caring about it, lit a blazing fire in front of his tent, which, though eight miles from Tara, was plainly visible there. There was consternation in the Court of Tara at such an outrage, particularly among the Druids, who informed the king that "unless yonder fire be this night extinguished, he who lighted it will, together with his followers, reign over the whole island."

Whether this was said to excite the king's anger, or whether it was a true prophecy, uttered by permission of God, we know not; one thing is certain, the Druids and Ollamhs had a prediction among them to this effect, as given in Jocylin's Life: "A man shall arrive here having his head shaven in a circle, bearing a crooked staff, and his table shall be as the eastern part of his house, and his people shall stand behind him, and he shall sing forth wickedness from his table, and all his household shall answer—'So be it! so be it!' and this man, when he cometh, shall destroy our gods, and overturn their temples and their altars, and he shall subdue unto himself the kings that resist him, or put them to death, and his doctrine shall reign for ever and ever." There was another prophecy, ascribed to Fion-MacCumhaill, the last verse of which runs thus: "Until comes the powerful Tailcenn, who will heal every one who shall believe; whose children shall be perpetual as long as Cothraighe's (Patrick's) rock shall live." (2)

The monarch became very indignant, and vowed to punish the daring intruder. Accompanied by a large retinue, he hastened,

(1) *Fearta-fir-feic*, means the graves of the men of Fiegh, so called from the men of Fiegh, who dug graves there for their enemies' slain in battle. Its present name is Slane. It was afterward made an episcopal see, with St. Erc its first bishop.

(2) Patrick's Rock—the Rock of Cashel; Cothraighe—another name of St. Patrick

in his wrath, to extinguish the fire and punish the offender. When Patrick saw them approach, he chanted the hymn commencing

"Some trust in chariots, and some in horses,
But we will invoke the name of the Lord."

The Druids cautioned the king against Patrick's enchantments. When the king approached the tent of the Saint, messengers were sent ahead to summon him into his presence—the king meanwhile having warned his people not to rise at the Saint's approach, or to do him honor. But when the prelate came near, attended by his disciples, a certain youth named Erc, the son of Dego, rose up in sight of all and did him honor; and Patrick blessed him and promised him eternal life, and he became distinguished for his virtues and miracles, and became Bishop of Slane. Patrick boldly proclaimed the truths of Christianity before the king, and made such an impression upon him and his followers, that he was invited to preach his religion before the assembled nobles at Tara on the following day.

St. Patrick and his disciples spent the night in prayer, beseeching the Lord to open the king's heart, and to confound his evil advisers. The Druids, who saw in Patrick a dreaded rival, were equally active trying to harden the king against him.

Tara, the seat of a long line of kings—Tara, the home and theme of the bards and Ollamhs—Tara, the temple of the High Priest of Druidism—was to witness a contest between the powers of light and darkness; and a victory greater than ever crowned the arms of its proudest monarch was to crown the success of the humble, but fearless, disciple of the Lord. It is said that through the machinations of the Druids, the king had resolved on Patrick's destruction, but strong in the Holy Spirit, the Saint defied them, and appeared at Court.

St. Patrick fearlessly encountered the snares, the jibes, and machinations of his enemies and the Druids, or Magi. It would be tedious to enter into a detail of the contest as related by the various ancient biographers of the Saint. Lucad the Bald, the Ollamh or High Priest of Druidism, tried all his black arts on the Saint without hurting him, and all his charms and incantations

availed him not. At length Patrick said that they would test their power by having them both go into a house, and have it set on fire, to see who would come out alive; but the Druid was afraid, as he said that Patrick adored fire. Then Patrick said that he would send one of his followers, who would wear for the occasion the Druid's garment. The Druid, finding the king favoring the miracles of Patrick, invoked all his gods, and consented. Benen, one of Patrick's followers, went into a part of the house built of dry wood, and Lucad, the magician, into a part built of green wood, and the house was set on fire. And Patrick prayed, and it came to pass that the magician was consumed, but a garment of Patrick's which he wore remained untouched; while Benen passed through the ordeal unharmed by the fire, but the garment he wore belonging to the Druid was consumed. The multitude honored the God of Patrick, and Dubtach, the arch-poet, or head of the bards of Erin, did honor to Patrick, and sung his praise. Whatever truth there is in St. Patrick's encounter with the Druids, one thing is certain, that his preaching so impressed Laghaire, that he gave him permission to teach his new religion without molestation.

St. Patrick labored with great prudence. He did not rudely assail or alter customs or ceremonies which might be tolerated; many of them even were converted to Christian purposes. As the pagan temple, when purified and dedicated, was employed for Christian worship, so even pagan practices, divested of their superstitions, might be retained as Christian. This was the wise policy ever recommended by Christianity, and was ably carried out by St. Patrick. The days devoted from old times to pagan festivals were now transferred to the service of the Christian cause.

The feast of Samhain, or of the moon, coincided exactly with All-Saints day. The fires of May-day, in honor of Baal, were transferred to the 24th of June, in honor of St. John the Baptist. Moore, in his History of Ireland, beautifully expresses this change thus: "At every step, indeed, the transition to the new faith was smoothed by such coincidences and adaptations. The convert saw in the baptismal font where he was immersed the sacred well at which his fathers had worshiped. The Druidical stone on 'the

high places' bore rudely engraved upon it the name of the Redeemer; and it was in general by the side of the ancient pillar towers—whose origin was even then, perhaps, a mystery—that, in order to share in the solemn feeling which they inspired, the Christian temples arose. With the same the sacred grove was anew consecrated to religion, and the word Dair, or Oak, so often combined with names of churches in Ireland, sufficiently mark the favorites which they superseded."

On the following day he repaired to Tailten, where the public games were celebrated, and to which the chiefs and nobles assembled at Tara had adjourned. While preaching at this place, his life was endangered by Carbre, a brother of Laghaire. The conduct of Conall, another brother of the king, made amends for this violence. He listened to St. Patrick with delight, and confessed himself a believer and became a Christian. Conall offered the Saint his dwelling-house and land, and besought him "to build there a dwelling-place for himself and his people, and he would build his own dwelling on the borders thereof;" and the Saint built there a place now called Donaghpatrick, and with his staff he marked out the place of Conall's dwelling, which is now called Oristown. The Saint then blessed Conall, and prophesied—"Happy and prosperous shall be this dwelling-place, and happy shall be they who dwell therein; and the Lord shall confirm thy throne, and multiply thy rule, and the seed of thy brother shall serve thy seed forever."

St. Patrick remained Easter week at the great fair of Tailten, and converted and baptized several persons. To this ceremony is attributed the festival called *St. Patrick's Baptism.* After this, he visited other parts of the County Meath—those who attended the fair having paved the way by carrying to their homes the news of this strange man, with his, to them, strange religion, as also how he was favorably received by King Laghaire, and had made a convert of his brother Conall. His mission henceforth appears to have been attended with considerable success.

During his early mission in Meath, St. Patrick is said to have erected a church at a place called Druim-Corcorthri, now Drumconrath, in the barony of Slane, and to have placed over it

one Diermit. He also erected a church at Drumshallon, near Drogheda. In the district of Dilbhna-Assuill, now Delvin and Moycashel, in Westmeath, he preached with great success to the inhabitants, and converted and baptized large numbers. Here he erected a church, after meeting with great opposition from a chieftain named Fergus, a near lelative of King Laghaire, who though the Saint worked some miracles in his presence—such as portraying the sign of the cross upon a rock by touching it with his staff, and the like—remained obstinate. He next went to the celebrated hill of Uisneagh, in Westmeath, the territory around which belonged to Fergus' brothers, Fiach and Enda.

The Saint preached before them, and prophesied, if they would be converted, for them many blessings, both in this world and in the next. They expelled the Saint from the place; but Enda repenting, threw himself before him and asked his pardon and blessing. He gave the Saint some land to erect a church thereon, and his youngest son, Cormac, to become a follower of his. Laogar, another brother, was also converted and baptized.

The Saint next proceeded to Longford, where his mission was also quite successful. He informs us that he left some of his companions to take care of these congregations, "who should baptize the poor and the needy, as the Lord in the Gospel enjoins." This was a wise precaution, in order to instruct and strengthen in their faith newly-made converts, and to preach the Gospel to those still pagan, and to bring up the children in the light of the true religion. Churches were erected by these different congregations, the foundation of which were attributed to St. Patrick; otherwise how can we account for the number he is said to have founded in Ireland? When we consider the simple structure of these primitive churches, for they were such as a congregation might build in a few days, we will not be astonished at the number. According as the faithful increased, these humble structures gave way to more pretentious ones.

Having consolidated his new churches and congregations in Meath and Westmeath, he proceeded to Brefny, toward the plain of *Magh Sleacht*, (1) where King Laghaire and his people were

(1) Magh Sleacht, the plain in which the idol stood, according to O'Donovan's "Fou

worshiping the great idol *Crom-Cruach*, or head of all the gods which was said to utter responses, and which was richly gilt with gold and precious stones. Around this idol were twelve inferior gods, made of brass. Having failed in making any impression upon the foolish people, who threw themselves in adoration before this idol, the Saint retired a little distance to a hill, and there besought God to destroy it, and he raised against it the Staff of Jesus. Immediately the idol fell to pieces, and the earth swallowed up the inferior gods, and where it stood there sprung up a clear fountain of water, in which many of those who had come to worship the idol were baptized. This idol is thought to be symbolical of the sun, with the twelve signs of the zodiac typified by the surrounding twelve stones, and is the only one in Ireland of which we have any authentic account, from which it is inferred that the idolatry of the Irish did not extend to graven images.

Masters," is in the barony of Tullyhaw, County Cavan. Dr. Lanigan says that it was near Fenagh, barony of Mohil, County Leitrim. Fenagh was celebrated as a seat of learning, having a college and monastery. Cromleaghs, and other Druidical remains, still exist there. Brefny, in which district it was situated, signifies the county of hills. On a large number of these hills over Cavan and Leitrim are found numbers of these raths or forts, which proves that Brefny had anciently a large population, as these forts were the ancient fortresses of the Irish, and were not, as is generally believed, erected by the Danes, for we find them in places in the interior, where the Danes never penetrated. The early settlers of America, and on the frontiers, built forts and stockades to protect themselves from the Indians: so Irish chieftains raised these forts for the protection of themselves and their clans.

CHAPTER III.

ST. PATRICK VISITS CONNAUGHT—REMARKABLE AND POETICAL INTERVIEW WITH TWO PRINCESSES—THEIR CONVERSION—HE VISITS SLIGO, AND FOUNDS CHURCHES THERE—PREVENTS HOSTILITIES—HE VISITS MAYO—SPENDS THE LENT ON THE MOUNTAIN OF CROAGH PATRICK, FROM WHENCE HE IS SAID TO HAVE BANISHED THE SNAKES FROM IRELAND—MIRACLE AT THE FOUNTAIN—WONDERFUL CONVERSION OF THE PEOPLE OF TIRAWLEY—VISITS THE WOOD OF FOCLUT—THE DRUIDS FORM A CONSPIRACY AGAINST HIM—HE BLESSES HIS FRIEND CONALL—JOURNEYS THROUGH CONNAUGHT—THE BISHOPS SECUNDINUS, AUXILIUS, AND ISERNINUS ARRIVE IN IRELAND—THE SAINT VISITS ULSTER—HIS PROCEEDINGS IN TIRCONNEL AND ELSEWHERE—CONVERSION OF CONALL GULBAN—FOUNDS SEVERAL CHURCHES—VISITS LEINSTER—DEATH OF FAILLEN—HOSPITALITY OF A POOR MAN—WARNED OF A PLOT AGAINST HIS LIFE—THE POET FIACH: HIS ORDINATION.

After three years thus spent in establishing and strengthening the infant church where he had cradled its birth, he resolved to visit Connaught, for he had not forgotten the vision he had wherein he was called by the children of that country. He is said to have crossed the Shannon at a place called Snav-daen, which Lanigan conjectures to be the village of Drumsnave, in Leitrim, and proceeded to Dumhagraidh (likely Drumahare), in the same county, where he is said to have ordained St. Ailbe of Seanchua—not the great St. Ailbe of Emly. He then proceeded to the plain of Connaught, until he came to a fountain called *Clebach*, near the royal residence of Cruachan, near which he and his companions remained for the night.

Early the next morning they arose, and began to sing their office, when two young princesses, Ethnea and Fethlemia, daughters of King Laghaire, came to a fountain near by to bathe. They were under the tuition and guardianship of two Druids, whose names were Mael and Caplat. When the maidens perceived the Saint and his companions, they were struck with wonder at their venerable aspect and strange white garb, and at the books out of which they were singing. "And they [the princesses] knew not

whence they might be; or of what form or of what people, or of what country But they imagined that they were men of Sidhe (men of the fairy inhabitants of the forts), or of the gods of the earth, or of phantoms. The girls said to them, 'Who are ye? and whence do ye come?' And Patrick said to them, 'Were it not better that you should confess the true God than to ask our race?' The eldest daughter said, 'Who is God? and where is God? Where is His dwelling? Has your God sons and daughters, gold and silver? Does He live forever? Is He handsome? Has He many sons? Are His daughters beautiful, and beloved by the men of this world? Is He in heaven or on earth, in the sea, in the rivers, in the mountains, in the valleys? Tell us His description; how He can be seen, how He is to be respected, how He is to be found, whether in youth or age?'

"But St. Patrick answering, filled with the Holy Spirit, said 'Our God is the God of all men; the God of heaven and earth, and of the sea and of rivers; the God of the sun, and of the moon, and of the stars; the God of the loftiest mountains and of the lowest valleys. God is above the heavens, and in the heaven, and under the heaven; His habitation is above the heavens, and the earth, and the sea, and all things which are therein. He inspires all things, He enlivens all things, He overcomes all things, He supports all things; He enlightens the sun; He strengthens the light of night and our knowledge; He made fountains in dry places, and dry islands in the sea; and He placed the stars for the office of the greater lights. He has a Son who is co-eternal with Himself; nor is the Son younger than the Father, nor the Father older than the Son; and the Holy Spirit breathes in them. The Father, the Son, and the Holy Spirit are inseparable. But I wish that ye were united to the heavenly King, as ye are the daughters of an earthly king.'

"And the girls said: If with one mouth and one heart we are able to believe the heavenly King, teach us most carefully, that we may see Him face to face; point Him out to us, and we will do as you desire us.'

"Then Patrick said to them: 'Do ye believe that by baptism ye will cast away the sin of your father and mother?' They

answer. 'We believe.' 'Do ye believe repentance after sin? 'We believe.' 'Do ye believe the life after death? Do ye believe the resurrection on the day of judgment?' 'We do believe. 'Do ye believe the unity of the Church?' 'We believe.'

"They were then baptized, and he placed a white dress on their heads; and they requested to see the face of Christ. But the Saint said to them: 'Unless ye taste of death, ye can not see the face of Christ.' And they answered: 'Give us the sacrifice, that we may be able to see God's Son, our Spouse.' And they received them for the love of God; and when sleeping in death, they placed them in a little bed, covered with clothes, and they made lamentations."

Soon after, the Saint converted one Ono, grandson of Bryan, King of Connaught, who bestowed upon him his place called Im leach Ono, where the Saint founded a church, which subsequently became the cathedral of the diocese of Elphin, and placed Assicus over it. This bishop Assicus was a goldsmith and worker in metals, and made altars, book-cases, and church plates for the Saint, and also beautified his pastoral staff. He made the altar-service for the church of Armagh, Oilfin, and Saul.

The next foundation of the Saint's was at Cassiol-Irra, or West Cashal (now a small town six miles south of Sligo), over which he placed one of his disciples named Bronus. He next proceeded to the county of Ui-Oiliolla (now Tererrill, County Sligo). Here he left some disciples, among whom Cethenus is particularly mentioned. He then visited the native place of Cetecus, another of his disciples. He next preached in Huarangaradh (now Oran, in the County Roscommon). Near this place he erected a church called Killgaradh, where he left some of his disciples who had accompanied him from Gaul. Then he went to Magh-Seola, County Galway, where he held a synod, at which were present Bishops Sacellus of Baslear-Mor (now Baslick, in Roscommon), and Felartus of Domhnach-Mor (now Donaghpatrick, barony of Clara, County Galway). He next laid the foundation of a church at Drumnea, near Lough Gara, County Sligo. While journeying here he pacified two brothers, named Bilraid and Lacraid, who quarrelled about the division of their inheritance. They grate

fully gave him a field, on which he erected a church, and placed over it Cona. He next went into the barony of Costelloe, County Mayo, where he built another church, over which he placed a priest named Loarn. He next preached in the barony of Carragh, and converted and baptized a great number, over whom he placed a priest named Conan. Here a pagan attempted to take his life, but the Lord frustrated his design. He next went to Hymallia, the territory of the O'Malleys, and founded a church at Achad Fobhair (now Aghagower), and placed over it Senachus, lately consecrated bishop.

While thus laboring for the salvation of others, he was not unmindful of his own, and he resolved to interrupt his mission for a while in order to devote himself to prayer and meditation. It being the holy season of Lent, he retired for some time to a mountain in Connaught, called Cruachan-Aichle, or Mount Eagle, or, more properly, Croagh-Patrick. Here he is said to have spent the entire Lent in fasting and prayer. It is not probable that he stayed so long away from his missionary labors, but simply made a retreat there.

While here, we are informed by some of his biographers, he was assailed by demons and vicious creatures, all of which he overcame; and Jocylin adds: "To this place he gathered together the several tribes of serpents and venomous creatures, and drove them headlong into the Western Ocean, and that from hence hath proceeded the exemption which Ireland enjoys from all poisonous reptiles."

None of the early writers of St. Patrick's life make the least allusion to this wholesale destruction of reptiles. We find it mentioned for the first time in the writings of Jocylin, in the twelfth century. It is a well-established fact, that Ireland was free from all poisonous animals long anterior to the introduction of Christianity. Solinus, who wrote one hundred years before St. Patrick's mission, mentions this; and Isidore, Bishop of Seville, who wrote in the seventh century, informs us that no venomous animals were ever known to exist in Ireland. The Venerable Bede also refers to it, but is silent as to the cause.

Keating, in his History of Ireland, states that there were no

venomous serpents in Ireland in the time of St. Patrick, and accounts for it thus: "Niul, the son of Finius, King of Capaciront who had married Scota, daughter of the King of Egypt, had by her a son named Gaidhal. Moses, in his flight from Pharaoh, encamped near Niul's, and a friendship sprang up between them. A serpent having bit Gaidhal, Moses cured him, and foretold that wherever his posterity should inhabit, no venomous creature would have any power. And the Irish being descended from him, are free from the pests."

It is said that serpents introduced into the country soon die. There are no moles in the country; and Mrs. Hall mentions that Scottish gentlemen import Irish earth from the North to spread on their pleasure-grounds to kill the moles. Within the last century frogs were imported into Ireland, and they seem to thrive remarkably well.

The Island of Crete, and some other places, enjoyed similar exemption from venomous animals, which our best writers attribute to the influences of soil and climate. Rothe compares this quality, bestowed upon Irish soil through the prayers of St. Patrick, with that conferred on Malta by the merits of St. Paul, with this difference, he adds, "that while in Malta, serpents, adders, and other venomous reptiles retain their life and motion, and lose only their poisonous power, in Ireland they can neither hurt nor exist, inasmuch as not only the soil, but the climate and the atmosphere are unto them instant death."

How long St. Patrick remained in prayer and fasting on Croagh-Patrick is not clearly defined by his biographers. Some state that he spent the entire Lent upon it; but it is not likely that he would remain away so long at that precious season from his converts. It is said that while here he blessed Connemara; but it looked so bleak, barren, and rugged, that he declined entering it.

After his retreat on the mountain, the Saint went to Jarcothimne, a district not far distant, "and to the fountain of Sinn, where he baptized many thousands; and he also founded three churches in Toga. And he came to the fountain of Finn-Maigeo, which is called Slane, because it was indicated to him that the

Magi honored this fountain, and made donations to it as gifts unto a god. The fountain was square, and there was a square stone on the mouth of it; and the water came over the stone—that is, through the interstices—as off the face of a king; and the unbelievers said that a certain dead prophet had made for himself a study, or conservatory, in the water under the rock, that it might whiten and preserve his bones, for he feared to be burned with fire; for they worshiped the fountain like a god, which was unlawful in the eyes of Patrick, because of the adoration; for he had zeal for God—for the living God. He said, 'It is not true what you say, that the King of Waters is in this fountain' (for they gave to the fountain the name of the King of the Waters); and the magicians and the gentiles of that country were assembled at the fountain, together with a great multitude besides.

"And Patrick said to them, 'Raise up the rock; let us see what is underneath, if there are bones or not; for I say unto you that the bones of the man are not under; but I think there is some gold and silver appearing through the joinings of the stones, from your wicked sacrifices.'

"And they would not lift the stone. And Patrick and his companions blessed the stone; and he said to the multitude, 'Retire apart for a little, that ye may perceive the power of my God, who dwells in the heavens.' Then he lifted the stone with expert hands from the mouth of the fountain, and he placed it where it now remains; and they found nothing in the fountain but water only. And they believed the Supreme God. And there sat down by the stone, a little way off, a certain man named Cata, whom Patrick blessed and baptized; and he said to him, 'Thy seed shall be blessed forever.'

"There was a little church in Toga, in the Country of Carcothimne, belonging to Patrick; Cainechus, the bishop, a monk of St. Patrick's, founded it."

From this he proceeded northward until he came to Tir-Amalgaidh (now Tirawley), where the seven sons of King Amalgaidh were disputing the succession, which had been decided by King Laghaire in favor of Enda Crom. The seven sons and their followers were assembled at a place called Farrach

Mac-n Aualgaidh. St. Patrick, profiting by so large a crowd, boldly went among them, inflamed by Divine zeal; for he recollected his vision in which the children of Foclut called on him to come among them. He preached to the multitude, and gained over to Christ the seven princes and the king, with twelve thousand others—all of whom he baptized in the water of Tubberenadhaire, the well of Enadhaire. This great conversion is mentioned in most of the Lives of St. Patrick, and also by Nennius in his History of the Britons. He entrusted the care of this large community to St. Manchen, surnamed the Master.

St. Patrick founded the church of Domhnach-Mor, over which he placed Bishop Muena; and the church of Killala, for which he designated Muredach, one of his disciples.

About this time a wicked conspiracy was formed against his life, at the instigation of the Druids, two of whom, Roen a Recraid, were the chief plotters. This attempt was at a place called Kill-forclain, near Crosspatrick. Old works state that the Lord struck the chief plotters dead, and the others became terrified. But the Saint himself gives the following account of it in his Confessions: "For your sakes, amidst many dangers, I proceeded even to the remote parts, where no one had ever been before me, and where no one had ever come to baptize or to ordain priests, or to confirm the people in the faith, which, by the mercy of the Lord, I willingly did for your salvation. In the meantime I gave gifts to kings, besides what I gave to their sons who walk with me; and nevertheless they seized me now, with my companions, and in that day they vehemently desired to kill me. But my time had not yet come, although they plundered and stole all that they found with us, and bound me with chains. On the fourteenth day the Lord delivered me from their power, through the agency of some good friends, and all that belonged to us was restored."

Tirechan, in his Antiquities, says that Enda, the chief of the territory, when he knew the danger of Patrick, sent his son Conall to protect him from the fury of Recraid, who had gathered a great crowd of magicians, or Druids, and was advancing against him with nine principal Druids, all clad in white garments.

Before leaving Tirawley he went to a place near the River Moy, afterward called Lia-na-Manach, or Rock of the Monks, on account of some monks who dwelt there, and there converted and baptized a prince named Eochad, son of the former monarch Dathy. He also visited the district called the Gilagraidh (now the Gregories), in the county of Sligo, where he was badly received, and expelled by the Druids. He crossed the Moy near its mouth, and entered Hy-Fiachra (now Tireragh, in Sligo), and proceeded along the coast, and is said to have baptized seven sons of one Drogan, and to have selected one of them (MacErca) to be educated for a religious life. As his parents were much attached to him, he left him in care of Bishop Brone, who resided near; and this MacErca was afterward placed over the church of Kilroe-Mor (now Kilroe, in the parish of Killala, and barony of Tirawley).

Continuing his route along the northern coast, he arrived at the River Sligo (now the Gitey), where he was kindly entertained by some fishermen, who were very poor. At the suggestion of the Saint, they threw out their nets, and, although it was winter, they were rewarded with a great haul. He next went as far as Moylburg, where he was badly received by the family of MacErca, but a holy man named Mancus having interceded for them, a reconciliation took place.

He then returned to Calregia, whose inhabitants had some time previously tried to expel him from their district, and there baptized a certain Macarthur, at Dromohaire, and erected a monastery at Druimlias, over which he placed Benignus, who is said to have governed it for twenty years. From that county he went to Cashel-Irra and Drumcliff until he arrived in Ulster.

He thus closed his missionary labors in Connaught, after having spent seven years in it, and traversing the most part of it, converting and baptizing the inhabitants, forming them into religious communities, and appointing pastors over them. Jocylin assigns seven years to St. Patrick's mission in Connaught; and Dr. Lanigan states that he returned to Ulster in the year 442.

Having arrived in the province of Ulster, St. Patrick began to preach in the territory of Tirconnell (now Donegal), and erected a

church at Rath-Cunga, in the district of Tir-Aedha (now Tirhugh, in Donegal). He went toward the River Erne, and gave his blessing to Prince Conall, a brother of King Laghaire, and to his son Fergus. On this occasion he is said to have foretold the birth and extraordinary sanctity of Columba, who was to descend from Fergus.

He then went to a small district called Magh-Iotha (now called Lagan, situate in the barony of Raphoe, and county of Donegal), where he founded a church called Domhnach-Mor (Donaghmore), and placed over it Dubhuduban. He next entered Inishowen, whose chief, Owen, he blessed, and spent some time with him, at his residence at Aileach. He next crossed the Foyle, and remained seven weeks near the River Faughan, in the barony of Terkerrin, in the County Derry. Here he is said to have built seven churches, one of which he called Domhnach—that is, belonging to the Lord; and over one of them he placed a pious priest named Connedas. After the departure of St. Patrick, Connedas followed him, and the Saint asked him why he left, and he answered "that he could not bear to be separated from his beloved father." The Saint rebuked him, and told him that he feared they would shed his blood, since they were men of blood, but to return and fear not, for no man's blood would be shed and the words of the Saint were fully confirmed.

The Saint returned to Inishowen, and founded the church of Domhnach-Mor Muighe Tochaire, at the foot of Slieve Snaght, in the barony of Inishowen, County of Donegal, over which he placed one Maccarthan. He also marked out the site of a church at Magh-Bile (Moville), and gave the tonsure to Aengus, son of Olilid, and grandson of Owen. He crossed Lough Foyle, and proceeded to Dun-Cruthen, in Keenaght, a townland in the parish of Ardmaghgilligan, in the County of Londonderry, and placed over them one Beatus. He proceeded next east of the Ban, through the territory of Dalriada. Here he baptized a posthumous infant, Olcan, who afterward became the first bishop of Derkan. He is said to have founded several churches here. Archdall mentions the churches of Rath-Modan (now Ramone); Tullach (now Drumtoullagh); Druinn-Indich (now Dromeeny); Cuil-Escherasan

(now Culfeightrim), and others. He also blessed the fortress of Dun-Sobairgi (now Dunseverick).

From Dalriada the Saint passed into Dalradia, an adjoining territory, where he founded a great number of churches, of which Archdall enumerates sixteen. In this district he was opposed by a chieftain near Lough Ethach (now Lough Neagh), named Carthen, and driven from the territory. A younger brother, also named Carthen, submitted to the Saint, and became a convert. While baptizing his wife, he foretold that she should bring forth a daughter, to whom he would give the veil—all of which was fulfilled in the virgin Treha.

We next find the Saint at a place called Gaura, near Lough Neagh, where he was also badly received. He then turned off to the district of Inichlair, and having converted a great number, he placed over them a priest named Columb. A daughter of a chieftain, Echodius, named Cynnia, became a Christian, and took the veil despite the opposition of her father. Thence he went to the territory of Hy-Meith-tire, in the present County Monaghan, and erected a church at Teaghtalion (now Tehallen), and placed over it Bishop Killen. Here he baptized Owen, son of Brian, chief of the district, and a great number of the people. He next went to the adjoining territory of the Mogdurni (the present Cremorne, in Monaghan), and arrived at a place now called Donaghmoine, over which a man named Victor ruled, who, though at first opposed to the Saint, soon repented, and he and his household became converts. "And after a while he increased in holiness and in the knowledge of the Divine law; and being at length consecrated by St. Patrick, he received in that church the episcopal degree, and for his virtues and merits was very much renowned."

From the country of the Mogdurni the Saint proceeded to Meath, and preached for some time in the northern part; and thence he proceeded to Bile-Tortan, near Ardbraccan, in the barony of Navan, where he laid the foundation of a church called Domnach-Tortan (most likely Donaghmore, near Navan), and placed over it a priest named Justin. He also visited the country about Slane; and Dr. Lanigan thinks that it was on this occasion

he left the Bishop Secundinus to preside over the new churches and converts in Meath and in Ulster, while he was proceeding in his mission through Leinster and Munster.

From this our Apostle moved into Leinster, and went directly to Naas, the usual residence of the kings of Leinster. Here he baptized two princes, Ailid and Iland, the sons of Dunlung, the reigning king.

A terrible judgment inflicted upon one Foillen, an officer of the court, ended the Saint's mission. When Patrick preached, this Foillen, who was a bigoted idolater, feigned to be asleep, in order not to hear the Saint's preaching. "Asleep!" exclaimed the Saint; "well, let him sleep, and let him not wake or rise before the day of judgment;" and the man was found dead; and it became a proverb, when a person wished harm to another to say, "May he sleep as Foillen did in the Castle of Naas."

St. Patrick next turned into Hy-Garchon, or Wicklow, where he was badly received by the ruling prince, Drichir, son-in-law of King Laghaire. He was hospitably entertained by a poor man named Killin, who had killed his only cow to entertain the Saint and his companions. The Saint blessed him, and he and his substance daily prospered.

St. Patrick went next to Moy-Liffey, the present County of Kildare, where he converted great numbers, and founded several churches. He left Iserninus over the church of Kilcullen, and Auxilius bishop of Killossey. He then went to Leix-Now, part of the Queen's County; but the inhabitants, being adverse to the Saint, dug deep pits and covered them over, so that he and his followers might fall into them; but a pious lady named Briga informed him of his danger. He converted her father, and gave the veil to some ladies. He then proceeded to the house of Dubtach, the poet, whom he had converted at Tara. Dubtach was overjoyed at this visit from the Saint, and we may imagine that they freely discussed events since that memorable day they met first at Tara.

St. Patrick inquired of Dubtach if he knew any one fit to be advanced to holy orders. He informed him that he had a disciple named Fiach, whom he considered well-disposed, but that

he was then absent in Connaught, to present some poems of Dubtach's composition to the princes there. Fiach, having returned, was presented to St. Patrick, who, finding him already well instructed in the faith by Dubtach, taught him the rudiments of the Latin tongue, and soon afterward advanced him to ecclesiastical orders. The Book of Armagh thus notices his ordination "And Patrick conferred the degree of bishop upon Fiach; and he gave to Fiach a cumtach (box) containing a bell, and a minster (relics), and a crozier, and a poolire (leather satchel)." St. Fiach lived at Sletty to a very old age, having survived sixty of his disciples, and was held in great respect and veneration. St. Patrick is said to have received great encouragement from End, King of Hy-Kensellagh. This prince, though hostile to Fiach, was a pious man, and founded and endowed several churches, one of which is stated to have been at Innisfail, and another at Innisbeg.

The Saint next moved into Ossory, where, we are told, he converted numbers of people, and founded many churches. Ossory then belonged to Leinster, and extended from the Slieve Bloom mountains to the meeting of the three waters in Waterford and from the Suir to the Barrow.

CHAPTER IV

ST. PATRICK PROCEEDS TO MUNSTER—HIS VISIT TO CASHEL—THE ORIGIN OF CASHEL—HIS RECEPTION BY THE KING—HIS BAPTISM—PIETY OF PRINCE AENGUS—THE SAINT ENCOUNTERS SOME OPPOSITION—ENTERS LIMERICK—FOUNDS SOME CHURCHES—HE DOES NOT ENTER KERRY, BUT BLESSES IT—HE JOURNEYS THROUGH THE MOST OF MUNSTER—AENGUS AND A LARGE RETINUE ATTEND HIM ON HIS DEPARTURE—HE RETURNS TO LEINSTER—MARTYRDOM OF ODRAN, HIS CHARIOTEER—CONVERSION OF MACCALDUS, A ROBBER—HE APPOINTS SOME BISHOPS—FOUNDATION OF THE CHURCH OF ARMAGH—JOURNEY TO ROME—RELICS AT ARMAGH—SYNODS HELD BY ST. PATRICK—LAST ILLNESS OF THE SAINT—HIS DEATH AND FUNERAL OBSEQUIES—IS BURIED IN DOWN—THE TRANSLATION OF THE REMAINS OF ST. BRIDGET AND ST. COLUMBKILL TO THE SAME GRAVE—THEIR REMAINS DISCOVERED BY MALACHY—THEIR SOLEMN TRANSLATION IN PRESENCE OF CARDINAL VIVIAN, JOHN DE COURCY, AND A LARGE ATTENDANCE OF BISHOPS, PRIESTS, AND ABBOTS—REVERENCE TO THE NAME AND MEMORY OF ST. PATRICK.

From Ossory St. Patrick proceeded to Munster, and went straight to Cashel. This took place about the beginning of the year 445. As elsewhere, he directed his first efforts toward the seat of royalty itself, knowing full well that if he once converted the king, his subjects would soon follow. The ancient Irish name of Cashel was Sidhdruin-Corc. Corc was King of Munster about the time of St. Patrick, and built a fort on the rock, from which it was called Corc's city. This fort was called Caiseal, which is the *Gaedhelic* for a stone fort or wall, whence, most likely, the name of Cashel; though some think that Cashel derives its name from *Cais-il*, which signifies *a stone*, upon which the king's subjects paid down tribute.

King Aengus, or more likely his father, Natfroich, when he heard that the Saint was approaching the city, went out to meet him. "And the king met the holy prelate, rejoicing and giving thanks in the exultation of his heart, as on that day an occasion of joy and belief was ministered to him." It is said that at the approach of the Saint the idols in the pagan temple fell down and were smashed to pieces. And the king brought him with

great reverence and honor unto his palace in the city of Cashel, because his mind had longed for him for a long time, by reason of the manifold miracles which he knew had been performed by the Saint. The king was soon after baptized, with his son Aengus, who became, henceforth, very zealous in propagating the Gospel in Munster. After the ceremony of baptism was completed, Aengus advanced to receive the blessing of the Saint, and in order to obtain it, pressed so close to him that the iron point of Patrick's staff pierced his foot, causing him great pain. The prince bore his sufferings without a murmur; and when Patrick, at the close of the blessing, perceiving the wound, asked him why he did not make it known, he replied that he considered the piercing of his foot a part of the ceremony, and cheerfully submitted to it. Patrick, admiring the strong faith of the young prince which could make him suppress his natural feelings through the desire of heavenly things, renewed his blessing upon him and his race. In Cashel there remained a tablet of stone, whereon the Saint is said to have celebrated the Holy Mysteries; it was called by the Irish Leac Phadruig—that is the stone of St. Patrick; and on this stone, in reverence of him, the kings of Cashel were wont to be crowned, and to be advanced to the throne of their kingdom.

Thus did the Saint's mission in Munster commence most auspiciously, and for the seven years he spent in that province he was remarkably successful. That he met with some opposition, even from Christians, appears from his Confessions; but there is no real ground for stating that he was opposed by SS. Ailbe, Declan, Ibar, and Kieran, who are said to have been bishops before him. Dr. Lanigan, in his Ecclesiastical History, clearly establishes the fact that they were disciples of his, and were quite young when he commenced his mission in Ireland, as is evident from their surviving him so many years. He also proves that there was no synod held at this time in Cashel.

After leaving Cashel, the Saint visited the district of Muscraighe (Muskery) Breogain, where he founded several churches, among them that of Kill-fiachla (the present Kil-feacle). Thence he went to the territory Cabra-Ara-Cliach, in the counties of Lim-

erick and Tipperary, in a part of which (Hy-Cuanach, barony of Coonagh) he was violently opposed by a chief named Oleld. After a time, Oleld repented, and he and his family, and subjects were all baptized. "And thence the Saint proceeded to Urmonia, a district east of Limerick, that he might pluck the thorns and branches of error out of that place, and sow in their stead a spiritual harvest;" and a certain man named Lonan freely received him, and made for him and his companions a great supper. During the repast, while the Saint labored to fill their minds with the Word of Life, a certain wicked man named Dercard approached, and with rude, importunate speech, wearying the ears of the Saint and stopping his discourse, demanded of him food. The Saint mildly gave him and his party a roasted sheep which a young man named Nessan and his mother were bringing to his table. This Nessan was baptized by the Saint; and after some time, he was placed over the monastery of Mungret, which in course of time became much celebrated, and to-day presents some venerable and remarkable ruins.

Some of the inhabitants of Clare (then Thomond, or North Munster) crossed the Shannon to see and hear St. Patrick, and he baptized several of them in the field of Tirglais. He was also visited by Prince Carthen, son of Blod, a chieftain of North Munster, whom he baptized at Singland, near Limerick. The men of Thomond entreated the Saint to visit their country, but he could not comply; but having ascended Mount Fintine (now Knockpatrick, near Donaghmore), he blessed Thomond, and foretold the birth of St. Senan of Iniscattery. He then proceeded to Luachra, and while there he prophesied the birth of St. Brendan, the star of the Western World, and that his birth would be several years after his own death. He did not enter Kerry, but blessed the country beyond Luachra.

Turning back, he entered South Munster, or Desmond, where he is said to have founded a number of churches. He also visited the southern part of Desii, Waterford, and, with the assistance of the chieftain Fergar, and other nobles, he arranged the ecclesiastical affairs of that territory. He was kindly received by the inhabitants along the river Suir; and he continued his mis-

sion through Tipperary, until he reached Lower Ormond, where among others, he converted two brothers of a powerful family named Munech and Meachair.

The Saint next passed into Louth, and resolved to build a church and establish a permanent see near the present town of Louth, but an angel informed him that it was reserved for Mocteus to found a church there, and that he should establish his see at Ardmacha, now Armagh. The Saint withdrew, and built a church at Ardpatrick. Mocteus soon afterward established a monastery at Louth, where he was often visited by St. Patrick. He was a holy bishop, and lived to a great age, and died in the year 535.

St. Patrick's mission in Ireland had now extended over a lapse of twenty-two or three years, and what a wonderful change had he effected, both in the people and in the state of the country, in that time! They were to him years of toil and dangers and suffering, but chastened by the blessed fruit he saw on all sides springing up around him. The idols of Baal were shattered to dust, and the cross—the sign of man's redemption—reigned in their place. A fierce, war-like, infidel people had meekly bowed to the Divine teachings of one man, and quietly resigned their cherished idols and poetic ceremonies. Such a wholesale conversion, in such a short space of time, is unparalleled, and really miraculous.

Having thus preached the Gospel in every province in Ireland, and having erected churches, and placed priests and bishops over them, St. Patrick resolved on providing a permanent establishment for himself, from whence he could superintend the progress of the great work he had begun. It was necessary to establish a supreme see, or head, around which to center all the scattered members. There are various opinions as to the time of laying the foundation of Armagh. The Four Masters place it in the year 457; while the Annals of Ulster place it as early as 444. The Bollandists place it in the year 454; and Colgan, Ware, and Lanigan assign it to the year 455, which is the most probable date.

Having completed the great cathedral of Armagh, we are in

formed by Jocylin, and other annalists, that St. Patrick visited Rome for the second time. This journey must have taken place about the year 457 or 458. Jocylin says: "The glorious prelate Patrick, having converted the whole island, and finished the urgency of his laborious preaching, blessed and bade farewell to the several bishops and priests, and other members of the church whom he had ordained, and, with certain of his disciples, sailed toward Rome. When he arrived and was introduced into the presence of the supreme Pontiff, he declared the cause of his coming, and found great favor in the eyes of the Pope, who embraced him, and acknowledged him as the Apostle of Ireland, and confirmed by the supreme papal authority whatsoever Patrick had done, appointed, or disposed therein. Many parting presents, also, and precious gifts, which pertained unto the beauty, nay, even to the strength, of the Church, did the Pope bestow on him; among which were certain relics of the Apostles Peter and Paul, and of Stephen the protomartyr, and of many other martyrs; and, moreover, gave he unto the Saint a linen cloth marked with the blood of our Lord Jesus Christ. And with these holy honors, the Saint having returned unto Hibernia, fortified therewith the metropolitan church of Armagh, and deposited them in a chest behind the great altar. And in that church, even from the time of St. Patrick, the custom has obtained, that on the days of Easter and of Pentecost, these relics should be publicly produced, and venerated in the presence of all the people."

St. Patrick spent the remainder of his life between Armagh and his favorite retreat of Sabhul, or Saul, making occasional excursions to various places to visit and strengthen the faithful, and consolidating the church. After his return from Rome, he held a synod called "The Synod of St. Patrick," which contains thirty-one chapters. "The Synod of Bishops," namely, Patrick, Auxilius, and Iserninus, is of more importance, and its canons give us a very good idea of the condition of the Irish Church, the different grades of the hierarchy and inferior orders, as also of the social state of the country.

Mention is made of slavery, of superstitious rites and pagan ceremonies, which show that Christianity had not totally wiped

out the heathenish practices of the people. There are canons in the Synod of St. Patrick relating to marriage and its indissolubility. But the most important one, as conclusive of the union between the Church of Ireland and that of Rome, is the following: "If any disputes arise in the island, let them be referred for decision to the apostolic see;" again: "If a difficult cause arise which can not easily be decided by the Irish bishops and the see of Armagh, it shall be sent to the apostolic see—that is, to the chair of the Apostle St. Peter—which hath the authority of the City of Rome."

The Synod of the Bishops is supposed to have been held about the year 456, after the whole system of the Church had been fully consolidated by the establishment of Armagh. By this time the Church was well provided with bishops, priests, and deacons, as also with abbots, monks, and nuns; which prove that a fully established Church existed in Ireland. The synod could not have been much later than the above date, as Auxilius, who presided at it, died in 460.

As we are now approaching the close of our Apostle's life and labors, it is but just that we should say a few words about St. Patrick's appearance and habits. During his mission in Ireland he chiefly traveled on foot, in imitation of the Apostles. He visited the king in his palace and the peasant in his hut, either to convert them or, if converted, to strengthen them in the faith. He is said to have been a man of a remarkably mild disposition, but firm in his resolutions. He dressed simply, wearing over his other garments a white cowl, which seemed a fit emblem of his own purity. He received on his own account neither gifts nor presents from kings or princes, accounting it more blessed to give than to receive. Whenever he received any present from the rich, he hastened to give it to the poor, or to appropriate it to the use of the Church. Among his followers and disciples were the sons of princes and nobles, many of whom became distinguished in the Church. His appearance was dignified and engaging, and such as to impress his beholders with the great sanctity of his life. He was well educated, and thoroughly versed in the British, the Gallic, the Irish, and the Latin languages, and partially under

stood the Greek tongue. He possessed the gift of prophecy in a high degree, and among other predictions he foretold the birth of St. Senan, St. Brendan, and others. He was a man of wonderful humility, and always spoke of himself as the lowest of sinners. Jocylin informs us that "every day he recited two hundred prayers before God; three hundred times did he bend his knees in adoration of the Lord; every canonical hour of the day did he sign himself one hundred times with the sign of the cross. Nevertheless, he never omitted to offer up every day the adorable sacrifice of the Son of God, nor did he ever cease to teach the people and to instruct his disciples." He mortified himself by the greatest austerities. He slept on the bare ground; he girded his loins with rough haircloth, which had been dipped in cold water. He devoted most of the night to prayer and meditation, taking but little sleep to refresh his body. His diet was of the most meagre kind, consisting chiefly of vegetables. Though living on the earth and laboring for the welfare of his fellow-man, he was completely separated from it in spirit. He always observed the Sabbath with singular devotion and solemnity; he never traveled on it, but spent the day in prayer and holy works. On one occasion, having entered the harbor opposite Drumboe on the Lord's day, he would not leave the ship, but solemnized the day on board. He was disturbed by the heathens violating the Sabbath on shore by building a rath or fort. St. Patrick requested them to stop from their profane labors, but they laughed at him, and he said to them: "Though mightily shall ye labor unto your purpose, never shall it come to any effect, nor shall ye ever derive any profit therefrom." On the following night the sea rose and swept away what they had built.

St. Patrick had fought the good fight, and triumphed over the world, the flesh, and the devil, and now awaited in humble confidence the crown of justice and glory which the Lord has reserved for His faithful servants. Little is known of the years that immediately preceded his death. He chiefly confined himself to the care of his own diocese of Armagh, discharging his duties as a good and zealous bishop. It is not stated that he again visited any of the other provinces. The good Saint looked back on his

labors and saw that they were good. The rising church was prospering and progressing on all sides; and as he glided down the tranquil stream of life, he felt that God had blessed his works, and that he had raised to the Lord a Christian edifice which would be a blessing and salvation to countless generations.

Before his death the Saint was forewarned by an angel that he would not die at Armagh, but in Saul, his favorite retreat, which he had built on land given him by his first convert, Dicho.

It is stated that St. Bridget of Kildare had a revelation of the place and time of St. Patrick's death, and that she hastened to make his shroud with her own hands, which she sent to him, and for which he returned her his thanks and his blessing.

The Saint, in obedience to the commands of the angel, returned to the monastery of Saul, "which he had filled with a fair assembly of monks; and there, lying on the bed of sickness, he awaited, with a happy hope, the termination of his life; nay, rather of his pilgrimage, and his entrance into life eternal. Now, the sickness of his body increasing, age pressing on, or rather the Lord calling him unto his crown, the blessed Patrick perceived he was hastening unto the tomb; and much he rejoiced to arrive at the port of death, and the portal of life. Therefore, being so admonished by his guardian angel, he fortified himself with the Divine Mysteries, from the hand of his disciple, the Bishop Tassach, and lifting up his eyes, he beheld the heavens opened, and Jesus standing in the midst of a multitude of angels. Then, raising his hands and blessing his people, and giving thanks, he passed forth from this world, from the faith unto the reality, from his pilgrimage unto his country, from transitory pain unto eternal glory. Oh, how blessed is Patrick! how blessed he who beheld God face to face, whose soul is secured in salvation! Happy is the man to whom the heavens were opened, who penetrated into the sanctuary, who found eternal redemption, whom the Blessed Mary, with the Apostles and choirs of virgins, welcomed, whom the bands of angels admitted into their fellowship. Him the wise assembly of prophets attendeth, the venerable senate of Apostles embraceth, the laurelled army of martyrs exalteth, the white

robed canopy of confessors accepteth, and the innumerable number of elect receiveth with all honor and all glory. Nor is it wonderful or undeserved—seeing that he was an angel of God, though not by his birth, yet by his virtue, and by his office; he, whose lips were the guard of knowledge, and declared unto the people the law of life which was required by God.

"Rightly is he called a Prophet of the Most High, who knew so many things absent, who foretold so many and such things to come. Rightly is he called, and is, the Apostle of Ireland, seeing that all the people thereof, and the other islanders, are the signs of his apostleship. Rightly is he called a Martyr, who, bearing continually in his heart and in his body the name of Christ, offered himself a living sacrifice unto God; who, having suffered so many snares, so many conflicts, from magicians, from idolaters, from rulers, and from evil spirits, held his heart always prepared to undergo any and every death. Rightly is he called the Confessor of God, who continually preached the name of Christ, and who, by his words, his example, and his miracles, excited peoples tribes, and tongues to the confession of His Name, to the ac knowledgment of human sin, and of Divine promise. Rightly is he called a Virgin, who abided a virgin in his body, in his heart, and in his faith; and by his three-fold virginity he pleased the Spouse of Virgins, and the Virgin of virgins. Rightly is he numbered among the angelic choirs, and the assembly of all saints, who was the sharer in all holy acts and all virtues."

Though it is admitted by writers of the Saint's life that he died on the 17th of March, there is much difference of opinion regarding the year. Usher, Colgan, Ware, and the Four Masters assign it to the year 493. The latter state: "In this year (493), the fiftieth year of Lughaidh's reign, (1) St. Patrick died.

The Four Masters inform us that "he was an archbishop, first primate, and chief apostle of Ireland, and that he separated the Irish from the worship of idols and specters, and conquered and

(1) Lughaidh, son of Laghaire, ascended the throne of Ireland in 479, on the death of Olioll Molt, son of Dathy, who was slain in the battle of Ocha, in Meath. Olioll Molt had succeeded Laghaire, who died in 458; said to have been killed by the elements for violating an oath not to exact tribute from the Lagenians, or Leinstermen. It is doubtful whether he ever became a Christian or not.

destroyed the idols which they worshiped, and expelled demons and evil spirits from among them, and brought them from the darkness of sin and vice to the light of faith and good works. He baptized and blessed the men, women, sons, and daughters of Ireland. By him many cells, monasteries, and churches were erected throughout Ireland—*seven hundred* churches was their number. By him bishops, priests, and persons of every dignity were ordained—*seven hundred bishops and three thousand priests* was their number. He worked so many miracles and wonders, that the human mind is incapable of remembering or recording the amount of good he did on earth."

The Tripartite Life of St. Patrick, which, however, does not give the year of his death, says: "One indeed of the Saints and of the righteous men, through whom came the praise and magnification of the Lord before men, through the wonders and through the miracles which God wrought, resuscitating the dead, cleansing lepers, through banishing demons, healing the blind, the lame, and the deaf, and every other disease; was the righteous, noble venerable man, for whom there is commemoration, namely, *Sanctus Patricius Episcopus.*"

Despite such strong authority in favor of 493 as the year of the Saint's death, modern research, particularly that of Dr. Lanigan, proves that he died at a much earlier date, namely in the year 465. This agrees with the statement of Nennius, a writer of the ninth century, who says that the death of St. Patrick took place sixty years before that of St. Bridget. As St. Bridget died in 525, this would give 465 as the year of St. Patrick's death. It also coincides with the time given by the "Annals of Innisfallen." Besides, it is agreed that he was succeeded by St. Benignus, who was followed by St. Jarlath, in the see of Armagh. As the former died in the year 468, and the latter in 482, they could not have succeeded St. Patrick had he lived to 493. Tradition assigns Wednesday as the day of the Saint's death. Now, the 17th of March fell on a Wednesday in the year 465, which year, taking all the facts and statements into account, is probably the one in which he died. St. Patrick was seventy-eight years of age in the year 465, the year of his death, which is again more probable

than the statement of those who would make him one hundred and twenty years old when he died.

When the surrounding clergy heard of St. Patrick's death they all flocked to Saul to celebrate his funeral obsequies. "And the multitude of the people and of the clergy gathered together, and mourned with tears the decease of Patrick, their patron, and performed in psalms and hymns the funeral rites." Each priest and bishop offered up the sacrifice of the mass. Around the body torches and lamps were kept burning day and night, so that the darkness of night was dispelled, which fact gave rise to the poetic statement, that the nights were as bright as the days. An ancient chronicler states: "By the same power the continued shining of twelve days' light showed the merit of Patrick, triumphant over this world and the prince of darkness.

"On the first night of his obsequies angels kept watch over his body, and illuminating the place and all therein with their radiance, delighting and charming with the modulation of their soft-flowing psalmody, poured they all around their spiritual sweetness. Then came the sleep of the Lord on all who had thither collected, and held them in their slumbers even until morning. When the morning came, the company of angels reascended into heaven, leaving behind them a sweet odor which excelled all perfumes."

ST. BRIDGET.

LIFE OF SAINT BRIDGET.

CHAPTER I.

BORN 453—DIED 525.

THE PATRONESS AND MARY OF ERIN—HER BIRTH—HER EARLY YEARS AND EDUCATION—THE DRUID'S KINDNESS TO HER AND TO HER MOTHER—HER FATHER, DUBTACH, CLAIMS HER FROM THE DRUID—CRUEL TREATMENT BY HER STEP-MOTHER—HER RELATIONS WANT HER TO GET MARRIED—HER OPPOSITION—HER REPLY TO THE KING WHEN ASKED WHY SHE GAVE AWAY THE SWORD HE PRESENTED TO HER FATHER—HER MIRACLES—HER PROFESSION—SHE VISITS VARIOUS PARTS OF IRELAND—ESTABLISHES NUMEROUS COMMUNITIES, AND PERFORMS NUMEROUS MIRACLES—VISITS MUNSTER AND CONNAUGHT.

In the diffusion of Christianity and civilization among the pagan nations, the Church has found a powerful auxiliary in the monastic and religious communities. Her saints, her martyrs, and missionaries have zealously labored from the dawn of Christianity to the present time in planting the cross in lands shrouded in the darkness of paganism and infidelity, while her religious orders have confirmed the converts to Catholicity, by instructing them to practice the faith and dedicate themselves to God, and by giving them an example, in their exemplary lives, of the observance of all pious works of sanctity and charity, as well as how to practice penance and self-mortifications.

St. Patrick not only planted the faith in Ireland, but he also confirmed it by his miracles and preachings, and by establishing monasteries and churches throughout the length and breadth of the land; thus laying the foundation of those great religious establishments which, in after ages, sent missionaries and saints to spread the Gospel throughout Europe. St. Bridget shares with St. Patrick the glory and sanctity of being the first to combine

the pious young virgins of Ireland into conventual communities Her success in this holy task was miraculous, for religious establishments of the kind soon extended over the land, and Bridget encouraged them by her visits, her teachings, and example.

We all know how great the influence of woman is in softening and refining society and particularly in moulding the minds of youth for good or evil; and it is not too much to say, that the holy and religious fire infused by Bridget into the hearts of the women of Erin, powerfully aided the labors of St. Patrick in Christianizing the inhabitants.

St. Bridget's parents, Dubtach and Brochessa, were both Christians. By her father she was lineally descended from "Con of the Hundred Battles," and her mother, Brochessa, was descended from the noble house of the O'Connors.

Colgan, Bollandus, Usher, Ware, Harris, and several other writers state that she was illegitimate, being the daughter of a handmaid kept by her father. Though Dr. Lanigan attempts to refute this by the assertion that Brochessa was the lawful wife of Dubtach, we fear he has not sufficient grounds to sustain his cause. He rests his arguments chiefly on the assertion of Cogitosus, who says that St. Bridget "was born of noble and Christian parents." It was customary in pagan times in Ireland for rich men to keep a handmaid, like Abraham and others in the Jewish Church, in addition to their lawful wives, and though Dubtach may have been a Christian, it is not improbable that he still clung to this pagan code of morality. Those holy men who lived nearer to her time than we, and who state that she was illegitimate, must have been better informed than more modern writers, and equally as anxious to ward off any stain from her honor. We must, therefore, submit to the truth of their statement.

It is stated that the wife of Dubtach, perceiving the condition of the handmaid, became so jealous that Dubtach was forced to sell her, which he did to a Druid, on condition that he would restore to him the child she was then bearing in her womb. He was induced to make this stipulation on account of various predictions regarding her future greatness. Even some pagan ma

gicians had foretold that the child which Brochessa was bearing would be honored and revered.

While the Druid was on his way home with his new slave he stopped a night at the house of a pious Christian. While this holy man was praying, he saw a globe of fire resting on the head of Brochessa. He informed the Druid of the matter next morning, and bade him treat her kindly, for she and her child would bring innumerable blessings upon him. The Druid traveled on with his charge until he came to Faugher, a village near Dundalk, where the child was born, according to the best received accounts, in the year 453. As soon as the mother was able to travel they proceeded toward Connaught, which appears to have been the Druid's native country. Here St. Bridget spent her early years, and was reared by a nurse, who, fortunately for her, was a Christian. Several wonderful things are related of her, even in her infancy. When in her nurse's arms she was brought to see a dead infant. With childlike curiosity she touched the body, and to the joy and surprise of all, the child was restored to life. She was very delicate, and was fed on new milk. It is stated that the first words she prattled were, when looking up toward heaven, with childish accents she murmured, "This will be mine."

The mother and child were well treated by the Druid; and though a pagan, he never interfered with their Christian worship of God. It is stated that one night the Druid saw three persons, clad in white, enter the room in which the child was sleeping, and one of them placed his hand upon her head, and went through the ceremony of baptism, and then turning to the Druid, he desired him to call her Bridget. She grew up beautiful in appearance, but still more so by her heavenly attributes, her meekness, humility, and sweetness of manner.

The mother and nurse carefully instructed her in the Christian religion, and deeply impressed upon her young mind the goodness and mercy of Jesus, and the loving tenderness of his holy mother Mary. And when told not to offend Jesus or Mary, with childlike simplicity she would ask how she could please them, and when told, would reply that she would never do anything to

offend Jesus or Mary. Thus were the purest impressions made on her infant mind, and as she grew in years she became full of all the Christian virtues. What a lesson for Christian mothers and nurses! If parents but make the proper impressions on the young mind they can never be thoroughly eradicated. If, on the contrary, they set a bad example to their child and neglect to store the young mind with Christian knowledge and piety, how much have they to answer to God if that child should grow up in wickedness and sin.

Bridget, even when a child, accustomed herself to prayer and pious works, and loved to retire in solitude to commune with her God. She was exceedingly modest, and the least indelicacy of word or action hurt her tender soul. She was also remarkably mild, modest, and obedient to her mother, like the Divine Jesus, who was remarkably obedient to His earthly parents, thus giving a lesson to children on the duty and submission due to their parents. She possessed all the virtues that adorn a child, and was admired and beloved by all on account of her many graces and virtues.

Dubtach, who never lost sight of the handmaid and her child, heard so much of the virtue and excellence of the latter, that he demanded her from the Druid, in virtue of their agreement. Her parting from her mother was heart-rending; she also grieved at parting from the good Druid, whom she had learned to love as a father. The only consolation left her in this bereavement was that she was accompanied by her nurse. Dubtach was pleased and flattered by the accounts he had received of his child, and received her very kindly; but her step-mother treated her with coldness and contempt. She hated her and her mother, and did everything she could to pain and annoy the child. She subjected her to ill treatment, and put her to do the most menial offices of the household, and treated her as the child of a slave. All her virtues were so many crimes in the eyes of this wicked woman She even tried to poison the mind of the father against his child, by putting wrong constructions upon every thing she did.

At this time a synod was held in the plains of the Liffey, and

a pious old woman obtained permission for Bridget to accompany her to it. According to Colgan, St. Ibar had a vision while sleeping, in which he thought that he saw the Blessed Virgin in the midst of the bishops. On the following day, when he saw Bridget in church, he exclaimed: "Behold the Blessed Virgin whom I saw in my vision!" and the bishops and fathers all returned thanks to God for sending her amongst them. Her father having heard of the reception she received at the synod, and of several miracles she had performed, treated her kindly; but all this only the more embittered her step-mother.

Bridget was exceedingly anxious to see her mother, and to her great joy obtained permission from her father to visit her. Their meeting was most affectionate, for the cruelty of her step-mother made her yearn the more for the sweet, absorbing love of her mother. While with her mother she took charge of the Druid's dairy, and her tender heart could not resist the appeals of the poor that craved charity from her, so she gave them all the produce. But when the Druid demanded a return of the proceeds, she became frightened, the more so as her mother was accountable to him for any indiscretions on her part. She retired to some lonely place, and throwing herself before God, implored Him fervently to aid her. Her prayers were heard; she found that what she had given to the poor did not lessen the property of the Druid.

The time passed most agreeably with her mother and the Druid, the latter having become more and more attached to her. He even conversed with her about the Christian religion, and her pure, innocent life and edifying conversation made a great impression upon him, and it was evident that the grace of God was working a change in his soul. When the time for her return came, she felt sad at the recollection of the loving hearts she was leaving behind, and the cruel reception she was sure to meet at home. The good Druid pitied her, and seeing how deeply she grieved after her mother, he was moved with compassion, and told her that her mother was free and could accompany her. The mother and child's gratitude to him knew no bounds, and they blessed him and prayed for him and wept with joy. He

even loaded them with valuable presents on their departure, and bade them an affectionate farewell. Soon afterward he became a Christian, and died a pious Catholic.

On her journey home, Bridget distributed to the poor whom she met, all the Druid's presents. On her return she was treated in the usual harsh manner by her step-mother. We are not told what became of her mother; most likely she stayed at some place near her daughter.

Bridget's charity drew down upon her the anger of her step-mother, and she so teased her father with her complaints that he resolved to sell her to the King of Leinster, but while trading about her, she gave her father's sword, which he had received as a present from the king, to some poor person, which very much excited his anger. Cambrensis gives the following version of this incident, which he states occurred when she was only nine years old: "The King of Leinster had given her father, Dubtach, as a token of his good-will and liking for his valiant service, a rich sword garnished with costly jewels. The child visited the sick neighbors, and not having anything else to relieve the wants of the poor and needy, she gave them the jewels out of the old sword. This being brought to the king's ears he was angry, and shortly afterward came to a banquet in her father's house, and calling the little maid to him, he asked her how she dared to deface the gift of a king in such a manner as she had done to his gift to her father. She fearlessly replied that she had bestowed the jewels upon a better King than he was, whom, she continued, 'finding in such extremities I would have given all that my father hath, and all that you have, yea, yourself, too, and all you have, were it in my power to give them, rather than Christ or His children, the poor, should starve.'" Thus we see how deeply impressed her heart was, at that tender age, with that true charity that giveth all to the poor rather than that they should want. The king was so struck with her answer that he said to her father that his whole possessions would not be an equivalent for his daughter; and that he should let her have her own way in future, and not restrain the extraordinary graces God had conferred on her. He then gave Dubtach another sword more valu

able than the former, as a mark of the esteem he entertained for him and his daughter.

About this time, according to Jocylin, Bridget assisted at an instruction given by St. Patrick. During the discourse she fell asleep and had a vision. When she awoke, Patrick, who knew she had the vision, and knew also that God often manifested His will through the mouths of innocent children, asked her what she had heard or seen in her vision. She obeying, replied: "I beheld an assembly of persons clothed in white raiment; and I beheld ploughs and oxen, and standing corn, all white, and immediately they became all spotted, and afterwards they became all black; and in the end, I beheld sheep and swine, dogs and wolves, all fighting and contending together." St. Patrick expounded the vision, and said that the whiteness pertained to the Church of Ireland, as it then was; for all the prelates and servants of the Church were then pure and faithful, and diligent in faith and good works, according to the doctrine of the Gospel. The things which were spotted belonged to the succeeding generation, which would be pure in faith, but stained by evil works. The blackness meant the time of the following generations, when the world would be profaned by evil works and the renouncement of the Christian faith. The contest of the sheep and the swine, of the dogs and the wolves, he declared to be the contest of the pure and unpure prelates, and of good and bad men, which in the lapse of time would come to pass. The Saint's interpretation of Bridget's vision has been too well verified by indisputable facts to require any comment.

Bridget's step-mother was always devising schemes to ruin her in her father's estimation; all others having failed, as soon as she approached maturity, she urged on him to get her married. She was remarkably beautiful, and could get most desirable matches according to the world. Her father broached the matter to her and wished her to wed a certain young man. Bridget was astonished at such a proposal, and firmly refused, and told her father that she was resolved to consecrate her virginity to God. It is stated that her step-brother carried his anger at her refusal so far as to attempt to strike her, but God showed His wrath for

thus presuming to injure His servant by paralyzing his arm. This and other divine manifestations, combined with her own firmness, at length overcame their opposition, and they allowed her to choose her state in life. A new life now seemed infused into her soul, and she almost wept in the plenitude of her thanksgiving to God, and renewed her promises of love and reverence to Him. She made known her intentions to several pious virgins, all of whom resolved to accompany her. All matters being finally arranged, she and her companions directed their steps to the holy Bishop Maccaile, who, it is said, was then at Ussna Hill, in the County Westmeath, and according to some writers they made their vows before him, and received the white veil from his hands on the following day. He placed the white veil on her head, and gave her a white mantle or habit; fit emblems of the purity of her bright, unspotted soul. He told her that the whiteness of her dress would always remind her of her profession, and of her fervor and devotion on the happy day she received the veil.

When making her vows, Bridget touched one of the steps of the altar, which immediately became fresh and green, and preserved this freshness ever afterward. On one occasion when the church was consumed to ashes, this step remained uninjured. Cogitosus relates that it was visible in his own time. It is said that she was professed in the sixteenth year of her age, and that the ceremony took place about the year 469. Some accounts state that seven—others sixteen—young virgins took the veil with her at the same time. There is a curious account given of the ceremony of St. Bridget taking the veil in the "Martyrology of Aengus." It also states that she received the veil, not from Bishop Maccaile, but from Bishop Mell. The most reliable writers think that the veil was given her by Maccaile; however, we give the other version of the ceremony. The writer says "Now Bridgid was desirous of receiving the degrees of repentance (taking the veil). She repaired to Brigh-Ele, (1) accompanied by seven nuns, having heard that Bishop Mell was there

(1) *Brigh-Ele*, a well known hill on the frontiers of Offaly, now called Broghan-Hill. It contains slight traces of the ruins of the church of St. Maccaile. Colgan, nor even Lanigan, has not given the proper location of this hill.

And when they arrived there they found that the bishop was not at home, but had gone into the Country of the Hy-Nial She set out, therefore, on the following morning, guided by Maccaile, over *Monaid Fatneach.* (1) Bridgid caused the bog to become a fine grassy plain for them. When they came near the place where Bishop Mell was, Bridgid said to Maccaile that he should place a veil upon her head, so that she would not appear without a veil in the presence of the bishop. When she had arrived there a column of fire ascended from her head to the roof of the church. When Bishop Mell saw that, he inquired who she was. Maccaile said: 'This is the illustrious nun of the Lagenians, Bridgid.' 'She is welcome,' said Bishop Mell. 'It was I prophesied of her while in her mother's womb, and it is I that shall confer degrees upon her.' This had reference to an occasion on which Bishop Mell stopped at the house of Dubtach. The Bishop saw Dubtach's wife in grief and asked the woman what ailed her. 'I have cause for grief,' she replied, 'because Dubtach regards more the bondmaid that performs ablutions for you, than he does me.' 'Marvel not at that,' said Bishop Mell; 'for thy seed shall serve the seed of the bondmaid'—meaning Bridget. 'What did the nuns come for?' said Bishop Mell. 'To have degrees of repentance conferred upon Bridgid,' said Maccaile. Then the degrees were conferred upon Bridgid, and it was *the degrees of a bishop* that Bishop Mell conferred upon her. Then Maccaile placed a veil upon the head of Bridgid, so that from that time the successor of Bridgid was entitled to have the degree of bishop conferred upon her. While the degree was being conferred Bridgid was holding the leg of the altar in her hand, and though there were seven churches burned with that leg in them, it escaped untouched." St. Ultan, in the work ascribed to him, gives a similar account of the transaction, and distinctly states that it was from St. Mell she received the veil. Bridget's heart was now full of joy; she had become a nun, and was marked as the chosen servant of the Most High. Her compan

(1) *Monaid Fatneach*—The bog of Fatneach was most likely, the place now called the pass of Kilbridge, in the barony of Fartullagh, in the north-east part of the County Westmeath.

ions looked upon her as being specially chosen by God to rule over them, and to be their guide and directress. In these primitive ages of the Christian Church, consecrated virgins lived with their friends and performed the ordinary duties of the household. Soon afterward they lived in communities under certain rules, without being bound to the precincts of a convent. By degrees the strict inclosure was introduced into monastic or conventual life.

Bridget's first community was established at Bridgets-Town, or Ballyboy, near Ussna Hill, under the care of St. Maccaile. Though very young at the time, she was entrusted with the management of this house, and all submitted to her cheerfully and obediently. She was prudent, and of a most sweet and engaging manner. She reproved with mildness, but firmness, and governed by love and respect, without any display of authority or superiority. It is said that on some occasions when the nuns ran short of provisions the prayers of St. Bridget procured them supplies. She was extremely charitable, and no poor person left without alms, and no weary traveler ever went away without being refreshed. This community soon became so celebrated for their piety, charity, and good works, that several virgins sought admission into it. The poor flocked around them, and even the sick came from afar to be cured by St. Bridget's prayers.

She possessed great power over evil spirits. On one occasion a person possessed by the devil was brought to her. On the way he cried out that he would not go, for they were bringing him to St. Bridget, and cast himself on the ground. His friends begged St. Bridget to come and free the poor man from the devil, as they could not bring him to her. When she arrived the devil fled and the man was cured. Her charity was so great that she often left the community in want, but God always came to their assistance. St. Maccaile frequently visited the convent, and on one occasion, having expounded the eight beatitudes, Bridget said to the nuns: "Let each of us select some beatitude, and let her make it a special virtue of her life." Bridget selected mercy, and justly too for she was the very essence itself of mercy.

She was visited by many holy persons, both lay and clerical,

and was always anxious to engage them in conversation on heavenly things. She freely mixed with the poor, and instructed such as were Christians in their religious duties, and such as were pagans she soon gained over to Christ by her charity and kindness. She took particular interest in little children, treating them with such love and kindness that they loved to follow her and to be with her. Thus do such pure spirits live and lay up treasures for heaven. Though on the earth, they are not of the earth, but of God, for whom they labor and win souls.

The fame of St. Bridget and her convent soon spread far and wide, and several bishops requested her to visit them in their dioceses and to establish communities among them. She paid a visit to St. Mell at Ardagh, and as he was a holy and learned man, she consulted him on many questions regarding spiritual life. It is related that while there the prince of Longford gave a great banquet. One of the servants let fall a very valuable vase and shattered it to pieces. The prince was so enraged that he ordered the man to be cast into prison and executed. St. Mell used his influence for the poor man, but without effect. Then, remembering the miraculous powers of St. Bridget, he ordered the fragments of the vase to be brought to her. Bridget prayed to the Lord beseeching Him to exhibit His power, to confound His pagan enemies, and to save a poor man from unjust sentence. Her prayer was heard. The vase was restored to the king entire, and the offender was pardoned, and many conversions followed. She visited Bridget of Kilbride, who was then in Ardagh. When sitting down to their dinner St. Bridget said: "I see the devil sitting at the table." The other looked, but could not see him; then St. Bridget made the sign of the cross on her eyes and she saw him. St. Bridget then asked him why he was there, and he replied: "I always remain near this woman on account of her sloth." She then commanded him to depart, and the woman was cured of her slothfulness and led a most holy life. On Holy Thursday, she was at her devotions in the church of Ardagh, when she heard some women, who were attached to the church, disputing about washing the feet of the sick on that festival. St. Bridget at once performed the ablutions, and the

Lord, as a token of His love for her, restored to health one of the patients whose feet she had washed.

She was staying with a pious family who happened to have a leaf and dumb child. All the other members of the family chanced to be absent when a poor person came to ask for alms. Bridget turned to the mute child to ask where the provisions were kept. The child at once answered and pointed out the place. When the family returned they were overjoyed to find the deaf and dumb child able to hear and speak perfectly. While traveling one very hot day in summer, she met a poor man and his wife carrying very heavy burdens. Pitying them, she gave them the horse she had carrying her, and sat down by the wayside with her companions. They felt very thirsty, but could find no water. She told them to dig a little and that they would find water; and they did so, and found a beautiful well. A neighboring chief, who was passing by with several men and horses, having heard from the poor man the charitable act of St. Bridget, presented her with two horses. Soon afterward some of St. Patrick's disciples came up, and as they were fatigued and thirsty they were very much refreshed by the water which St. Bridget had procured for them.

After visiting St. Mell she seems to have spent some time in the eastern parts of Ulster, but the accounts left by her biographers are so disjointed, that it is impossible to trace her movements with any regularity. In company with Erc, Bishop of Slane, she visited Munster for the purpose of establishing new convents; she was received in every place with the greatest respect, and though she established several new communities, the names of but a few of them have been handed down to us. On one occasion, while traveling with Bishop Erc, she stopped and exclaimed: "There is a battle now being fought in the South, and your friends are put to flight." The bishop was anxious to see the battle, and Bridget having made the sign of the cross upon his eyes, he plainly saw it, and exclaimed, "Two of my brothers are slain!" which turned out to be a fact. She was joyfully received by the bishops and priests of Munster, and worked zealously in establishing the conventual system there. It is re-

lated that she attended a synod held at Magh-Femyn, a country lying between Cashel and Clonmel, and that one of the bishops there pronounced an elegant eulogium upon her virtues and sanctity. While there, an infectious pestilence prevailed among the natives, and had carried off large numbers. The people collected around St. Bridget, requesting her to visit their sick friends, and to pray for them. It is related that she cured numbers of sick, and that through her prayers the pestilence abated and soon afterward disappeared altogether.

While in Munster she spent some time with the venerable St. Ailbe, at Emly, and while there cured a blind man, who had been so for years. She next passed into the County Waterford, and spent some time near the sea-shore in the neighborhood of the present village of Tramore, where she is said to have established a community of nuns. We next find her in the County Limerick, establishing communities and instructing and edifying the people. While there, a female slave fled to her for protection; her mistress claimed her as her property by the right of purchase, and though Bridget pleaded earnestly for her liberation, the woman insisted upon recovering her property, and seized the slave to drag her away. The unfortunate girl clung to the Saint for protection, but the other dragged her violently from her. It was the will of the Lord to show His favor for His servant, for the hand with which the woman dragged off the slave became paralyzed. She was so frightened that she released the slave, and through the prayers of Bridget, recovered the use of her hand.

Society in Ireland in pagan times was divided into freemen and slaves; the former regarding the latter as beings of an inferior order, and treated them as mere chattels, as is the case in all slave countries even in our own time. The Catholic Church labored from the beginning to abolish this barbarous custom, and finally succeeded. We find this custom prevalent at the time throughout Europe. The Romans sold English slaves in the Roman market. The Picts sold the Britons whom they captured in war. The Britons, whenever they made successful invasions into Scotland, or on the coasts of Ireland, sold their victims into slavery; while the Irish, in retaliation, swept down upon the

coasts of Britain and Gaul, carrying off their victims into bondage Christianity soon did away with this savage custom, and leveled the barriers between man and master. It recognized no distinction of persons, and soon the faith and piety of its followers prevailed, and by mutual consent, slavery was abolished. Thus we find a few single men effecting in a short time, by the teachings of Christianity, what philanthropists and statesmen have failed to accomplish in the present more enlightened ages.

St. Bridget labored hard to obtain the freedom of poor culprits, or at least to mitigate the bitterness of their captivity. Her numerous miracles and the respect and veneration entertained for her gave power to her influence, which seldom failed in gaining the boon of mercy. We read that a certain person was detained captive by a king, and his friends besought Bridget's influence in his behalf. She went to the king, but not finding him in, she was speaking to some of his friends for the culprit, and seeing harps standing by, she asked them to play. They replied that they could not. She told them to try, so they did, and to their surprise played the most ravishing music. The king returned in the meantime, and was so struck by the music and the miracle, that he at once liberated the captive. Though we are informed that she established several communities in the County Limerick; the names of them, unfortunately, are not given; particular mention, though, is made of a house she established in the plains of Eleach (Ely), near Limerick.

CHAPTER II.

SHE GOES FROM LIMERICK TO LEINSTER—HER SOLICITUDE FOR HER VISITORS—SHE VISITS HER FATHER—AN ANGEL WARNS HER OF DANGER—AGAIN VISITS CONNAUGHT—THE PEOPLE OF LEINSTER SEND A DEPUTATION TO REQUEST HER TO SETTLE AMONG THEM—SHE SETTLES AT KILDARE—BUILDS A CONVENT—A TOWN SPRINGS UP AROUND IT—HER GREAT FAME AND MANY MIRACLES—VISITED BY SEVERAL EMINENT AND HOLY MEN—HER CHARITY AND VIRTUES—FORETELLS HER DEATH—DEATH OF BISHOP CONLAETH—DEATH OF ST. BRIDGET—HER RELICS—THEIR HISTORY—SHE IS BURIED AT KILDARE—TRANSLATED TO DOWN—SKETCH OF KILDARE.

Like St. Patrick, St. Bridget spent much of her time in traveling through the country, establishing communities of nuns, and converting and instructing the people; like him, also, she was accompanied by several companions or disciples, one of whom she always left to preside over her newly-established community, and finally, having fulfilled her mission, like St. Patrick, she established a permanent house, where she spent the remainder of her life as head of the great and numerous order of Bridgetine nuns, which she had established. The fame of her miracles, her virtues and piety had spread over the land, and young virgins—even the daughters of kings and princes—were inspired with similar religious zeal, and desired to follow in her footsteps, and to become worthy to establish religious communities.

St. Bridget went from Limerick to the county of the Labrathi, in South Leinster, which Colgan says was the same as Hy-Kinsellagh, which embraced Wexford, Carlow, and parts of Kilkenny and the Queen's County. Here she spent some time and established several communities of nuns, which are not particularized by her early biographers. While there she received large gifts and presents of all kinds from the rich, which she divided among the poor, for she never retained but what barely supplied the necessary wants of herself and her followers. On one occasion

some persons, who were bringing her presents, lost their way in the woods, and Bridget, without having any intimation of their coming, told the sisters to prepare for some guests, and to display a light, as they had lost their way. The travelers saw the light and guided by it, reached the convent, where they were hospitably entertained; and on their return found that they had miraculously escaped numerous pits in the woods while straying about. While here she visited her parents, who resided near Kildare, and whom she had not seen in a long time. Her father Dubtach, was delighted to see her, and received his saintly daughter with great affection and respect. As to her step-mother, or even her mother, no mention is made of them, further than it is said in the third Life, "She went to visit her parents," thus implying that she also visited her mother, who, most likely, did not reside with her father.

After remaining some time with her father, she visited Connaught, and spent much of her time in Roscommon. Here, most probably, she spent her early days with the Druid, and now enjoyed her early recollections, and brought many of her early playmates within her fold. She erected several convents and established several communities of nuns in Connaught, particularly in Roscommon. The fame and sanctity of St. Bridget was now second to that only of St. Patrick himself. He had sown the good seed broadcast over the land until it budded and blossomed into a most bounteous harvest; she followed as the gleaner of souls to Christ.

While thus engaged, the people of Leinster began to feel uneasy that such a precious treasure should be partly lost to them They complained that she founded convents, established religious communities through all parts of Ireland, and blessed the inhabitants with her virtues and charities, while she gave little attention to her native province of Leinster. A meeting was held and a deputation of respectable men was invited to go into Connaught and invite Bridget back to her native place, where they resolved to aid her in establishing a convent. The deputation having waited on her, she consented to return with them. Having made due preparations, and having confided the house over

which she then presided to the care of a proper superioress, she set out with her friends. They journeyed on until they reached Athlone, where the lordly Shannon interrupted their progress. There chanced to be no boats on the river at the time. There were several pagans on the banks who sneered at the nuns, and desired Bridget to perform a miracle now by walking over. It is said that some of the nuns, who had full confidence in the miraculous power of Bridget, called on God and Bridget to protect them, and advanced into the river and passed over it in safety, to the great discomfiture of the pagans. The priests and laymen who were with Bridget at length procured a boat, in which the remainder of the party embarked; but having proceeded some distance into the stream the boat was upset, but through the prayers of St. Bridget, not one of the party was lost. They then continued their journey in safety until they reached Kildare.

Bridget's tour through Ireland occupied about seventeen years. In that time she had established innumerable convents and religious communities; she had taught these young aspirants of the cross, the virgins of Erin, how to lead religious lives, and how to combine in conventual communities; she had set them a pattern of exalted virtue, piety, and charity, which they labored to emulate. In a few years the rich fruits of her labors brightened into an abundance of saintly nuns, whose convents rivalled the growing monasteries, as temples of prayer and devotion, and as places of refuge and relief for the poor, the needy, and the oppressed.

St. Bridget was received by the people of Kildare with every demonstration of joy. They vied with each other in exhibiting marks of love and respect toward her, and regarded her coming to settle among them as a special mark of divine favor. A site was soon selected for a convent, and amidst the blessings of the poor and the rejoicings of the people, the Convent of Kildare was erected about the year 487.

The convent was situated near a large oak, which St. Bridget blessed, and which existed for centuries afterward. This oak gave a name to the place and to the town which soon afterward sprang up there, for *Kil-dara* means the cell or church of the oak

This was a favorite tree with Bridget, and oftentimes she sat under it, reading or in meditation; after her death, pieces of it were carried away by relic-hunters until it finally yielded to age and time.

At first the convent was a simple structure, but by degrees it was enlarged and increased until it became the most celebrated in Ireland. The fame and sanctity of St. Bridget attracted persons to it, not only from all parts of Ireland, but also from Britain and Scotland. Some sought admission into the community, others came to spend a few days in peace and sanctity, the better to prepare for a happy death. Saints and bishops came to converse with her on religious affairs and holy things. Nobles came to pay their respects and to obtain her blessing. Mothers brought their children to receive the blessing of the Saint. The poor came there to be fed, to be clothed; the sick to be healed, and the weary traveler to obtain shelter and refreshments. So great was the crowd of visitors, strangers, and pilgrims that flocked to it, that for their accommodation, houses were built and a town shortly sprung up there. It soon became the chief town in Leinster; kings and nobles vied with each other in conferring favors upon it. It was made a city of refuge, and all who escaped within its precincts were safe from their enemies and pursuers.

The shrine of St. Bridget was to Ireland what Loretto has been to Italy, and was enriched, from time to time, by the offerings of the faithful until it became one of the wealthiest in Ireland. In that early age of the primitive Church the conventual life was only just beginning to assume shape and form. St. Bridget was, perhaps, the very first among the saints of Europe who gathered into communities governed by certain rules a congregation of holy virgins. She was anterior to St. Scholastica, the sister of St. Benedict, who was the great founder of monasticism in the West. These communities were primitive in their manner of living, as also in the severity of their rules and discipline, which were of the most austere nature. They dwelt in cells of the rudest and simplest construction, and spent their time in prayer, mortification, and acts of charity. They freely clothed the naked and fed the hungry; and the convents and monasteries were not

only the asylums of the learned and pious, but also of the poor, the afflicted, and the distressed. At a time when the licentiousness of paganism struggled against the purity of Christianity in men's hearts, the pure, sacrificing lives of those holy virgins who despised the pleasures and allurements of the world to give themselves up, soul and body, to Jesus Christ, must have had great influence upon the sterner and ruder nature of man.

Innumerable are the traditions handed down of St. Bridget's charity and generosity. The poor never left her empty-handed, and her convent was, indeed, a house of refuge for them. Though, in this practical age, we are too apt to ignore the supernatural and miraculous, it is not right to reject well-authenticated statements of miracles performed by God through His favored servants; neither can we deny the gift of prophecy, for by so doing we would be ignoring the teachings of the very Scriptures themselves.

The number of miracles said to be performed by St. Bridget are innumerable. A young girl blind, but full of faith, once exclaimed to her: "Bless my eyes that I may behold the world!" and the Saint did so, and the girl saw. Another girl, deaf and dumb, was brought to her, and she simply asked her would she like to be a virgin consecrated to God? and she immediately replied: "I will do whatever you command me." When Ninnidh, who was afterward abbot of Innishmacsaint, was a young lad, St. Bridget met him and predicted that he would become a religious, and that she would receive the holy viaticum from his hands on the day of her death.

The abbess of Kildare exercised influence over all the convents of the Bridgetine order in Ireland, something like an archbishop over his suffragan bishops. The great difference between the Augustinian and the Bridgetine nuns is this: Each community of Augustinian nuns, who followed the rules laid down by St Augustine, had its own superioress, and no one house was subject to another. But in the Bridgetine order it was quite different. Cogitosus, in his Life of St. Bridget, says: "The Convent of Kildare was the head of almost all the Irish convents, and its abbess was venerated and obeyed accordingly" How far this

authority existed it is now impossible to say. It is certain that not only the abbess of Kildare exercised a certain jurisdiction over the convents of the Bridgetine order, but that the bishop of Kildare exercised a corresponding jurisdiction over the priests attached to the Bridgetine convents. But we are not to infer from this that these convents were exempt from the jurisdiction of the bishops in whose dioceses they were. It is asserted by some writers that there was no written rule for the government of her order left by St. Bridget, but that the rule called after her was the work of later date; but we can see no reason why the rules that governed her order should not be drawn up by herself, and be the work of her own hand. As this subject does not come within the scope of the present work, we will not discuss it further, but simply state that the dress of the old Irish nuns was a white veil and a white garment, which continued in use for several centuries afterward.

The church of Kildare belonged to the convent, and all the church plate and property belonged to the nuns. From this it does not follow that the bishop of Kildare was subject to the abbess. The bishop was the highest spiritual authority in the diocese, and all were subject to him in religious matters. It is even thought that the chaplains of the different Bridgetine convents were ordained at Kildare, and were subject to its bishop.

St. Bridget was visited by several of the holy bishops and nuns of her time, and a warm friendship existed between herself and most of them. St. Darerca, abbess of the convent of Killevy County Armagh, frequently visited her, and brought some of her nuns betimes with her, that they might profit by St. Bridget's instruction and example. St. Ailbe, of Emly, was also her most intimate friend, and frequently visited her. St. Finian, of Clonard, paid her a visit, and delivered a discourse to the nuns on the occasion. She was frequently visited by several other holy men, and by the kings and princes of the land.

The nephew of King Echodius was brought to Kildare to be baptized, and at the request of his parents St. Bridget stood sponsor. She told the bishop to call him Tigernach, and prophesied that he would be raised to the episcopacy. He afterward

founded the monastery of Clones, and is said to have succeeded St. Maccartin in the see of Clogher. She also foretold the birth and greatness of St. Columbkill. The great St. Brendan entertained a high regard for St Bridget, and often discoursed with her on spiritual perfection and religious affairs.

Bridget practiced the greatest austerities and spent most of the night in prayers and religious devotion; her health, which was never vigorous, suffered severely from such severities. She was very much afflicted with a headache. On one occasion she asked St. Aid to beseech God to take away the pain if it were His holy will. The Saint did so, and she was never tortured with it afterward. Her biographers state that St. Patrick had a great love and veneration for St. Bridget, on whom he looked as one raised up by Providence to perfect the good work he had commenced. He watched over her from infancy, and prophesied her future greatness and the wonderful supernatural graces bestowed on her. She visited him frequently to learn wisdom from his wise counsels and sanctity from his saintly life. He was to her as a father, advising and counseling her in all her actions. (1) She is said to have had a revelation of his death, and to have sent him the shroud in which he was buried, in return for which he sent her his blessing. Other accounts state that when she was admonished of his approaching end, she took four of her nuns with her and set out for Saul, where she arrived in time to receive his dying benediction and to attend at his obsequies.

St. Bridget seems to have possessed all the qualifications necessary for the government of a religious house. With all her sweetness, humility, and tenderness, she possessed firmness and a love of order and regularity. She effected more by her gentleness and tender solicitude for her nuns than she could by harshness or severity. On one occasion a young novice in the convent contracted an affection for a soldier, and had consented to an assignation. When the time came the grace of God worked power-

(1) This does not agree with the statement that St. Patrick died in 465, for as Bridget was born in 453, she would be only 12 years old at his death. If we credit the accounts that St. Patrick lived till 493, this friendship between the two saints would be likely enough.

fully in her soul, and she ran to the fire and threw burning coals into her shoes. When Bridget made inquiries of her about her feet, she confessed all, and the Saint, far from chiding her, embraced her tenderly, and praised that devotion that, sooner than offend God, could inflict such self-torture. She was the comforter of the distressed, and never heard of persons in affliction but she tried to relieve them. Through her influence several were released from prison, and she often paid the ransom for their liberation. The King of Leinster was resolved to take the life of a certain man he held in prison, and refused any compensation for his freedom. Bridget interceded for him, but the king privately sent persons to kill the man. The Saint, who was aware of this, miraculously protected him and succeeded in obtaining his pardon.

Several instances are related of persons escaping imminent dangers through St. Bridget's intercession, and persons setting out on journeys, or engaging in dangerous enterprises, were very anxious to obtain her blessing. Her biographers quote several instances of those under her protection, or who had received her blessing, being miraculously preserved from danger. She even on several occasions, reconciled contending chieftains and disputants, and thus prevented the effusion of much blood.

St. Bridget's life was one series of acts of mercy, love, and charity. She labored in peace and for the good of mankind and the glory of God. She sacrificed all worldly pleasures for the beatitude of heaven. The only attainment she sought on earth was to do the will of her Father who is in heaven. His grace was her staff through life, and supported her in her trials and afflictions. His love was the pure flame that warmed her heart and that rewarded her for all her labors and sacrifices. The love of her Saviour alone filled her heart; for Him she lived on earth, and with Him she reigns in heaven.

Having thus faithfully served her God, and seeing her good works overspreading the land, she calmly awaited the heavenly call to enjoy her eternal Spouse in heaven. Her good old friend and bishop, St. Conlaeth, had died a few years before her, and she calmly and resignedly awaited her dissolution and the reward of her good works. She was forewarned of her death, and told

a favorite nun named Derlugdacha of the event. This was the same nun who put the fire into her shoes, and ever since a great love sprung up between herself and the Saint. Derlugdacha wept at being separated from her beloved friend and abbess, but Bridget consoled her by telling her that her own death would take place on the first of February, and on that day twelvemonth Derlugdacha would be united with her in heaven. The prediction was fulfilled, for St. Bridget, having received a Blessed Sacrament from the hands of St. Ninnidh, a heavenly calm rested upon her features, and she soon afterward slept in the Lord, on the first of February, 525, in the 72d year of her age. The remains were piously interred at one side of the high altar of her church, those of St. Conlaeth being at the other.

The Four Masters, after mentioning her death in the year 525, say: "It was to her *Kil-dara* was granted, and by her it was founded. Bright was she who never turned her mind or attention from the Lord for the space of one hour, but was constantly meditating and thinking of Him in her heart and mind." Cogitosus states that "the bodies of Bishop Conlaeth and St. Bridget were placed on the right and left sides of the high altar of the church of Kildare, being deposited in monuments adorned with various embellishments of gold and silver, and gems, and precious stones, with crowns of gold and silver depending from above."

Her tomb was the resort of pilgrims for centuries, and many cures are attributed to her intercession, and kings and princes were anxious to pay devotion to her shrine. During the invasion of the Danes the remains of St. Bridget, which had been enshrined, were removed to a place of safety. This was necessary, for these fierce invaders plundered the church of Kildare in 831 The relics of the Saint were subsequently removed to the cathedral of Down and deposited with those of St. Patrick. Colgan says that they were removed, probably by Killach, who was abbot of Kildare monastery for some time, and afterward abbot of Iona from the year 853 to 865.

After the relics of St. Bridget were enshrined for nearly four hundred years in the cathedral of Down, without ever being

touched by sacrilegious hands, the reformers came and destroyed the shrine. According to some writers, the relics were concealed by the Catholics from the barbarism of the reformers, and guarded by an Irish priest, who carried them to Austria, until he came to Neustadt, on the borders of Hungary, where, according to Colgan, Bollandus, and several Austrian authorities, the head of St. Bridget was preserved until translated to the Jesuit church at Lisbon, in the year 1587.

Cordosus and other writers give a different account of the relics. They state that three Irish knights brought the head of St. Bridget of Kildare to Dionysius, King of Lusitania, who placed it in the church of the Cistercian nuns at Lumiar, a small town near Lisbon, where an office is yearly held on the 1st of February in honor of St. Bridget. It is added that outside the church door was a slab with the inscription: "In these three graves are interred the three Irish knights who brought the head of the glorious St. Bridget, who was born in Ireland, and whose relics are preserved in this chapel. The sodality of this glorious Saint ordered this monument to be erected in memory of the event, in the month of January, 1283."(1)

The wonderful sanctity of St. Bridget's life, her profound humility, her self-mortifications, combined with her burning zeal for the salvation of souls, gained for her, even in her lifetime, a veneration and respect perhaps never so fully accorded to any other Saint. Not only was she regarded by the public as a model of sanctity, purity, and virtue, but even her advice was sought on weighty matters by bishops and ecclesiastics of her day, and is said to have been looked upon, on one occasion, as authoritative in a synod held in Dublin. So great was the veneration of the people for her that they likened her to the Blessed Virgin, and the Irish still continue to observe her festival with great respect and reverence. In ancient documents she is called "*Altera Maria*," "*Another Mary*," and "*Mary of the Irish.*"

(1) As the remains of the three saints, Patrick, Bridget, and Columbkill, were translated in the year 1186, in the cathedral of Down, the relic at Lumiar could scarcely be the head of St. Bridget of Kildare. However, the greatest respect and honor has been paid to her memory, not only in Ireland, but also throughout the continent of Europe.

Several churches in England, Scotland, Germany, France, and other parts of Europe were dedicated to God under her patronage and in her name; among others, that of St. Bride, Fleet Street, London; also churches at Seville, Lisbon, Placentia, Tours, Besancon, Namur, and Cologne. A church of St. Bridget, near Athol, was celebrated for its miracles; and a portion of her relics was kept, with great veneration, in a monastery of regular canons at Abernethy, once a bishopric and the capital of the kingdom of the Picts. Columbkill, who was born a few years before St. Bridget's death, was an ardent admirer of her saintly life. He celebrated her as a model of sanctity, purity, and perfection. He called her the bright virgin and the founder of religious life in the Island of Saints. We take the following extract from his poem, which was written in Irish, in praise of her:

"Bridget, the good and the virgin,
Bridget, our torch and our sun;
Bridget, radiant and unseen,
May she lead us to the eternal kingdom.
May Bridget defend us
Against all the troops of hell,
And all the adversities of life;
May she beat them down before us,
All the ill movements of the flesh.
This pure virgin whom we love,
Worthy of honor without end,
May she extinguish in us—
Yes, she shall always be our safeguard,
Dear Saint of Lagenia.
After Patrick, she comes the first,
The pillar of the land,
Glorious among all glories,
Queen among all queens.
When old age comes upon us,
May she be to us as the shirt of hair;
May she fill us with her grace;
May Bridget protect us!"

The following poem, attributed to St. Bridget, is taken from MS. in the Burgundian Library, Brussels, and published by Eugene Curry.

"I should like a great lake of ale
For the king of the kings;
I should like the family of heaven
To be drinking it through time eternal.

I should like the viands
Of belief and pure piety;
I should like flails
Of penance at my house;
I should like the men of heaven
In my own house;
I should like kieves
Of peace to be at their disposal;
I should like vessels
Of charity for distribution;
I should like caves
Of mercy for their company;
I should like cheerfulness
To be in their drinking;
I should like Jesus,
Too, to be here (among them;)
I should like the three
Marys of illustrious renown;
I should like the people
Of heaven there from all parts;
I should like that I should be
A rent-payer to the Lord;
That, should I suffer distress,
He would bestow upon me a good blessing."

Thus passed from earth this glorious Saint, whose name to-day is reverenced wherever Catholicity sheds its hallowing influence. In Ireland her name is a household word, and held next in reverence to that of the Blessed Virgin herself. She is the patroness of the Christian women of the land; and amid the glories which encircle her in heaven, she ceases not to use her advocacy for the daughters of her native land, and to watch over the destinies of those who are driven from their homes to encounter the trials and temptations of an evil world.

St. Bridget was well read in the theology and in the literature of the day; we find that her advice was often sought on important matters by the most eminent ecclesiastics of the time, and several works have been attributed to her. She caused "a harmony of the Gospel," written by St. Jerome, to be copied in letters of gold. Among the early notices of her life are, a hymn by St. Brogan on her virtues and miracles; a Life by Cogitosus, supposed to have been written in the seventh century; a Life by St. Ultan. Another Life of the Saint was written in the tenth century by Animosus, bishop of Kildare; another by Dunelmensis and one in

verse by St. Cœlan, of the monastery of Inis-Keltein. The praise bestowed upon the Saint by these early writers shows that she was pre-eminent for her saintly qualities, in an age when it pleased Providence to raise up so many holy men and women as justly to give to Ireland the designation of "*The Island of Saints.*"

As the memory of St. Bridget is intimately connected with the monastery of Kildare, we present our readers with a short sketch of the modern history of that institution, condensed from Harris' Ware: "The church of Kildare is for the most part in ruins, yet the walls are still standing, together with the south side of the steeple, and the walls of the nave, which is adorned to the south with six Gothic arches and as many buttresses. The north side of the steeple is level with the ground, and is said to have been beaten down by a battery planted against it during the rebellion in 1641. The choir where Divine Service is used had nothing worth notice in it except a large Gothic window, much decayed, which the chapter have lately taken down, and replaced by a modern Venetian window. The south, which was formerly a chapel, is in ruins, and in it lie two large stones, in alto-relievo, curiously carved. One represents a bishop in his robes, a pastoral staff in his right hand, and a mitre on his head, supported by two monkeys and other decorations, but being without inscription, it only leaves room for conjecture, that it was erected for *Edmund Lane*, bishop of Kildare, who was buried here in 1522. The other is a monument of Sir Maurice Fitzgerald of Lackagh, curiously cut in armor, with an inscription round the stone, and upon the right side of it are fine emblazoned escutcheons. Ralph of Bristol, bishop of Kildare, greatly adorned the cathedral, and was the first Englishman who sat in this see. He died in 1232. It was again repaired by Bishop Lane in the reign of Henry the VII., but soon after battered down. Near the west end stands a handsome round tower, adorned with a battlement, and full forty-four yards high; near it stood, on an ancient pedestal of rough hewn stone, a cross, the top of which now lieth in the church-yard. Near the round tower is an old building called the 'Fire House,' where the *unextinguishable fire* was formerly kept by the nuns of St. Bridget.

Cambrensis gives the following account of the unextinguishable fire in ancient times preserved at Kildare by the nuns of the convent of St. Bridget: "At Kildare, which the glorious Bridgid renders illustrious, are many miracles worthy of notice, and the first that occurs is Bridgid's fire, called the unextinguishable fire, not that it can not be put out, but because the nuns and religious women are so careful and diligent in supplying and recruiting it with fuel, that from the time of that virgin, it hath remained always unextinguished through so many succession of years, and though so vast a quantity of wood hath been, in such a length of time, consumed, yet the ashes hath never increased." This fire was at length extinguished by Henry Launders, Archbishop of Dublin, in the year 1220. As to the origin or use of it, writers are much divided in their opinions. Some look on it as a remnant of the pagan superstition of the *Baaltine;* others say that after St. Bridget's death a flame issued from her grave, from which the nuns lit the sacred fire and kept it lighted in memory of the occurrence. In the Life of St. Kiran, mention is made of a certain custom prevalent in Ireland, of blessing fire on the eve of the Pasch, and by supplying fresh fuel, the fire was kept lighted until the return of the same festival on the following year. This custom might have been observed at Kildare in St. Bridget's time, and afterward was kept up by the nuns, out of respect for their great and holy patroness.

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